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ANNALS

OF THE

Reformation and Establishment

RELIGION

And other Various Occurrences in the

Church of England;

During the First Twelve Years of

Queen ELIZABETH's Happy REIGN.

Wherein Account is given of the Restoring of R E LIGIO N from its Corruptions introduced under Queen MARI; Of filling the Sees with Protestant Bishops; Of the Famous Synod assembled in the Year MD LXII. Of the Workings and Endeavours of the Papists; And of the first Appearances of the Dissension from the Church Established.

Compiled faithfully out of Papers of State, Authentick Records, Publick Registers, Private Letters, and other Original Manuscripts.

TOGETHER WITH

An APPENDIX or REPOSITORY,

Containing the most Important of them.

By JOHN STRYPE, M. A.

LONDON:

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SEMINARIE VOOR
ENGELSE LITERATURE -

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His GRACE

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OMAS,

By the Divine PROVIDENCE

Lord Archbishop of Canterbury,

Primate of all E N G L A N D, and Metropolitan.

THESE ANNALS, (Most Reverend Father in God) treating of so Great and Worthy a Subject, may justly require the Name of some Great and Worthy Personage to stand before them; and being also of Ecclesiastical and Spiritual Importance, do beg to be Dedicated to your Grace, of fuch Eminency among us, and our Chief Spiritual Father.

The Attempting of so difficult a Work as this was, to raise out of Oblivion, after an Hundred and Fifty Years, the Wife, she Circumspect and Holy Labours of those that were concerned in the Reforming of our Church in that Critical Time, may hope for the Acceptance and Favour of Him, whose high Office

it is, under God and the Queen, to Preside over it.

And as your Grace, I presume, will be well pleased to observe in this History the blessed Success of the Methods then taken, to free this Land from Papal Usurpations and Superstitions, and to establish True Religion among us; So perhaps it may be some particular Pleasure to You, to read here how Your Renowned Predecessor, MATTHEW, Queen Elizabeth's first Archbishop of Canterbury, counsilled, acted, interposed in this Illustrious Work; Who were Both Members and Ornaments

Epistle Dedicatory.

ments of the same House of Learning, and Both at length advanced to the Highest Dignity and Trust in the Church of England.

The Memorials of him herein mentioned are indeed but brief. Yet all Matters, in this great Turn of Religion, passing through his Hands; and so active, so prudent, so painful and vigilant was this most Venerable High Pastor, throughout all the Years of his Superintendency; that he deserves more amply to be recorded to Posterity in a Select History: Wherein also the Desects and Omissions of these present Ecclesiastical Collections might occasionally be largely supplied. Such a Work (whereof I believe Your Grace is not ignorant) I have employed my weak Endeavours many Years in compiling: And may in due time, with Encouragement and Assistance, see the Light.

I forbear further to interrupt Your Grace's Serious Thoughts and Cares for the prosperous Continuance of this excellent Reformed Church, the Beginnings of which this ensuing Volume is designed to display: Heartily praying our Lord Christ Jesus to influence You with a large Portion of his Holy Spirit in the holy, peaceable and flourishing Government of it. I am,

May it please Your Grace,

Your Grace's most Humble Servant,

JOHN STRYPE.

THE

ELIZABETH, have been written solid Apologies and Vindications, both of its Doctrine and Discipline, Ministry and Worship, by divers Able and Learned Men. Care also hath been taken from time to time to preserve and establish it by wholsome Laws and Constitutions. And the Members of it have (Thanks be to God) enjoyed plentiful Means of Christian Knowledge and Ediscation, not only by the constant Preaching of God's Word, but by the Practical and Devotional Books frequently published for their Use. But one Thing hath been wanting still after so long a time that this excellent Church hath slourished, Viz. An Historical Account of its Reformation, and the particular Method and Order of the Proceedings in that glorious Work; and what Oppositions or Encouragements it met with from time to time; What Friends or Enemies it sound; What Bishops or Divines, singular for their Piety or Learning, it was adorned with; and the various Successes and Occurrences that attended it, after its sirst Settlement.

And it is some Wonder that we should be left destitute to this day of so material a Branch of our English History under that incomparable Princess, except what is written by Mr. Fuller (who is very brief); and Dr. Heylin, and the Right Reverend Bp. of Sarum, who go not much further than the Beginning of her Reign. It is probable such an Undertaking was intended long since, that is, in Camden's Time: For in his Annals of that Queen, be purposely passeth lightly over Church Matters; and in some Places hinteth, that he left them for the Ecclesiastical Historian: as if there had been some such fixed upon for that Work in his Time. And before him John Fox intended his last Labours that Way, and had prepared very considerable Materials for that purpose; some whereof are fallen into my Hands; many are dispersed elsewhere; and not a few lost. And I have been told, great Heaps of Collections were in and after the Times of that Queen got together, in order to write her Ecclesiastical History: But that this good Work, and the

Collections themselves were stifled and lost in the Civil Wars.

Notwithstanding of the Use of such an History, there is none, I believe, but is sensible. Both the Clergy of this Church, (who are the Ministers and professed Servants of it) and all its other Members may bereby satisfy themselves, and (as Occasion serves) inform others, what reasonable, just and wise Methods were taken in the reforming of it: and how signally the Providence of God all along favoured and furthered it. It will shew us, upon what sirm Ground of Scripture and Antiquity our Resormation stands, and will direct and enlighten us in our Controversies about it. And by making us understand what our Original Constitution is, we shall not be easily imposed upon; and we shall know, when we, or others, go beyond, fall short of, or vary from the true Resormed Church of England.

Since then, after so long a time, no abler Pen hath undertaken this Province, Viz. to relate how true Religion was restored, under the foresaid Princess, so regularly, wisely and legally, by Consent of Prince and People, and what Propress was made therein; I have at length done my Endeavour, according to my small Capacity, to serve God, and this Church herein: and that from proper Collestions by me, for many Tears made, as well out of Private Stu-

dies, as other Publick Libraries and Treasuries of MSS, where many choice and secret Matters are discovered, to furnish out a true Account of these Re-

ligious Transactions.

And that I might not write superficially, by undertaking too much at once, I have stinted my self to go no further than to the Thirteenth Tear of Queen ELIZABETH. Within which Compass of Time, as there was great variety of Events, so at that Period the Religion Seemed to have Surmounted its chief Difficulties, and to have been well and strongly settled. However, there is room enough in the Succeeding Tears of the Queen for the Pen of an Ecclesia-

stical Historian.

In this Work I have pursued Truth with all Faithfulness and Sincerity. My Relations of Things are not Hear-says, nor taken up at second hand, or compiled out of other Mens published Writings; but I have gone as near the Fountain-head as possible; that is, to Archives, State-Papers, Registers, Records, and Original Letters, or else to Books of good Credit printed in those Times, directing more surely to the Knowledge how Affairs then stood. And the unfeigned Disposition I have ever had to Truth, and my Inclination to give fair and just Representations of Men and Things, will prepare the Reader, I hope, to have a good Opinion of my Integrity, and of the Impar-

tiality of my writing.

I have set down as much as hath come to my Knowledge, of Moment, for the Illustration of Religion, and to open a true Prospect into the Affairs of our Church in those Times. Tho' I suspect I may be censured by some of different Persuasions: as, that I had not used a Discretion in conceling some things rather than in relating them; and that the knowledge of other Things, might have better, for the Service of the Church, been buried in Oblivion; because the bringing them to light might tend to provoke and irritate Party against Party, or supply Matter for Contest, or perhaps betray some Impersection in the Government, or the like. But this Practice (which cannot be exempted from Partiality) becomes not a just Historian; nor ought he to assume such a Power to himself: Nor, in my Judgment, by any means to omit or obscure any Thing material, (whatever the supposed Consequences be) no more than to alter or misrepresent what he pleaseth: When by taking this Liberty, the History becomes defective, Actions and Events are not fully related. hence the Reader is not sufficiently instructed; and so either is led into Error, or disabled from making a true Judgment of Things. And therefore had I taken this Course, I could not have avoided the heaviest Charge against an Historian; which is, of writing Odio aut Favore: i. e. with Favour to some, or Displeasure towards others.

Besides the general Course of the History, (for the further laying open to view those Times) I have mentioned the Books written of Religious Subjects or Controversies, that were published from Tear to Tear, as many as I have seen; and given some brief Account of them. I have also made Notes and Remarks of the several eminent Men, of what Persuasions or Principles soever, that have been spoken of in the Series of the History, and have given them their just and due Characters. I have also observed the several Bills brought into the Parliaments, relating to Religion, and shewn, as I have had Light, their Ends, how they were managed, and with what success passed or rejected. And many short and particular Notices I have interspersed of Civil or more private Affairs and Transactions, past over by our Historians, and yet perhaps not unworthy recording to Posterity.

I have chosen commonly to set down Things in the very Words of the Records and Originals, and of the Authors themselves, rather than in my own, with-

without framing and dressing them into more Modern Language. Whereby the Sense is sure to remain entire as the Writers meant it. Whereas by affecting too curiously to change and model Words and Sentences, the Sense it self, I have observed, often to be marred and disguized.

In Conclusion, he that readeth and weigheth this History, will see great Reason to acquiesce in the Reformation of our Church, and to be a peaceable and thankful Member of it; and be convinced what a mighty Hand of God over-ruled in this bleffed Work, and overthrew all Opposition before it. (take it in the Words of one that lived in the middle of these Times, and bore a great part in them; 'All these Things came to pass at such a Time, as Bo. Tewel's to any Man's Reason it might seem impossible, when all the World, the Peo- Ser ple, Priests and Princes were overwhelmed with Ignorance; when the Word of God was put out of fight; when he [the Pope] took upon him the great Rule of all together, was crept into the Holy Place, and had possessed the Conciences of Men, as if he had been God; and had set himself above the Scriptures of God, and gave out Decrees, that what soever he should do, no Man bould find fault with him: When all Schools, Priests, Bishops and Kings of the World were sworn to him; that what soever he took in hand, they should uphold it: When be had chosen Kings Sons and Brothers to be his Cardinals; when his Legats and Espies were in every King's Council; when nothing could be attempted any where, but he by and by must bave knowledge of it; when whosoever had but muttered against his Doings, must straitways have been excommunicated, and put to most cruel Death, as God's Enemy: When no Man could have thought there had been any hope that even these Days should have been seen, that God of his Mercy hath given us to see: When all Things were void of all Hope, and full of Despair; even then, I say, even contrary to all Mens Reasons, God brought all these Things to pass. Even then God defeated their Policies; not with Shield and Spear, but on-'ly with the Spirit of his Mouth; that is, with the preaching of the Go-And therefore this is the Day that the Lord [and not Man] hath spel. wrought.

And the Power of God was as remarkable, that all the bloody, cruel and inhuman Methods, to destroy all that would not submit to their Errors, could not prevail. No Persecution, no Torments, no Fire, no Faggot did ever weaken the Cause of the Gospel. This must be acknowledged the Lord's Doing,

and marvellous in our Eyes.

And such a Religion now was brought in and settled, that whosoever shall come near (as the foresaid Father shewed) and view it well, and try it to the uttermost, shall find that all Things were done seemly and orderly, according to the old Dostors, to the Apostles and to the Primitive Church of Christ; and shall fall down to the Ground and confess, that the Order and Manner thereof, or anything that is taught therein, is not Heretical, as the Papisis most fally charged it. And if any stood in doubt of this Religion, whether it were of Godor no, he bad him but consider and think with himself, how great numbers of Errors were now revealed; Superstition was removed; Idolatry was taken away; the Sacraments rightly and duly used; the Dumb speak; the Blind see; the Poor afflicted Minds receive the Gospel: The Prayers are in such sort used, as the People may take prosit and comfort by them.

And by whose Influence under God these blessed Things in our Church were brought to pass, is another Contemplation; wherein more of the Miracles of Mercy

Hooker's Ecclef. Pol. Lib.

Mercy towards us shine forth. Which I will give in the Words of another great Divine, that lived a little after the former. 'That Work [namely, 'that King Hen. VIII. and King Edward VI. had begun and proceeded in], 'was in short space so overthrown, as if it almost had never been; till such 'time as that God, whose Property is to shew his Mercies then greatest, when 'they are nearest to be despaired of, caused in that Depth of Discomfort and Darkness, a most glorious Star to rise; and on Her Head settled the Crown, 'whom himself had kept as a Lamb from the Slaughter of those Bloody Times. That the Experience of his Goodness in Her own Deliverance 'might cause Her merciful Disposition to take so much the more delight in saving others, when the like Necessity should press. But that which especially concerns our selves, was the State of the Reformed Religion; a Thing which at her coming to the Crown, was even raised, as it were, by Miracles, from the Dead: A Thing which we so little hoped to see, that even 'they which beheld it done, scarcely believed their own Senses at the first beholding.

Bp. Carleton's
Thankful Remembr.

'Here we have a Work, (writeth another great Divine and Bishop not long after him) for which we are bound to glorify God. 'ELIZA-BETH, a Prince at the beginning weak, destitute of Friends, unfur-nished of Treasure, unprepared of all Things; had in no other Account of her great Neighbours round about her, but as one left as a Prey to the strong-est that would invade her and her Kingdom: Tet preparing her Heart to God, giving God the Glory, establishing his Truth in her Land, and trusting in him, she was in a few Tears made strong against her Enemies. They feared her more than she feared them. This is an Example can hardly be paralleld: It was the Work of God in the Deliverance of his Church here. This was the Sense of those Wise, Learned and Godly Fathers, concerning this great Work of the Resormation, and of Her that under God was the chief Instrument thereof.

These Passages concerning the Queen, together with her vigorous Methods used for the overthrowing of Popery, and her frequent publick Declarations of her Mind (apparent in the following History) are abundantly sufficient to evince how little Affection She had to that Religion; however Parsons the Jesuit would impose upon the World a different Conceit of Her: which hath indeed amused some observing men. But we may resolve briefly what he relates concerning Her, partly into Her dissembling for Her Life, in Her Sister's Reign; the rest into uncertain Hear-says, and Popish Calumny.

Ch. 15, & 16. of his Anfwer to the 5th Part of Sir Edward Coke's Rep.

This Church thus planted, reformed and continued by the wonderful Providence of God, still stands now for a Century and half of Tears, and flourishes at this day under the Influence of another incomparable Queen, by the same peculiar and singular Care and Favour of God towards it, notwithstanding all the Plots and Machinations used by its open sworn Enemies, and its pretended Friends, to overthrow it. 'Thus many Tears (to use the Words of the aforesaid Judicious Author) it hath continued standing by no other means, but that one only Hand which erested it: That Hand, which as no kind of imminent Danger could cause at the first to withhold it self; so neither have the Practices, so many, so bloody, following since, been ever able to make weary.

Mr. Hooker,

This Conclusion is more abundantly illustrated since that Writer's Time, by those manifold Additions of Divine Protection, and signal Footsteps of Providence, shewn in the Behalf of this Reformation, and this Reformed Church.

CHAPTERS of the ANNALS, or History of Religion, and other Occurrences of the Church of ENGLAND, during the Twelve first Years of Queen ELIZABETH's Happy Reign.

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THIS Volume swelling a great many Sheets beyond the Number at first Intended and Proposed, it became necessary to lay aside several of the Original Papers designed for the Appendix. But Care hath been taken that they be only such as are of less Moment, or whereof the main Substance and Contents are related in the Body of the History. Yet if any Inquisitive Person is minded to peruse the Papers that are omitted, he may be freely admitted to do the same, applying himself to Mr. Strype the Collector and Possessor

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The most Reverend Father in God John Lord Archbishop of York.

INTRODUCTION.

SECT.

Queen ELIZABETH Proclaimed. The present ill Condition of the Kingdom. What presently to be done. Councils taken. A Fleet set out. A Plot already against the Queen. Dangers from France and Scotland. The Queen makes warlike Preparations. She removes from Hatfield. France intends a Lonquest of England.

OR Entrance into this present Undertaking, of shewing ANNO the happy Steps Queen ELIZABETH made for bringing in, and fettling Religion reformed from Popery in Her Kingdom, it is necessary to see with what Policy and Caution she began her Reign. Without which, and a wonderful Success attending her Affairs, it had been impossible she should so soon have attempted, and so fortunately proceeded in this great Work. And I shall the rather do this, because our printed Historians are so filent, or so short and superficial in these Matters, which were the very Basis of her succeeding prosperous Government; and have been all taken by me, partly out of a Book of the Minutes of the Council, sometime belonging to this Queen's Secretary, and partly out of divers other Authentic MSS. either in the Queen's Paper-House, the Cotton-Library, or elsewhere.

1558.

Ueen MARI deceased the 17th day of November An. 1558. Elizabeth proabout Eleven or Twelve a Clock aforenoon; and the Lady claimed Queen.

ELIZABETH was proclaimed Queen by divers Heralds of tel. F. 5. Arms, Trumpets sounding, and many of the chiefest of the Nobility present, as the Duke of Norfolk, the Lord Treasurer, the Earls of Shrewshury and Bedford; also the Lord Mayor and his Brethren the Aldermen, with many others. In the Afternoon the Bells in all the Churches in London rung in token of Joy; and at Night Bonfires were made, and Tables set out in the Streets, where was plentiful Eating and Drinking, and making Merry. The next day being Friday, it was not thought decent to make any publick Rejoycings, out of respect, I suppose, to the day, being a Fasting-day, next, viz. Saturday November 19. Te Deum Laudamus was sung and said in the Churches of London. Thus the Satisfaction generally conceived by the People for this new Queen, superseded all outward Appearances of Sorrow for the Lois of the old one. And no won-

r558. The present lew Condition of England. Council Book.

ANNO wonder, fince the Nation was not pleased with her Administration, having left the Kingdom in as low and miserable an Ebb as ever it was known to have been in, in any former Times: Embroyled in War with France and Scotland, the Exchequer very low, that Queen having contracted great Debts. By this means ELIZABETH had formidable Enemies before her and behind her: but illy Guarded at. Portsmouth, the Isle of Wight, Dover, against France: So that an Invasion was feared on that side. And on the Scotch Quarters, Berwick was in a woful Condition, wanting both Fortifications and Men. Thus the new Queen's Hands were now full, to secure her self and King-

The Nation in ill Gafe. T. Elmers Harb.

And moreover, to see in what ill Case the Kingdom was when Q. Elizabeth came to the Crown, hear what one at that time spake. She received it at the Hand of her Sister entangled, (I will not say oppressed) with foreign Wars: The French on the one side, and the Scots on the other: Which sucking out of their Ancestor's poisoned Breasts immortal and deadly Hatred against this Realm, lay in wait like Thieves to invade and spoil it. French, tho' in Truce, when he heard of Queen Maries Death, kept still his Germans about him, upon Hope, that if there had been any Stirs in England, he might have fet in a Foot. And for that Purpose had willed the Cardinal of Lorain to confer with our Churchmen to see what might be done. Whether he did so or no, God 'knoweth: But it was certain, that the Cardinal had fuch Commission. And besides that she was thus left, who saw not the Realm not Philipped, but fleeced for PHILIP's sake, by maintaining all the last Summer such a Navy on the Seas, and an Army on the Land; besides, some Tokens of Love [Money and Provisions sent over] that past, I am sure, from the Queen to her Spouse, to shew that she was a loving Wife?

Lord Keeper's Account thereof to the Parliarment. D' Ews's Journ.

This was well known and observed by the wise Men in those In so much that the Lord Keeper Bacon in his Speech, at the opening of her first Parliament, spared not to call it The ragged and torn Estate of her Kingdom by Misgovernance: And noted, great Decays and Losses of Honour, Strength and Treasure, and " the Peril, that happened to this Imperial Crown of late time,-" the marvelous Wast of the Revenue of the Crown, the inestima-" ble Consumption of the Treasure, levied both of the Crown, and " of the Subject, the exceeding loss of Munition and Artillery, the great loss of divers valiant Gentlemen of very good Service, the incredible Sums of Mony owing at that present, and in Honour " due to be paid, and the biting Interest that was to be answered for " forbearance of this Debt.

The late Queens Misgovernment.

These Evils, the said Statesman, under the Commendation of the present Queen, lay'd to the Charge of the former, Saying, ' That she [the present Queen] was a Princess, that was not so wedded to her own Will and Fantasy, that for the Satisfaction thereof she would do any thing that were likely to bring Servitude or Bondage to her People; or give any just Occasion to them of any inward Grudge, whereby any Tumults or Stirs might arise, as had been done

done of late Days, [by the Spanish Match] Things most pernicious ANNO

and pestilent to the Common-wealth: A Princess that never meant

nor intended for any private Affection, to advance the Cause or Quarrel [of another] with any foreign Prince or Potentate [as Mary

did with France for her Affection to K. Philip] to the Destruction

of her own Subjects, to the Loss of any of her Dominions, or to

the Impoverishing of her Realm.

Of this Queen's first Course, she took in her Government, this The Queen's Account was given by one who had opportunity of knowing well Course in Gothe Court, and lived at that time: That whereas the former Queen Harb. of the did all in hast in the beginning of her Reign, her Sister did every Faiths. By Thing with more Advisement and less Trust. 'For she knew, at Strasb. ' said he, that to be true which Seneca saith, Velox Consilium sequitur 1559. panitentia, i. e. Repentance follows that Counsil that is taken too s speedily. Whereas she being God's chosen Instrument to represent here among us his Majesty, walked wisely in the Steps of him that called her; and studied diligently to represent a lively Image in her Mortality of the incomparable and infinite Majesty; by using Correction without Severity, by seeking the Lost with Clemency; by governing wifely without Fury, by weighing and ' judging without Rashness, by purging evil Humours with Delibe-' ration; and to conclude, in doing her Duty without Affection.

The choice of her Counsellors bespake also her Wariness and great The Choice of Difcretion, and contributed much to her first Successes. For such she her Council. picked out to serve her (as the former observing Man related) as were neither of common Wit, nor common Experience. fome by Travel in strange Countries, some by Learning, some by Practice, and like Authority in other Ruler's Days, some by Affliction, either one way or other, for their Gifts and Graces which they had received at God's hand; were Men meet to be called to such Rooms.

Add, That this Wisdom and Caution wherewith she managed Qualified to herself and her Assairs, took place in her in a great measure by occa- Reign by her fion of the Hardships and Misusages she underwent before: whereof Affictions. she had a greater share than commonly falls to the Lot of Princes born; but out of which Dangers God miraculously delivered her. She was taught by Afflictions. I think (faith the Person beforementioned) no English Man is ignorant, that her Afflictions were far above the Condition of a King's Daughter; for there was no more behind to make a very Iphigenia of her, but her offering up upon the Altar of the Scaffold. How she behaved her self in those Storms and Tempests, let them witness, who being her Adversaries had the muying of her. Of which he would fay nothing, tho' he could fay much. But this he must say, that then she must be in her Afslictions marvellous Patient, who shewed her self now in her Prosperity to be utterly without desire of Revenge, or else she would have given some Token, e're this day, of Remembrance how she was hand-And then he descends to some Particulars of her unjust Sufferings: 'Was it no Wrong, think you, that she sustained to be first a Prisoner, and guarded with a sort of Cut-throats, which ever gaped

ANNO. 1558. gaped for the Spoil of her House, that they might have been fingering of somewhat? Then with great Solemnity, with Bands of Harnessed Hangmen (happy was he that might have the carrying of her) to be setched up as the greatest Traitor in the World; hoisted into the Tower, there kept, not like a King's Daughter, nor a Queen's Sister, but as one that had come out of Turky to betray England. What Assemblies and Counsils, what Examinations and Wrackings of poor Men were there, to find out the Knise that should cut her Throat? What gaping among many Lords of the Clergy to see the day wherein they might wash their goodly white Ratchets in her innocent Blood?

The Vefures she

But through all these Difficulties the Divine Providence brought ELIZABETH safe to the Government; which nevertheless ended not her Dangers, beginning her Reign at so great Disadvantage, as was shewn before. But she, by taking other Mesures than her Sister did, and using more moderate Counsils, and favouring a Resormation of Religion, was as prosperous to this Church and Nation, and retrieved again its antient Splendor and Glory. Insomuch that within sour or five Years after her Accession to the Crown, by means of her wise and careful Administration, she was extolled among her People for a Prince, worthily to be compared with the most Noble, most Peaceable, most Honourable, most Merciful, and most godly Governors that ever Reigned in the World.

most fortunate Queen. Epist. Dedicat. to Muscul. Comm. Place.

Elizabeth a

A Memorial of Cecil for her Government.

And what Methods she took we may perceive by a Paper or Memorial drawn by her great Counsellor Sir William Cecyll, November the 17th, (that is, on the very day of the former Queen's decease) for the first Steps she was to take in her Government; taken out of one of the Volumes of the Cotton-Library, viz.

Cott. Librar.

I. 'To consider the Proclamation, and to proclaim it; and to fend the same to all manner of Places, and Sheriffs with speed, and to put it in Print.

II. 'To prepare the *Tower*, and to appoint the Custody thereof to trusty Persons: And to write to all the Keepers of Forts and Castles in the Queen's Name.

III. 'To consider for removing to the Tower: And the Queen there to settle her Officers and Council.

IV. 'To make a stay of Passages to all the Ports until a certain day. And to consider the Sasety of all Places dangerous toward France and Scotland; especially in this Change.

V. 'To fend special Messengers to the Pope, Emperor, the Kings

' of Spain, and Denmark, and to the State of Venice.

VI. 'To fend new Commissioners to the Earl of Arundel, and 'the Bishop of Ely, (who were treating a Peace at Cambray.) And 'to send one into Ireland with a new Commission, and Letters under the Queen's Hand, to all Ambassadors with foreign Princes, to

' Authorize them therein.

VII. 'To appoint Commissioners for the Interrment of the late 'Queen.

VIIL ' To

VIII. 'To appoint Commissioners for the Coronation; and the ANNO 15**5**8.

IX. 'To make a Continuance of the Term, with Patents to the ' Chief Justice, to the Lord Treasurer, Justices of each Bench, Ba-' rons, and Masters of the Rolls; with Inhibition, Quod non conferant aliquod Officium.

X. 'To appoint new Sheriffs and Justices of Peace, or conti-' nue the old, by a Proclamation to be sent to the Sheriffs under the

Great Seal.

XI. 'To inhibit by Proclamation the making over of any Money by Exchange, without knowledge given to the Queen's Majesty; and to charge all manner of Persons, that either have made any, or have been privy to any Exchange made by the space of one ' Month before the 17th of this Month.

XII. 'To consider the Condition of the Preacher of Pauls Cross, ' that no occasion be given by him, to stir any Dispute touching

As to the first of these Articles, she took care with speed to have

' the Governance of the Realm.

her Right and Title proclaimed to the Imperial Crown of this Realm, The Queen hath her District the Plant and Invited Support to the Wine hath her Title As the only right Heir by Blood and lawful Succession to the King-proclaimed. doms: Giving knowledge by the same Proclamation to all her Subjects, That from the beginning of the seventeenth Day of November, at which time her Sister departed this Life, they were discharged of all Bonds and Duties of Subjection towards her, and bound only to ELIZABETH as their only Lady and Queen. And then professing on her part no less Love and Care towards their Preservation, than had been in any of her Progenitors. ' lastly, straitly charging all her Subjects to keep themselves in Peace.

And [as tho' she meant the better to conceal her Intention of al-'tering Religion] not to attempt upon any Pretence, the Breach or

'Alteration of any Order or Usage at that time established in the Numb. I. Realm. The Proclamation may be read in the Repository.

The Lady Elizabeth was at her Seat at Hatfield when Queen Ma- The Queen's ry died. Thither some great Persons forthwith repaired to her, first Council, namely, the Earl of Pembroke; Lord Clinton, Lord Admiral; the Council-Book. Earl of Arundel, Lord Chamberlain: Which three, with Sir Tho-Sir William Cecil, Sir Ambrose Cave, Sir Ralph Sadleir, (who was fent from the Lords at London) and Sir Richard Sackvile, fat at Hatfield in Council with her, being the first Privy-Council she held. (Yet the Lords of the deceased Queen's Council sat at London.) The chief Matters then done, were, that Sir Tho Parry, K. aforesaid, who had been a Servant much about her, was by her Command, and in her Presence, declared the Comptroller of her Houshold, and sworn of her Privy-Council; Sir Edward Rogers, Kt her Vice-chamberlain, and Captain of her Guard, and one of her Privy-Council; Sir William Cecyl, Kt. her Principal Secretary, and one of her Privy-Council. And Letters were dispatched by this prefent Council to Dr. Walter Haddon to repair thither: And in like

ANNO manner to John Norris, Esq; late Gentleman-Usher of the deceased Queen's Privy-Chamber. 1558.

The next day, viz. Nov. 21. the Earl of Bedford came to Hatfield, and fat in Council with the rest beforenamed.

And whereas Robberies were now very rife, the Robbers expecting their Pardon of course upon the Coronation; This occasioned the drawing up of a Proclamation touching such as robbed on these Hopes: Which was fent to the Lords of the Council at London by Sir Ralph Sadleir; who also carried Letters to the said Lords.

A Fleet Set forth to Sea.

The late Queen's Commissioners were now treating beyond Sea about Calais, lately lost. And now at this Council, Nov. 21. a Letter was dated from Hatfield, fent by the Queen and her Council there to Malyn, Vice-Admiral of the Narrow Seas, to equip the Ships in his Charge to the Seas, to keep the Passage, and to hinder as much as he might the Victualling of Calais; and to see good wasting of such as should come from the Commissioners; and to set

none over except he had a Passport from hence.

Orders to Lord restraining Ships to go to Sea.

And this Order was so strict to Malyn, that not so much as FisherMalmiral about men or Coasters were allowed to go out. But the Inconvenience arifing hence, made the Lords of the Council foon after, viz. Novem. 24. to fend a Letter to the Lord Admiral, that he would take Order, 'That Fishermen and other Coastmen, that crossed not the ' Seas, should be suffered to go to Sea about their Occupations and

Council-Book.

Business, notwithstanding the former Restraint: Yet foreseeing that ' fuch as had charge of the Ports, should have good Eye unto them that were fo suffered, that they carried not out any of the Commodities of the Realm, or any Persons not having Licence; and to flay all Persons that should be sound suspicious herein.

And on the same Novemb. 24. this Restraint was taken off in a great measure by another Order to the Lord Warden of the Cinque-Ports, to set the Passages at Liberty, and to suffer all Men that were not Lord Warden otherwise prohibited by the Law, to pass thereby. And the Lord Admiral was required to suffer such Lords as had been stayed, to pass

to the Seas.

And to the of the Ginque-Perts.

> The Queen and Council, still at Hatfield, are taking care of her Remove to London; and considering what noble Persons to have prefent. Whereof the Marquis of Winchester, and the Earls of Shrewsbury and Darby were fent for by a Letter; in which were enclosed the Names of such other Noblemen as her Highness thought good to attend upon her to London; and the Archbishop of Tork, with Sir William Petre, and Sir John Mason, appointed in the Interim to transact any urgent Business emerging. The Letter may be consulted in the Repository.

Num. II.

Some already Plotting against the Queen, apprehended.

There were some already of the Popish Faction contriving Mischief against the Queen, by setting up the Scotch Queen's Title, and by getting Assistance from the Guises in France, to carry on their Defigns in her behalf, and by dealing with some Conjurers to cast their Figures to calculate the Queen's Life, and the Duration of her Government, and the like. In this Plot Cardinal Pole's Brothers were concerned. The knowledge of this coming to the Queen and her Council,

Council, it was ordered at Council November the 22d. that Anthony ANNO Fortescue, who had been Comptroller to the Cardinal, should be apprehended; a Letter being fent for that purpose to the Earl of Rutland: And that he should have Conference with no body. Sir John Mason had the Bodies of two more charged in the said Accusation, viz. Kele and Prestal. He was willed to examine them diligently upon fuch Points as the faid Kele should open unto him, and to keep Kele in safe Custody in his House; so as none should have Conference with him. Accordingly Examinations were taken by Mason and the Earl of Rutland, which Examinations the Lords perused November 25. and resolved, they should be forthwith set at Liberty; Bonds being first taken of each of them for their forthcoming, when they should be called by the Lords of the Council.

One named Thirkel, a Taylor, was now also in hold for Conjuring about the Matters aforesaid, and in the Custody of John March, Conjurers & Esq; who was ordered Novemb. 24. to examine him, and to keep him in fafe Custody without Conference with any. And Richard Parlaben was another of these Conjurers, taken up, and in Custody of Thomas Sackford of Greys-Inn, Esq; Thus early did this excellent Lady's Enemies plot, and continue their Devices of Mischief against her, and combine to dethrone her, when she had been scarcely posses-

fed of her Crown.

Divers other Conjurers were now also in Custody, of the same Orders to Bi-Design and Purpose, I suppose, with the former; and were Examin- sop Boner to And December 18. the Lords fent their Letters to the Bishop of them, London, viz. Boner, with certain Examinations, fent withal by Mr. Attorney: And he was willed to proceed by fuch fevere Punishments against them, that should be proved culpable herein, according to the Order of the Ecclesiastical Law, as he should think meet: And

to fignify back what he did herein.

'Tis strange to consider, how these Sorceries prevailed about this sorceries fre-Time, and so on for some of the first Years of the Queen's Reign. and the Mischiess they did, and the Fears many good and sober Men had of their bewitching the Queen her self. This is evident from a Passage in a Sermon of Bishop Jewel's before the Queen: Wherein he thus addresseth himself to her: By the way to touch but a Word Jewel's sem. or two of this Matter, for that the horrible using of your poor Subjects enforceth thereunto. It may please your Grace to under-'fland, that this kind of People, I mean Witches and Sorcerers. within these few last Years are marvelously increased within your Graces Realm. These Eyes have seen most evident and manifest Marks of their Wickedness. Your Graces Subjects pine away, even unto the Death, their Colour fadeth, their Flesh rotteth, their Speech is benumbed, their Senses are bereft. Wherefore your poor 'Subject's most humble Petition unto your Highness is, that the Laws touching such Malesactors may be put in due Execution. For the Shoal of them is great, their Doings horrible, their Malice intole-'rable, the Examples most miserable: And I pray God they never ' practice further than upon the Subject. This I make no doubt was

ANNO

the Occasion of bringing in a Bill the next Parliament, for making Enchantments and Witchcraft Felony.

1558. Apprehensions by reason of the Scotch Queen.

The Arms foe

gave.

And now because this Scotch Business falls thus in our way, we shall relate what the Acts and Practices of the Friends of that Party were; from whence we may conclude, what just Jealousies were raised in the Queen's Mind hereby. Mary Queen of Scotland, and the Dauphin of France, to whom she was maried, gave broad Signs of their Pretences to the Crown of England, by the Coat of Arms that they gave: Whereby the Queen became in danger at this Time of two Nations invading her. It was born Baron and Femme: In the first was the Coat of the Dauphin of France, which took up the upper half of the Shield; the lower half contained the Arms of Scotland. This impaled quarterly. 1. The Arms of Scotland. 2. The Arms of England. The Third as the Second. The Fourth as the First. Over all, half an Escutcheon of Pretence of England, the Sinister half being as it were obscured or cut off: Perhaps so given to denote that another, (and who should that be but Q. Elizabeth?) had gotten Possession of the Crown in her Prejudice. Under the Arms were writ these Rhimes in the Scottish dialect;

The Arms of MART Queen Polyhinels of Fraunce, The Noblest Lady in Earth, for till advaunce: Df Scotland Queen, and of England, also Di Fraunce, as God hath providit so.

The Heralds judgment thereof.

This Escutcheon being lately brought out of France, was delivered to the Duke of Norfolk, Earl Marshal of England; who sent it to the Office of Heralds for their Judgment upon it, June the 13th. 1559. Their Answer was to this Tenor.

MSS. N. 51.

- 'Hyt may please your Grace, that upon good Deliberation, we Garter and Clarenceulx with others of the Office, have perused this Edents in Offic. 6 scutcheon of Arms, delivered by your Grace; and we find the same prejudicial unto the Queen's Majesty, Her State and Dignity: And that hyt doth not appertain to any Foreign Prince, what Marriage soever he hath made with England, to quarter, bear or use the Arms of England otherwise than in Pale, as in Token of Mariage. And albeit James, late Scottish King, Grandfather to the Scottish Queen that now is, maried with one of the Daughters of King "Henry VII. And the said Scottish Queen, being but one of the Col-'laterals, cannot, nor ought not to bear any Escutcheon of the Arms of England: Nor yet the Dolphin her Husband in the Right of her, or otherwise.
 - Furthermore, we find the faid Escutcheon falsly Marshalled, contrary to all Law and Order of Arms.

Thefe Arms fill m∫urped.

But that the French King might keep his Pretence to England, he would not forego usurping the Title, and quartering the Arms of England and Ireland with Scotland. July the 27th. The Arms of the Scotch Queen, with the Arms of England, were let up at the Marriage fo-

lemnized for the King of Spain with the French King's Daughter, and ANNO those Verses written, The Arms of MARY Queen Dolphinels of France, &c. as before. And in November, the Queen of Scots made her Entry into the Castle Heraut, where her Stile was published as Queen of England. And Four Verses were made upon her; whereof the Two last were.

Nunc Gallos totoque remotos Orbe Britannos, Unum dos MARIÆ cogit in Imperium.

But Queen Elizabeth in the Treaty did require Francis of France, and Mary of Scotland, to leave off this usurping Title and Arms. which they gave no direct Answer, but solicited Pope Paul IV. to

declare the Queen's Title not good.

And this was long after, viz. Anno 1572. laid to the Scotch Queen's Just Refenti Charge, when she was detained in England, (among other Articles ment of it. drawn up against her,) namely, 'Her Claim to the Crown of England in Possession, with Refusal and Delay to remove the same: Giving the Arms of England without Difference, in Eschucheons, Lius, F. 6. Coat-Arms, Plate, Altar-Cloaths, which were openly seen at the 'Triumph; writing of the Stile of England, Scotland, France and 'Ireland, in Letters Patents during her Coverture; and of her Pe-'digree, conveying her Three ways to the Crown: First, as descending from the Eldest Daughter of King Henry VII. Another from the Duke of Somerset. The Third from a Daughter of Edmmud before the Conquest.

To which may be added, that there was a Grant, dated Jan. 16. sir William 1558. of certain things made to the Lord Fleming, by the Dauphine in the Cott. of France, and his Wife the Queen of Scots, by the Stile of King Libr.

and Queen of Scotland, England, and France and Ireland.

And the Queen had still more Reason to be jealous of the Scotch Title, since her Sister, the late Queen Mary, used to taunt her, by telling her often, That the Queen of Scots was the certain and un-the Introduction doubted Heir of the Crown of England, next after her self. Add to on. this, that the Cardinal of Lorrain in a Conference with some Delegates from Spain at Cambray about this time asserted, that his Niece, the faid Queen of Scots, was most just Queen of England.

Which Consideration might well be the Reason of the Queen's and The Queen's Councils forementioned Order to the Vice-Admiral, forthwith to set Preparations. out a Fleet to guard the Narrow Seas: And that in the beginning of Dec. 6. December strict enquiry was made what Ammunition was in the Tower, in order to a supply thereof. For December 6th the Council sent a Council Book, Letter to Sir Richard Southwel, Master of the Ordnance and Armoury, to make his Repair to the Lords, and to bring with him a perfect Declaration of the State of his Office, as well touching the Provisions, Expences and Remains; as also of the present Wants of the same. Care was also taken about Portsmouth, and the strong Places on that Coast. For at the same Council Richard Worsely, Esq; was ordered to repair to Portsmouth and the Isle of Wight, and the Forts, Castles, and Bulwarks thereabouts: And consider the State of the fame.

ANNO 1558. The Removes of the Queen

Comes to the Tower.

Vitell. F. s.

Now these were the several Removes of the Queen, before she came to the Palace at Westminster. And she sat in Council every day, except her days of Travelling. She sat first in Council at Harfield, (where she was faluted Queen) November the 20, 21, 22. The from Hatkeld. next day being the 23d, she removed towards London, attended with a Thousand or more, of Lords, Knights, Gentlemen, Ladies and Gentlewomen; and came to the Charter-house, then the Lord North's Place; where the Archbishop of Tork and the Earls of Shrewsbury and Darby came to her. Here she remained six days, and sat in Council Novemb. the 24, 25, 26, 27,28. Her next Remove thence was to the Tower, which was on the 28th day of November. the Streets she was to pass, even to the Tower, were new gravelled. And so she rid through Barbican and Cripplegate, and along London Wall unto Bishopsgate, and thence up to Leaden-Hall, and so through Grasschurchstreet and Fanchurch-street, turning down Mark-lane into Towerfreet, and so to the Tower. Before her rode many Gentlemen, Knights and Nobles; after them came the Trumpeters blowing; then all the Heralds in Array, my L. Mayor holding the Queen's Sceptre, riding with Garter: My Lord of Pembroke bare the Queen's Sword. Then came her Grace on Horseback, apparelled in Purple Velvet, with a Scarf about her Neck: The Serjeants of Arms being about her Person. Next after her rode Sir Robert Dudley (afterwards Earl of Leicester) Master of her Horse: And so the Guard with Halberds. There was great shooting of Guns, the like was never heard before. In certain places stood Children, who made Speeches to her, as she passed; and in other places was finging and playing with Regals. Here at the Tower she lay until the 5th of December, which was the Eve of St. Nicolas. The 1, 2, and 4th of which Month, with the last day of the Month preceeding, were Council days there.

Thence to Som erfet-Houfe.

Then December the 5th she removed a little nearer to Westminster; Viz. to the Strand-house, or Somerset-house, going by Water, and Shooting the Bridge, Trumpets Sounding, much Melody accompanying, and universal Expressions of Joy among the People. Here she sat also in Council daily, Viz. December the 5, 6, 8, 9, 10, 11, 12, 13, 16, 17, 18, 19, 20, 21, 22. And now at last she came commerco West- to Westminster; that is, the 23d day of December; where she kept her Christmas, and continued all the ensuing Winter; her first Parliament then sitting there: And where she was in April 1559.

England this

Year.

minster.

And now having brought the Queen to her Palace, let us proceed France intends in shewing her present Cares. It was concluded at Court, and taken conquest of for granted, that the French meant to endeavour the Conquest of this Realm, by Reason of the Pretence of Title which they made thereto, in these four Regards; Their open Challenge at the Treaty of Cambresey; The bearing of the Arms; The using of the Stile, and the making Commissions under the Seal, and with the Stile of England and Ireland. It was likewise concluded, that the French would attempt this Conquest this present Year; and that upon these Grounds which Secretary Cecil drew up.

First,

First, they would not defer it, because of the Doubt of the ANNO Oueen [of Scots] Life. Secondly, they had now got an occasion to conquer Scotland, and had already Men of War there, and prepared so concluded by a great Army, both out of France and Almain. Their Captains the Council for were appointed; their Victuals provided; their Ships in Rigging. these Reasons. Thirdly, they reckoned within a Month to have their Wills in Scotland. Fourthly, That done, it seemed most likely they would profecute their Pretence against England; which had no Fort but Berwick to stay them: And that was unperfect, and would be these Two Years day. Fifthly, If they offered Battel with Almains, there was great doubt how England would be able to fusiain it; both for lack of good Generals and great Captains; and principally for lack of People, considering the Waste that had lately been by Sickness and Death these three last Years. Again, if it were defended with Strangers, the Entertainment would be so chargeable in respect of Money, and so hurtful to the Realm, as it could not be born.

Hence these Questions were propounded by the said Secretary. First, Several things What to do. Next, Whether it were better to impeach the Enemy to be considered in Scotland now in the beginning, before their Army were come; and hereupon. so to take away their Landing Places: Or to permit them therein, and to provide for the Defence of the Realm?

Upon the Question, it was to be considered, as convenient to be done; 'First, that the Queen's Majesty did with speed send to King "Philip, to understand his Mind, and to obtain his Friendship. Item, 'That one be sent to the King of Denmark, to stay him, and to cause him to doubt of the French. Item, To fend to the Princes of Almain. Item, to provide all manner of Ways for Money, Ar-'mour, &c. Item, to fend with all speed to the French King, to ' declare to him, what Occasions the Queen hath to donbt his Proceedings. And therefore to let him know her purpose of Desence. ' And that if his Proceedings increased as they were begun, her Ma-'jesty must needs provide to prevent the Dangers. Item, That in the mean Season, the Ships lie in the Frith of Edinburgh, and to pike as many Quarrels as they might of themselves, to impeach 'any more Succours to come out of France to Lethe. And this to be done by them upon their own Heads, without notice of a Com-' mandment so to do: And so to use the Matter, as the Cause might come of the French. Item, That if the French armed any greater 'Navy to the Seas, which by appearance should annoy ours in the ' Frith; then also the like to be armed by the Queen's Majesty. Item, 'The Duke of Norfolk, Lord Lieutenant of the North, to have a ' Power of Horse and Foot ready upon the Borders, both to defend, and invade, or offend if Cause were given.

And upon this it was moved that Sir Nicolas Throgmorton should Ambossadors be dispatched to France; and the Lord Mountague, and Sir Thomas fint from England. Chamberlain to Spain. And so they were.

ANNO 1558.

SECT. II.

The Queen procures Money diligently. She calls in her Debts. She requires her Myzes from Wales. She looks to her Forts and Castles. Berwick: Orders for that Place, and for Newcastle: and the East and Middle Marches. Letters to the Lord Warden. The Assured Scots. Peace with Scotland.

She is diligent in procuring

Nov. 28. The City bound for Payment.

Urthermore the Queen, for the better strengthening her self, and providing against her Enemies helder where providing against her Enemies, besides what she had already done. Money.
Takes up Mo- faw that Money was with all speed to be procured. Presently therefore the employed her Merchant and Agent, Sir Thomas Gretham, Kt. to take up at Antwerp divers Sums of Money; and the City of London gave their Bonds for Payment; a Letter having been fent from the Queen's Council to the Lord Mayor, Aldermen, and Common-Council, for sealing Bonds for that end. Which Service towards her

She was diligent also in calling for the Remainders of the Fifteens

they readily shewed their good Will by doing.

Arrears of the late Subsidy salled for.

Dec. z.

and Tenths given by Act of Parliament to her Sister, which had not vet been brought into her Exchequer. And because several of the Collectors were behind-hand in their Accounts, Letters from the Lords of the Council dated in December 1558. were fent forth to the Sheriffs of the several Counties of Bucks, Tork, Gloucester, Nottingham, Oxon, Berks, Stafford and Warwick; and to the Mayors of the Towns of Northampton, Darby, King's Lyn, and Southampton, to apprehend the Collectors of the Fifteens and Tenths, in the faid Shires and Towns behind of their Collections; and to bind them into good Bands in treble the Sums, to make payment of all that was by them due in the Exchequer, within fifteen days after the Bands Again, Letters were fent to John Aylworth Receiver of the Counties of Somerset, &c. and to the Sheriffs of the Counties of Lincoln, Nottingbam, Darby and Chester, to make Payment forthwith into the Receipt of the Exchequer, of all such Sums as were by them

Dec. the 9.

for the contrary at their utmost Peril. And when it was understood. to that some of her own Houshold were behind in their Payments of the Tellers of the Subsidy, a Letter proceeded from the Council to the Tellers of the Exchequer; the Exchequer, to fend them a perfect Book of the Names of all fuch as were behind, within the Queen's House, of the Payment of the last Subsidy granted to the late Queen.

Lord Paget.

And for the better understanding of the Debts, the Lord Paget. with others having been appointed Commissioners in the time of the late Queen, for the taking Knowledge of what was owing to her; was prayed to give a particular Note of what he had found touching the same Matter.

due in their several Collections at Michaelmas last, as they would answer

The

The Queen began thus early to look intently also into her own Reve- ANNO nue, and unto all fuch as were the chief Farmers of it. And in this Business Sir Walter Mildmay, one well versed in Accounts, (having a The Queen calls great while belonged to the Augmentations) was chiefly to be em- the Farmers of ployed. And a Letter was directed to him from the Lords, to fend her Revenue to all the Auditors, and fuch others as he thought good for his better Dec. 22. Instructions in the Matter, for the Names of all the Head Farmers, within the Realm, of the Queen's Majesties Revenue; and especially of all the Copy-holders Westward: Requiring him thereof to make a Book out of Hand, and to fend the same to Court with all convenient Speed.

And the next Council-day, the Lord Treasurer, (who was the Marquis of Winchester,) was ordered to cause Process to be made the The Temporalization of the vawith all speed out of the Exchequer, for the answering of the Tem- cant Bishopporalities of these Bishopricks now void, viz. Canterbury, Norwich, ricks to be an-Rochester, Bristol, Oxon, Chichester, Hereford, Sarum, Gloucester and Queen. Bangor: Signifying also unto his Lordship, that the Queen's Pleasure was, That Sir John Mason, Treasurer of Her Chamber, should have

the Care of feeing this profecuted with speed.

And that she might know the true State of her Purse, Mr. Damsel Debts to be cerwas sent to certify all manner of Debts due in the Court of Wards: Court of Wards; And so was Sir Ambrose Cave, Chancellor of the Dutchy, to do the and in the like in the Court of the Dutchy. And the Lord Treasurer at the Dec. 24. same time, namely December 24. to cause speedy Certificate to be made to the Queen, of all manner of Debts due in the Exchequer. To the intent, the same being known, Order might be given by such as the had appointed in Commission, to see the same answered with all Expedition.

To this may be added, that she appointed a Commission to under- for Lands stand what Lands had been granted from the Crown in the late granted from Queen's Reign. The Commissioners whereof were the Marquis of the Crown.

Winchester, the Lord Rich, the Lord North, Mildmay, &c.

In the same Month she also took her Advantage against certain Ita- Debts called lian Merchants for bringing in Commodities from the Enemy: Or- for from some dering her Customers of London to levy and get into their Hands the chants, Sum of 2542 l. 7 s. 4 d. [by way of Fines and Forfeitures] due to her from Germin Ciol, Alexander Bonvice, Augustin de Sexto, and John Heath, for the Impost of certain Wines and other French Wares. And also laid Ciol in Prison.

Nor did she forget her Myzes; that is, what was due to her from She requires the People of Wales, by antient Custom due to the Princes of Wales, her Myzes and to all the Princes of the Realm at their first Entrance upon the from Wales fupreme Government. Which thing was antiently an Honorary Prefent to the Prince, of Corn and Wine from each County towards the Expence of his Family: But afterwards paid in Money. For the receiving of this she appointed a Commission, which in February 1558. thereupon. met with some Opposition in the Town of Carmarthen, chiefly by one Thomas Lloid of Llan Stephan, Gent. and certain others his Complices, making a Diforder against her Commissioners in that County: Who were therefore committed to Ward; and a Letter was fent to Feb. 24.

ANNO the Lord President and Council of Wales, to send for them to the Marches, and to take such Order at their coming thither, as to fend up forthwith unto the Queen's Council, under fafe Custody, the faid Lloid and two or three other most Faulty; and to commit to Ward the rest there, to remain till the Principals had been brought up and received condign Punishment for their said Disorders. The Names of the others fent up with Lloid, were David ap Gorwared, John Palmer and William Jack. All which were presently committed to the Tower. But it being for a Contempt only, and for the Terror and Example of others, the Letter from the Council had instructed the Lieutenant to use them honestly: But to keep it to him-They were committed March 18. 1558. and discharged April the 8th, following. And of this the Lords of the Council advertised the Lord President of Wales: And mentioned withal, how they alledged, That after the Death of King Henry VIII. and King Edward VI. greater Sums were levied for the Myzes in the County of Carmarthen, than was answered to the Prince. The said President therefore was willed to hear what the faid Thomas Lloid could fay herein: And to call for such before him as should be found faulty in this Matter: and to cause them to repay to the Queen's Use what they had detained; and further to punish them as the quality of their Default should demerit.

The Welchmen's Petition on account of their Myzes.

Let me here add one Passage more in transitu concerning this Custom. In the Month of March the Inhabitants of Wales, and of the County Palatine of Chester, presented the Queen a Supplication for their antient Liberties and Customs to be allowed, in respect of their Myzes, of certain Debts, Felonies, &c. Which Business the Queen committed to the Lord President and Council of the Marches of

And upon another Petition of theirs, an Order was made in the Queen's first Parliament, by the Queen with the Consent of the Lords, That in this Year wherein a Subsidy was to be paid the Queen, they should not be charged with the Payment of the Myzes: Nor at any other time that she received them, her Subsidies should not be paid that year.

The Deputy and Vice Prefident of Ireland, led for.

But to return a little backward, to observe further this part of the new Queen's State-Wisdom, in her Care of her Treasure: She also called upon Sir Anthony St. Leger, late Lord Deputy of Ireland, and the Queen cal- Andrew Wife of Baigtiss in the Kingdom of Ireland, Esq; Vice-Treafurer of that Kingdom, requiring their Accounts, (as well as she had done others) especially being in considerable Arrears with her. The former she wrote to, to this Purport, 'That being indebted to her in great Sums of Money, he was willed to make payment thereof ' forthwith to her Use; and to signify with speed to the Lords what ' he minded to do. And in February certain Soldiers of Ireland claimed their Wages for One and Twenty Months, due in the time that he was Deputy there; and he ought to have paid: Which made the Lords write to him another Letter. And a third was fent him in March, with order to pay the poor Soldiers Ireland such Sums of Money as were due to them. And if it should

March 11.

be found that he ought not to pay the same, it should be defalked ANNO out of such Sums as he owed to the Queen. As for Wise, he was put into the Fleet. And a little after, viz. about the middle of January, a Bond of 12000 l. was taken of him, with two Sureties, to discharge all such Sums of Money with which he stood Charged and Indebted to the Queen. And the Lords appointed Sir William Petre, Sir John Mason, Sir Richard Sackvile, and Sir Walter Mildmay, to audit his Account. But it feems he was not able to give up his Accounts to the Satisfaction of the Queen; and so his Bond was forfeited, and he committed again to the Fleet, April 12th 1559.

Nor would the Queen release the Merchant-Adventurers of a new She calls in for Impost laid by Queen Mary upon Cloth and other Commodities: an Impost from the Merchants. Which the faid Merchants did earnestly sue to the Council to be released of: Refusing a good while to answer such Sums as were by them due upon the same Account. Whereupon in January 30. they were Summoned before the Lords; where they declared they would fland to fuch end as should be ordered by Law. And this they Subscribed to in a Bill, which was delivered to the Lord Great Seal. But after divers Appearances before the Privy-Council, they were finally answered, March the 30th, that the Queen's Majesty could by no means (her great Charges considered) either undo or mitigate the same. Nevertheless they gave the Merchants further day to be again before them: Who were pleased both to them what they could further say in this Matter, and also to consider certain Licenses which they claimed of the Grant of the late Queen, for the carrying out of Cloths.

Thus did the Queen play the good Husband, that she might have Treasure, for the better providing for the Charges of her Royal Estate. For the faw round about her vast Expences necessary to be laid out, for the Defence of her self in this State of Hostility, The Queen's wherein she found the Kingdom involved. She was to pay off her great and ne-Sister's Debts besides her Funerals; The Garisons and Army were cost are superced behind in their Wages: The Strength and Fortifications on the Frontiers, both against France and Scotland, very desective: Her number of Soldiers too few; and her Forces to be increased.

And that the Queen might the more effectually look to her felf, a A Book of all Letter was wrote in the beginning of January to the Lord Treasurer, the Fores of the to send thither a perfect Book of all the Cassles, Forts, and Bul-red to be sent. warks of the Realm; and what Captains and Soldiers were placed in the same; and what Entertainment each of them had. Which Letter was in order to what was agreed to by the Board, a Day or two before, viz. That the Lord Admiral should have the Consideration of all the Forts and Bulwarks of the Realm, and to understand the present State of the same.

And now let us see what Care was taken for Berwick, whereof the I.ord Eure was Captain. The Place was found to be in great danger of Berwick. of being taken by the Scots, wanting both Men and Strength. Some Orders for that Fortifications had been begun under that Lord: and a Letter dated Nov. 21. in November 1558. was fent to him, that he should go forward as the Season of the Year would suffer: So as at the least, so

ANNO 1558.

Nov. 32.

much might be done as should have been done by the late Queen, had the lived. Ordnance and Munition was also hastened thither. And the Lord Admiral had Instructions to give order for the wasting And in the same Month a Letter was sent to the Lord Eure for the Garisons at Berwick; requiring him, for the better meeting with such Fraud as was used at Musters, and for that it appeared, that the Numbers appointed to serve, were not full, and divers wanting; to cause on a sudden, without warning given, Musters to be taken by some fitting Persons, and to observe what Desects were in their Numbers, and in their Arms. The Queen also encouraged the said Lord, Captain of Berwick, upon his suit, granting him 20 s. a Day, by way of her Majesty's Relief, towards the Entertainment of an Hundred Horsemen serving there under him, tho' not as Captain of Berwick. But whereas he fued to come up, and leave his Charge for a time with Mr. Bowes, the Marshal there; he was by the Lords required to forbear, until a more convenient time hereafter, that her Highness might be moved, and her Pleasure therein fignified unto him.

'And for Provisions. Abyngton, the Surveyor of Victuals for Berwick, had bought up at Hull, for the better Furniture of that Place, an Hundred Quarters of Wheat, and as many of Malt. And a Letter was dispatched to Alrede, Customer of Hull, requiring him to suffer it to pass unto Berwick: Yet to keep a perfect Docket of the very Quantity that

passed.

Soldiers commanded to repair to their charge here. Dec. 20. And because the Soldiers in those Parts were too apt to be absent from their Quarters (a thing of very dangerous Import, while Invasion was daily expected) therefore the Queen caused a Proclamation to be made for Berwick; as also for the Frontiers governed by the Earl of Northumberland; that all Captains and Soldiers that were absent from their Charge, should repair thither upon pain of Forseiture of all such Wages as were due unto them, from the last Pay unto the first of January next, if they were not found there at that Day. She also confirmed the Liberties and Corporation of this Town of Berwick.

The French
intend to surprize Newcastle.

Dec. 23.

Newcastle was now in great danger of being surprized by the French, who intended that way to invade England. But some secret Intelligence thereof coming to the Queen, the endeavoured timely to prevent the Danger by Fortifying the Place, and supplying it with sufficient Forces, to be fent from the Neighbouring Parts, the Duke of Norfolk being Lord Lieutenant of the North. This present danger she signified to the Earl of Shrewsbury, Lord Lieutenant (as it seems) of Derbysbire: And by her Letters in December, committed a special Charge to him for the Defence of the Realm, against these Attempts of the French that had been lately discovered (as the Lords of the Council wrote to him) tho' not disclosed, to levy certain Horsemen, both Demy-Lances and Corslets: And she sent also her Letters to divers Persons of good Livelihood within that County, to will them with all speed to make ready certain Horse, and to send them to Newcastle by the 25th of January. The Council gave the Earl particular Instructions in this Emergence; as to send for the

Sheriff, and for other of the Principal in every quarter of the Shire, ANNO and to confer with them how this Charge and Service might best be performed. The Queen also at this time ordered the said Earl to levy certain Numbers of Footmen to be raised in Torkshire, to be sent to Berwick. And Secretary Cecyl in a Letter shewed him, that the French had pressed 15000 Almains in Germany; and were arming all their Ships to the Seas.

On Thursday the latter end of December, the abovesaid Lord Eure, The Governor Governor of this Place, did some Service against Scotland (for which against Scot he received a Letter of Thanks from Above) namely, in annoying land. the Enemy, and burning the Mill, the Kill and other Houses near unto Aymouth. But he was required utterly to forbear to embrace any Council Book. Frenchman's Offer (of which Nation several Supplies were already fent to Scotland) that should run away from Scotland, if they might be suffered to pass through the Realm; nor otherwise to use any one of them during the Wars, than to procure Intelligence at their Hands, and to learn somewhat that might advance the Service of the Queen.

Care was also taken to send Treasure to Sir William Engolby, Trea- Treasure sent to furer of Berwick; that is, so much as should make the full Pay for Berwick; and the old ordinary Garrison there; and for what should be due Feb. And the same Month a Thousand Tun of Timber was bought by the Queen's Order of Sir Richard Lee at 10 s. the Tun, to be fent to Berwick; and delivered at Hull. For which the Queen's Council fent order to Richard Whalley Esq; to go forward in the Bargain: And the said Sir Richard Lee not to make Sale of any Wood that he should fell, but to keep the same for the Queen's Majesties Use at the said Price, And in March they were very busy in making strong the Fortifications there. And Abyngton Surveyor of the Victuals, received a Letter from the Council, fignifying unto him, That Mar. 9. the Queen's Highness might be the better answered of such Mony as should be due by the Labourers and Workmen of the Fortifications there, for their Victuals; her Highness Pleasure was, that he should appoint certain particular Victuallers under him, to take upon them the Care and Charge of the victualling of the same Labourers from time to time; and to be present also themselves at every Pay, and to defalk fo much of their Wages as should be due by them, for the faid Victuals fo received at their Hands.

And finally, Sir James Croft, Kt. who had been employed by the sir Ja. Crofts Queen in Over-looking, and Examining, and Ordering of all Mat-made Captain ters relating to Berwick, by many particular Letters wrot to him from the Council, at length in March had a Commission under the Mar. 28.1559 Great Scal of the Captainship of the Town and Castle of that Place, in the room of the Lord Eure. Crofts had defired a Continuance of a Benevolence for the encrease of the Wages of the old Garrison (which was 3 d. a day) granted the last Year. But it was answered him, that forasmuch as this was a new Charge, the Lords did not think meet the same should be continued. And therefore he was required to perswade the Soldiers to be contented with their ordinary Entertainment, until her Highness should be of better Ability to

The fick and unferviceable Men he was ordered to ANNO confider them. casse, by taking up Mony of the Merchants at Newcastle; which should be repayed them at the coming down of the Treasure, that should be shortly.

And this was the Provision and Care the Queen took for Berwick: for the restoring it to its pristine Condition and Strength, to be able

to maintain its felf against Scotland.

Gare taken for the East and Middle March-

The like also she took for the Frontiers of the East and Middle Marches, which were under the Government of the Earl of Northumberland, Lord Warden thereof. There was an evil Practice among the Soldiers for these Borders, which was of very dangerous Consequence: It was, that their Numbers being not full, but divers of them wanting, at the Musters Persons were procured to appear then only, that it might feem as though none were wanting. for the better meeting with this Fraud, as Sir Henry Percy had reported it, the Lord Warden was appointed to cause forthwith, in most secret Manner, certain discrete Gentlemen, not being Northumberland Men, or Borderers, to repair at one instant time to all the several Places where any Numbers were set, and to take Musters of them, to see how many were wanting, how many were Northumberland-Men, and how many Inland Men; how they that remained were appointed and furnished with Arms; and to fignify the same up to Council: And what other Device he thought meet for redress here-As Order was also given for the like purpose to the Lord Eure aforesaid for his Government. This was done in November. Sir Henry Percy (who was the Earl's Son) as he had been lately difpatched out of the North from the Earl to the Court; so he was fent back again to him with these Instructions.

Orders for the Lord Warden thereof.

Orders were also given to the said Earl to see the Bands diligently An Hundred Hagbutters were fent to the Frontiers from furnished. the Lord Dacres, Lord Deputy of the West Marches. And the Earl was required to be careful in Mustering the Bands; to have Espials in Scotland; to keep the Fords and Watches: And as the Queen added 3 d. a Day to the Pay of the Soldiers, foit was to be publickly declared for the better Encouragement of the Soldiers in their Duty.

a Captain in couraged.

And to secure the Loyalty of Sir Raphe Grey in those Parts, who sr.RapheGrey had before the Grant of leading an Hundred Men, in consideration of his Losses upon the Borders, and his good Forwardness in Service, she caused a Letter to be wrot to him, signifying her good Pleasure that he should be continued in his Place; and that he should also have an Augmentation, by way of Reward, for the faid Number: And fo was required to shew himself answerable to her Majesties Expectation in Service, as she might think this Charge to be well bestowed: Otherwise it was plainly told him she would not fail to place another in that Charge.

for these March-

There was a Proclamation to be issued out for these East and Mid-AProclamation dle Marches to be published in thoseParts, viz. that all Captains and Soldiers having Charge upon the Frontiers being absent from it, should repair thither upon pain of Forfeiture of all their Wages that would be due the first of January. The Lord Deputy was required accordingly to put this Proclamation in execution upon all fuch as should ANNO not accomplish the Contents thereof. And all this Care was taken for these Borders in the Month of December.

According to a late Order, the Earl of Northumberland sent up the Muster-Book of Garisons under his Charge, together with his Let- the Lord Warters for Instruction in certain Points. It was signified to him from den, above, 'That as the Lords did very well like his Diligence and Se- Council Book. crefy in taking of the Musters upon the Frontiers, so it could not but much mislike them that there were such Desiciencies in the And whereas he wrote that the Garison of the Enemy

was encreased, the Lords thought, that if the Numbers under his Charge, and the Garison of Berwick were reduced into one Num-

ber, the same would far exceed the Power of the Enemy: And considering that the Enemies Force was for the most part placed in

Forts; an I that they would not leave the same in danger to come to the Frontiers; yet nevertheless his Lordships Request was al-· lowed, to have some further Relief, wherein Order should be taken.

In the mean time the Lord Evre was writ to, to help the Lord Warden in time of Necessity only, with some Horsemen out of Ber- And to the wick, in the day time; so as they might return to Berwick before wick; Night, for the guarding of that Piece. For it was thought the Enemy would attempt nothing before the next light Night.

Orders also were sent to the Bishop of Durham, to send Men from the Bishoprick in case of Necessity. And finally the Earl was desired And to the Eishop of Dur-

to stand upon his Guard.

And when toward the beginning of January, Leonard Dacres the Dacres sersup-Lord Dacres Son, had by his Valour and Conduct done some consi- on the Scots derable Service against the Scots, the Lords of the Council sent him successfully. the Queen's Thanks; and required him to thank Captain Tutty and the rest that served with him. And that as the Lords did very well like his forwardness, so they would have wisht he had forborn the annoying of them, and stood only upon his own Guard, considering that they would feek to revenge it. And indeed so it proved; for the Scots foon after did some Exploit upon the English, and encreast their former Forces upon the Frontiers.

Whereat the Queen determined to fend forthwith to the Borders a Thousand Men: And for that purpose, as she had addrest her Let
Mentous and for that purpose, as she had addrest her Let
mentoberaised

mentoberaised ters to the Bishop of Durham, January 7. to put the Force of the Bi- for the Borders. shoprick in such Readiness as they might, upon any sudden Warning, be ready to serve under Sir George Conyers; so four days after by another Letter, he was enjoyned to levy in the Bishoprick 500 Footmen; and that he should confer with Sir J. Croft concerning fit Gentlemen to have the leading them; and to have special Foresight, that none of the Officers used any Frauds for the sparing of any man from this Service; a Disorder which as it had been practised in the South, so the Lords would be forry it should creep into the North. Letters were also written to certain Gentlemen of the North Riding of Torkshire, to levy 200 Men in that Part of the Shire: And to the Earl of Northumberland, to levy 300 Men in Richmondshire, where he was Steward. And he was also willed, to confer with Sir James Croft, who was

A N N 0 newly fent down there touching the placing the same Numbers upon the Borders in fuch fort as might most annoy the Enemy: And that he should always have good Espials.

Instructions to she Lord Warden and Lord Dacres.

The Queen also now took occasion to let the Earl know of the Notice she took of his Son Sir Henry Percies Activity and Forwardness, commending it; but adding, that she would not in any case he should hazard himself, otherwise than that he should be at all times ready to make his party good. And lastly, She advised, that the Lord Dacres (which now came from her) and he, the Earl, should confer, for the better annoying of the Enemy: Which the Lords thought would be best done, if they agreed upon some Enterprize against them at one time. These were the Transactions of January and February.

A Coffation of Arms between England and Scotland.

In March the Lord Deputy of the East and Middle Marches discharged the Garison of the Northumberland Men; and orders were femt to him to discharge and casse many others as by reason of Sickness, or any other respect, should be thought unsit or superfluous for their present Service. Yet so, that his doings tended not to the weakening or danger of his Charge. Now about the middle of March there was a Cessation of Arms between the English and Scots. And Instructions were sent to the Lord Dacres, upon his Letter, how to use the Assured Scots during the Abstinence from War: He was willed to fignify their Names and Behaviors, and to fend a Copy of the Articles of their Assurance: To the end some Order might be taken for them upon the Conclusion of the Peace: And in the mean time give them in charge to forbear to make any Incursions into Scotland, but to use themselves quietly as the Subjects of this Realm; as they minded the Preservation of their Security.

The affured Scots.

> Now there being a fair Prospect of Peace, the Earl of Northumber. land was ordered to procede in cassing the Number of Horsemen on the Frontiers, for the abridging of the Queen's Charges; so far forth as he should perceive the same might be done without any danger to the Frontiers: And to casse all such as might conveniently be spared. especially Northumberland Men, and those that joyned upon them. And for the better understanding what he was to do in this Matter. to have good Espial of the Scots doings. And a Mass of Mony was soon after sent down.

Orders to difcharge many of the lately raised Forces.

Peace with Scotland. April 7.

And in the beginning of April 1559, Peace was concluded with the Scots. Which occasioned another Letter from the Council, to the Earl of Northumberland, signifying the same; and therefore requiring him to give order, that none serving under him should annoy the Scots, but to use them as Friends. And he was willed to stay the publishing of this by Proclamation, until he should further understand from the Queen. And the like was sent from Sir James Croft, now Captain of Berwick.

The Queen's Commissioners for Scotland were the Earl of Northumberland, the Bishop of Durham, the Lord Dacres, and Sir James Croft; (where of the Bishop was of the Quorum) these met the Commissioners of Scotland: And in July 1559, they fully concluded the Articles of Peace with the Scots accordingly. And the 14th, of the faid Month, the

faid Bishop was at Doncaster, onward of his Journey to Court, to ANNO make a full relation of the said Commission: Taking small Journeys; tho' they were great to him; carrying his old Carcase with him, as Epist. Com.

he wrot from Doncaster to the Earl of Shrewsbury.

Now the English Forces were revoked from the Marches of Scot-Armor, E. land; but as for the French, the Queen's other Neighbour Enemy, from France, their Army continued still in Scotland, and encreased by secret Sup- by the way of plies out of France. The Gallies were appointed to be brought from Scotland. Marseilles: A great Navy prepared in France for the Marquis D' Albeuf, to pass into Scotland with wonderful Preparation. Monsieur Martiques assembled the Nobility of Scotland, moving them to invade England. But they after Deliberation answered, That the Success would never be good. Captains were fent into the East Parts of Germany for Soldiers, and put aboard two men of War, not fignifying where they should be employed. Hereupon the Queen amassed some Numbers of Men both by Sea and Land; and fent them into Scotland: Where an Accord was made, that the French should a-

This was two or three Years afterwards urged by the Queen's Ambassador to France, for the restoration of Calais; viz. upon the Breach of an Article agreed upon at the Treaty at Chasteau in Cam- Cor. Libr. F. 6. bresis: Her Ambassador (Sir Thomas Smith, if I mistake not) arguing from these aforesaid Attempts, that the French thereby had lost their pretended Right to Calais, according to the Orders of that Treaty; since this evidently was Attentare, Armis innovare & molirivel directe vel indirecte, as the Article ran: And had also thereby forfeited 500000 Crowns nomine pana.

Salop.inOffic.

SECT. III.

Provision for Portsmouth, and the Isle of Wight: And Dover: And the Cinque Ports: And for Wales: And Guernsey; And Ireland. The Condition of the Ordnance. Commissioners appointed for the Care of the Kingdom: Treaty with France. The Queen enquires into the Loss of Calais. Embassy from Sweden. Her Respect to Spain. Preparations for the Coronation. A Call of Serjeants; and some to be Ennobled. The Queen comes to the Tower. Goes through London Triumphantly. ble presented Her there. Crowned: Queen Mary's Funeral celebrated. Letters to the Sheriffs for Elections. Other Miscellaneous Matters.

ND as the Queen took this care of her Northern Confines against her Enemies the Scots; so She had the like Caution for her Portsmouth Southern Quarters, against her other Enemies the French. For this Wight provi-

pur- ded for.

ANNO 1558.

purpose Provision was made for Portsmouth, and the Isle of Wight especially. To that intent an hundred Soldiers were commanded from Guernsey, left there September last, to be conveyed to Portsmouth. And the Lord Chidiock Poulet, who had the charge of the Government there, was instructed to receive them, or so many of them as should be thought necessary. And Rich. Worsely Esq; was ordered to repair to Portsmouth and the Isle of Wight, and the Forts, Castles and Bulwarks thereabouts; and to view and consider the State of the The faid Worfely, and one Peter Smith joyned with him, were appointed to muster the Garison at Portsmouth: And the Lord Chidiock Poulet was sent to, to be aiding unto them therein, and in such other things as they had Commission to do there.

Sir Rich. Lee comes from thence to be

And the Lord Marquis of Winchester, Lord Treasurer, had a Note fent to him of such Provisions as were thought requisite to be made conferred wish. for the Fortifications there, and at the Isle of Wight; which Note Sir Richard Lee brought him. And the faid Marquis was defired by the Queen's Council to confer with the faid Sir Richard herein: And if he thought it needful, to appoint some trusty and skilful Person for the providing of the same. The Queen also ordered the Garisons here should be paid by Peter Smith by the Mony brought down with him, according to certain Instructions; and to use the Advice of the foresaid Lord Poulet herein. And that being done, to proceed to the viewing of the Forts and Munition at Portsmouth and thereabouts, according to former Directions, and to make Worsely privy to his doings; who was then indisposed in his Health. And that no unjust Embezzilment of Powder and Munition might be concealed, the Lord Powlet the Governor of Portsmouth was sent to, to signify with speed, how much Powder was spent the last Year, and for what Purpose; and what remained of that Quantity that was sent thither: that order might be taken therein. And all this was done in the Month of December.

> In the beginning of March the Queen made the said Rich. Worsely Captain of the Isle of Wight, as about the same time Sir James Crost was made Captain of Rerwick, as is before said.

Care taken for Dover. The Condition thereof.

The like Care was taken for Dover. The Soldiers whereof were behind of their Pay now in March, 1558. for seven Months; of which they complained to the Council. Order was taken for the looking carefully into that Piece, lying also against France. Tho. Wotton, Esq; (who, if I mistake not, was now high Sheriss of Kent) was required either by himself in person, or to appoint one Rudston, or some other trusty Gentleman, to repair thither, to take the Muster of the Soldiers on the sudden: And to learn whether any of them were wanting; how long they had ferved there; and what Money they had already received; and what Armour and Weapon they had. And foon after the Queen fent them their full

The Mayor and Jurats their Complaint.

There was a Decay of the Pere and Black Bulwark there. Complaint of which the Mayor and Jurats of Dover made to the Queen. Therefore the faid Wotton was willed to cause the same to be viewed, and to fignify what should be done therein. And in A-

pril

pril following, She fent thither Sir Will. Woodhouse, Kt. to view and ANNO consider the State of the said Pere and Black Bulwark; and to take order for the Repair of the same, according as was prescribed him, And a Letter was now also sent to the said Mayor and Jurats, and fuch other to whom it did appertain, to attend upon the faid Woodbouse, and to shew him what they thought meet to be known for the Redress thereof.

The Lord Warden of the Cinque Ports, Sir Thomas Cheyne, being Orders sent to lately deceased, the Queen well considered those Places, and the Cinque Ports caused five several Letters to be writ to the said five Ports; Jan. 3. willing all the Officers and Inhabitants to continue the accustomed good Order, in keeping of Peace, Justice and Quietness, until She would appoint a Lord Warden there. And in the mean time, if any Wreck or other Casualty should happen in any of the Ports, or Members of the same, to signify it up to her; and to take care that the Thing were kept to the Queen's Majesties Use, or such as her Highness should appoint.

Wales was another of her extreme Borders that she found needful the Council to be lookt after. Here being a Government constituted, called there. The President and Council of the Marches of Wales, was signified unto them, in November, the Queen's Pleasure for their Continuance in their Commission. And that the Instructions they had already, they were to follow, until the contrary should be signified unto them. And if they thought any thing necessary to be added to their Instructions, when they should be signed anew by the Queen, they were willed to put the same in Articles, and to send them up for that Purpose.

Wales. Instructions for

In April 1559, the Council sent down Sir Hugh Poulet to be Vice- Sir Hugh Pou-President there in the Absence of the Lord Williams, who was ap- let. Vice-President there in the Absence of the Lord Williams, who was appointed President.

Sir Leonard Chamberlain was Captain of Guernsey. He now wrot Guernsey. to the Queen for greater Forces to be sent thither; and Licence to be granted him to repair to Her. Which he had accordingly.

In Ireland also things were but in ill case; for Sir Anthony St. Leger, Lord Deputy there, and Andrew Wife Treasurer, consulting their own Ireland. Profit more than the Good of that Kingdom, had left great Debts upon the Queen, and the Soldiers unpaid, notwithstanding the Sums they had received for public Uses. The Queen therefore called them to account, as was shewed before. And the Lords set apart a day on purpose, about the beginning of February, to bestow it wholly, Forenoon and Afternoon, for the confidering the State of that Kingdom, and taking order therein.

For the better strengthening her self in the midst of her The Condition dangers round about her, She had a careful Regard to her Arms and of the Ordnance and Ammuniti-Ammunition. In order to which, in December, Sir Richard South- on of the Towwel, Master of the Ordnance and Armory, was ordered to make his Decemb. 6, repair to the Council; and to bring with him a perfect Declaration of his Office, as well touching the Provisions, Expences and Remains, as also of the present Wants of the same. And on the 17. of December, the said Sir Richard made suit to the Lords to make a Decla-

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And in the North. Gower Master thereof Dec. 17.

Declaration before them of the State of his Office: When it was refolved, the Earl of Bedford, the Lord Admiral, Mr. Vice-chamberlain, and Sir Ambrose Cave should hear the same, and make report thereof.

The like care the Queen took about her Ammunition in the North: whereof Thomas Gower was Master. For in this Month of December theretocome up. he was ordered by the Councils Letter to set all things in his Charge in good order; and thereupon to repair up with speed, bringing with him all fuch Books and Writings for Declaration of the State of his Office. And in the beginning of February the Council fent-a Letter to Sir James Croft and Sir Will. Engleby, to consider what Proportion of Munition, Ordnance and other things the said Master had issued out of his Office for the Queen's Service at Berwick: And to comptrol his Books from time to time. And when they would have any thing out of the said Office for the Service and Furniture of the Town, they were required to address their Warrant to the said Gower figned with the hands of both of them.

Certain Ordnance imbezziled, enquired

into.

Information was fomeways brought, that certain Pieces of Ordnance were delivered by John Benet, late Master of the Ordnance in the North, and were concealed by certain Inhabitants of Newcastle; and that they had caused the Queen's Arms and Mark to be defaced, and taken out of the faid Ordnance: Whereupon a Letter was fent from the Council to the Mayor of Newcastle, to Bartram Anderson, and to the said Tho. Gower, to examine diligently where, and in whose hands any of those Pieces remained, and to cause the same to be returned to the Office of the Ordnance: And to fignify what they had found therein.

Commissions for the Care of the Kingdom.

Thus exactly and pensively did the Queen mind her Business at And in short, December 23. to put the Cares of her Kingdom into a Method, she distributed them into several Commissions. First, for the Care of the North Parts toward Scotland and Berwick, the Earls of Arundel, Shrewsbury, Bedford, and Pembroke, the Lord Admiral and Sir Ambrose Cave, were Commissioners.

Secondly, to furvey the Office of the Treasury of the Chamber, and to assign Orders of Payment, Lord Chamberlain, Mr. Comptrol-1er, Mr. Secretary, and Sir Walter Mildmay.

Thirdly, for Portsmouth, Mr. Worsely and Mr. Smith.

Fourthly, for consideration of all things necessary for the Parliament now suddenly to meet, the Keeper of the Great Seal, the Judges, Serjeants, Attorney, Solicitor, Sir Thomas Smith and Mr. Good-

Fifthly, to understand what Lands have been granted from the Crown in the last Queen's time, Marquis of Winchester, Keeper of the Seal, Lord Rich, Lord North, Mr. Mildmay.

She fets many imprisoned at Liberty.

And as became a Prince that intended not to rule with Rigor, but with Justice and Clemency, one of her earliest Actions was to relieve the Captives, and to restore Liberty to those that were Freeborn; especially if their Faults were pardonable, or none at all. Of this Matter we shall have the Particulars hereafter.

These were the Queen's Cares at home for her own Security and her Kingdoms. Now to look abroad, and to fee what was to be depended

Treaty with France.

pended upon from France, as she had brought her self to good Terms A N N with Scotland, as was shewed before. Thirleby Bishop of Ely, and Dr. Wotton Dean of Canterbury were Queen Mary's Commissioners to treat with France, about the restoration of Calais, and for making Peace. To them Queen Elizabeth sent a new Commission, and in January Jan, and 1558, by her Council, writ to them to procede according to that Commission: Sending now the Earl of Arundel, Lord Chamberlain, to joyn with them. For she was much disposed to be at Peace with her Neighbours, having great Matters to do at home, and in no very good Condition to go to War.

The Pains of these her Commissioners succeeded. For in the beginning Peace with of April, the Council sent a Letter to the Lord Mayor, declaring the Peace concluded between the Queen and the French and Scots. Which he was willed to cause to be proclaimed in such Places within the City, and in such decent manner, as had been accustomed. And Letters were likewise sent the same day to the Customers, Comptrollers and Searchers of the Five Ports, Southampton, Pool, Bristol, Plimouth, and Dartmouth, to have special care that now upon the publishing of Care now athe Peace, no Bullion or Mony be suffered by them to be transported gainst transported porting Bullion. out of the Realm.

Several Frenchmen Prisoners were in hold at Rie, that expected now French Prison to be fet at Liberty freely, without paying their ransom. But the ners at Rie. Lords of the Council let the Mayor and Jurats of the Town understand, that it was not meant otherwise by the Conclusion of the Peace, but that such French as were taken and remained in the Town, should pay their Ransoms to their Takers, notwithstanding the Peace: Which they were willed to declare unto them; and upon the Payment of their Ransoms to set them at liberty.

And now Peace being effected, but Calais still in the hands of the she enquires French; and a great Question whether it were ever like to go out into the Loss thence again, the Queen thought it convenient to look into the Causes of the Loss of it. And if any of the Captains or Officers had not done their Duty, She resolved to frown upon them, and call them to a strict Trial for their Lives, in case she sound any want of Trust and Faithfulness in their respective Charges: Tho' perhaps this was more for a Cover, to satisfy the angry People in a Loss so dishonourable to the English Nation. Therefore several of them were indicted of High Treason. And among the Rest Harleston Captain of Rice- leston. bank, one of the Forts of Calais: Which Harleston now in the beginning of April 1559, being come over, was retired among his Friends in Effex. But this coming to the ears of the Queen and her Council, a Letter was speedily dispatched to Tho. Mildmay, Esq; April 2. High Sheriff of the County, importing, That it could not but seem very strange, that he, the said Harleston being indicted of High Treafon, and being come over, and presently remaining in Essex, was fuffered to go at Liberty. He was therefore commanded in the Queen's Name to cause search to be made for him; and to apprehend him, and fend him to the Lords under safe Custody. He was soon brought up. For in two or three days after, he was by the Order

1558. والإلاء April. 13. Lord Wentworth_

April. 21.

ANNO of the Lords sent to the Tower: And by a Letter to the Lieutenant he was willed to keep him in Ward, without Conserence with any, until he were examined. And within a few days after, the Lord Wentworth, the late Governor of Calais, was also committed by the Councils Letter to the faid Lieutenant to receive him, and to keep him in fafe Ward without having Conference with any, until he should receive Order from the Lord Marquis of Northampton, appointed High Steward of England for the time. But he was acquitted by his Peers. Harleston nevertheless, and another Captain, called Chamberlain, were cast; but pardoned. I was willing to lay these French Matters together, tho' this last mentioned belong to the beginning of the Year following.

An Emba∬y from Sweden.

It was not least in the wise Queen's Thoughts and Endeavours to carry all fair abroad, and to express all obliging Behaviour towards the States and Princes her Neighbours. The King of Sweden had already sent an Ambassador to her, as well to court her for a Wife, as to congratulate her Accession to the Throne of England. But upon fome Difgust to the Ambassador, occasioned I know not how, a great Uproar was made at his House by the Common People, Decemb. 16. at Night, against the Ambassador, and certain of his Servants. But the very next day the Queen caused a Letter to be sent to the Lord Mayor, willing him to fend some discreet Persons to the said Ambassador, to learn the Circumstances of this Matter, and the Doers thereof. And thereupon to cause them to be committed to Ward. and further punished according to the Quality of the Fault. And that the said Ambassador might understand, that it was not otherwise meant, but that he and his should be courteously treated here: The faid Mayor was also ordered to signify to the Ambassador the time, when the Mayor minded to proceed to the Punishment of the Offenders, to the end, the Ambassador might send some one that he trusted to see the doing thereof.

Mer respect shewed to Spain.

Decemb. 22.

She was also very respectful towards Spain; being loth to give a. ny Offence to King Philip. As appeared by these two or three Pas-John Galarzo and John de Sarausse, Servants to certain Officers of the King of Spain, were going in December by Ship from Rie to Spain. But they were arrested; by occasion I suppose of the Order of the Council to stop all Passengers from going over Sca, especially carrying Bullion with them. But a Letter was fent from Above to the Mayor of Rie, and all the Queen's Officers of that Port. requiring them to suffer those two to pass in their intended Voyage to Spain, with their Provision of Wax, Rozen and 1300 Ducats in Money, which they had in their Pinace, for the Furniture of the King of Spain's Army: Commanding the said Officers further in her Majesties Name, friendly to aid them with Victuals and all other things necessary to their Voyage, for their reasonable Mo-

some of his Merchants of Flanders complain.

And some days before this, certain Merchants of Flanders complained to Daffolevile, the King of Spain's Ambassador, concerning Wrongs and Delays of Justice done them here. The King layed this before the Queen's Council. Whereupon Decemb. 18. they fent a Let-

ter to Dr. Lewis Judge of the Admiralty, with a Note of these ANNO Complaints, willing him to consider them, and to signify to them the State of the same Suits in the Court of the Admiralty, the sooner to give them Justice and Dispatch.

Again, the King of Spain had coined Money in the Tower. But Implements of his Implements of Coinage were for some time stopt by some Offi- Coinage in the cers, supposing they might belong to the Queen's Mint. But upon Mint, belonging to the King of Mr. Stanley, Comptroller of the Mint, his Certificate to the Coun-Spain. cil, a Letter was directed to the Lieutenant of the Tower, to suffer January 3. Seignor Frauncis de Lixalde, Treasurer of the King of Spain, to carry and convey out of the Tower at his pleasure, certain Iron Tools and other Instruments belonging to the said King, and not to the Queen's Majesty; as did appear by Letters addrest in the Matter to Mr. Secretary Cecil from Stanley.

Having seen these Transactions of the Queen for the Security of The Corenation her Self and Kingdoms, let us proceed to relate another of her first proposed for. Cares; which was for her Coronation. Which that it might be done with the greater Magnificence, the Customers of London were appointed in Novemb. last, to stay all Crimson-coloured Silk as should arrive within their Ports, until the Queen should first have her Choice towards the Furniture of her Coronation: And to give warning to the Lords of the Council, if any fuch should arrive there: But nevertheless to keep the Matter secret. And perhaps that was the Reason of another Order of Council the next day by Letters to Sir Nicolas Throgmorton, and Sir Gawen Carew, to desire Seignor Priolis Executor to Cardinal Pole lately deceased, to suffer certain Parcels of that Cardinals Plate, which were thought meetest by the Officers of Cardin. Pole's the Jewel-house for the Service of the Queen, to be bought: And that some of his own Folks might bring them. That the same being veiwed he might receive the value thereof, or of so much of it as should be thought meet for her Highness's Use: And the rest to be fasely returned back to him again: Which, as the Letters ran, they might be bold in her Majesties Name to assure

Another Provision was also thought fit by the Council to be made respecting the Coronation. The Hopes of Pardon and Grace, usual- no All of Grace ly accompanying it, occasioned many Enormities, and especially Rob- from the Corre beries, to be committed. Therefore for the preventing of it as maritu. much as might be, a Copy of a Proclamation was fent Novemb. 21. from Hatfield, to the Lords of the Council at London; wherein public Warning was given, that such Violaters of Peace and good Order should expect but little favour by any such Acts of Grace.

In order to this Inauguration, Preparation was making for the Proparation for Queen's coming up to London, and Reception at the Tower. There- the Queen's fore Novemb. 21. those of the Nobility and Council that were with coming to Local her at Markeld wrote to the Marginia of Windlesson and the Foul of don. her at Hatfield, wrote to the Marquis of Winchester, and the Earl of Shrewsbury and Derby, to attend upon her to London, with a Scedule enclosed of the Names of certain other Noblemen, whose Company she thought good to have at that time. And Letters soon after

Were Novemb, 24.

1558. Room to be made at the Tower; Dr. VVeston;

A N. N. O. were fent to Sir, Tho. Cavarden and others at the Tower, willing them, for the making room against the Queen's being there, to take order for the removing of certain Persons out of their Lodgings there: And particularly Dr. Weston, late Dean of Windsor, committed in the last Reign [not for his Goodness] of him to take Sureties, such as he had in a readiness, for his good Behaviour; and to suffer him thereupon to have the Liberty of the Tower, until such time as his Cause might be surther considered. He was for Sickness, soon after removed to one Wintour, a Friend's House in Fleet-street, where he died Decemb. 8. and was buried at the Savoy.

And certain other Prisoners in the Tower disposed of.

And as for certain others, namely, Dudley, Bowyer, Mylford, Pollard and Flabell, (Persons I suppose, or some of them, concerned in a late Insurrection, headed by Stafford, wherein Scarborough Castle was taken) they were all to be appointed to one Lodging; there to remain, till upon further Examination of their feveral Cases, the fame might be further ordered. Of these Bowyer soon after had the Queen's Pardon.

Middlemore fent into Flandets.

One Henry Middlemore was sent beyond Sea, Decemb. the 13. into Flanders, to provide things necessary against the Coronation. For which he had a Passport to the Mayor and Jurats of Dover to suffer

him to pass without Search for that reason.

A Call of Serjeants.

Now the Queen also made a Call of Serjeants, accustomably pra-Aised at such times: And December 11. commanded Martin, Clerk of the Crown, to make Writs after the usual manner to the Persons following, being appointed to be Serjeants at the Law; viz. to Tho. Carus, -- Reignold, -- Corbet, John Welsh, and John Southcote of the Middle. Temple: William Symonds, George Walle, Richard Harper of the Inner-Temple; Randolph Cholmely, of Lincolns Inn; Nicholas Powerel and John Birch of Grays-Inn. And to Oliver St. Johns Esq; the Lords wrote, that the Queen's Highness, for his Worthiness and Estate, was determined to advance him to the Degree of a Baron at her Corona-And therefore that he was required both to put himself in readiness, and to repair to the Court to receive the same accordingly. With him also she raised to Honour Sir Will. Par, Edward Seymour, Lord Thomas Howard, and Henry Cary; and no more.

St. Johns appointed for a

The Bishop of London's Robes

borrowed. Jan. 2.

Let me add one particular more as preparatory to the Queen's Coronation. The Lords fent to Boner Bishop of London, to send to the Bishop of Carlile, who was appointed (as they writ) to execute the Solemnity of the Queen's Majesties Coronation, Universam Apparatum Pontificium, quo uti solent Episcopi in hujusmodi magnificis Illustrissimorum Regum inaugurationibus, i. e. All the Pontifical Habit that Bishops were wont to use in such glorious Inaugurations of most Illustrious Kings.

The Gity begin their Prepara-

In Christmas Week Scaffolds began to be made in divers Places of the City, for Pageants against the Day the Queen was to pass thro' to her Coronation, which was to be January 14. and the Conduits to be new painted and beautified.

The Queen comes to the Tomer.

On the 12th day the Queen took Barge at Whitehall, and shooting the Bridge went to the Tower; the Lord Mayor and all the Crafts waiting upon her in their Barges, adorned with Streamers and Banners of their Arms.

On the 13th day the Queen made Knights of the Bath within ANNO the Tower. x 5 5 8.

On the 14th she came in a Chariot from the Tower, with all the Lords and Ladies, all in Crimson Velvet, and their Horses trapped the City. with the same; and Trumpeters in Scarlet Gowns blowing their Trumpets, and all the Heralds in their Coat Armour; the Streets every where laid over with Gravel. The City was at very great Charge to express their Love and Joy, in the magnificent Scaffolds and Pageants they had erected, in adorning the Conduits, appointing Musick, preparing Speeches and Verses to be said to her; which the Queen took very well and promised to remember it: Besides the Prefent of a Purse of a Thousand Marks in Gold, which they presented her at the Little Conduit in Cheap, where the Aldermen fat; and the Recorder in the Name of the City made a Speech to her. But for a full Relation of all the Splendor of this Day Recourse may be

had to Holling shed's Chronicle.

Yet let me mention one Particular, as having some more special An English Respect to Religion. In a Pageant erected near the faid Little Con-Bible presented duit in the upper end of Cheapside, an Old Man with a Scythe and 10 km. Wings, representing TIME, appeared, coming out of a hollow Place or Cave, leading another Person all clad in White Silk, gracefully apparelled, who represented TRUTH, (the Daughter of Time,) which Lady had a Book in her Hand, on which was written VERBUM VERITATIS, i.e. The Word of Truth. was the Bible in English: Which, after a Speech made to the Queen, TRUTH reached down towards her, which was taken and brought by a Gentleman attending, to her Hands. As foon as she received it, she kissed it, and with both her Hands held it up: and then laid it upon her Breast, greatly thanking the City for that Prefent; and said, she would often read over that Book. Which Passage shews as well how the Citizens stood affected to Religion, (notwithstanding the Persecution that had raged among them for some Years before) as what Hopes the Kingdom might entertain of the Queen's Favour towards it.

On the 15th day she was Crowned with the usual Ceremonies at crowned. Westminster-Abbey. She first came to Westminster-Hall. There went before her Trumpets, Knights and Lords, Heralds of Arms in their rich Coats. Then the Nobles in their Scarlet and all the Bishops in Scarlet: Then the Queen and all the Footmen waiting upon her to the Hall. There her Grace's Apparel was changed. In the Hall they met the Bishop that was to perform the Ceremony, and all the Chappel, with three Crosses born before them, in their Copes, the Bishop mitted: and finging as they passed, Salve festa Dies. All the Streets new laid with Gravel and blue Cloth, and railed in on each side. And so to Thence, the the Abby to Mass. And there her Grace was crowned. Ceremony ended, the Queen and her Retinue went to Westminster-Hall to Dinner: and every Officer took his Office at Service upon their Lands; and so did the Lord Mayor of London, and the Aldermen.

On

ANNO 1558.

On the 16th day, in Honour of the Queen's Coronation, were great Justings at the Tilt; there being Four Challengers, whereof Great Juflings. the Duke of Norfolk was the first.

And on the 17th, was Turneying at the Barriers at Whitehall.

Various Hiftsrical Matters.

Now, to set down a few more Historical Collections of less Moment, yet not fit to be lost, of Things that happened between the Queen's first taking the Sceptre, and the Conclusion of this Year 1558.

Bishop of Ro-chester buried.

November the 20th, Maurice Griffin Bishop of Rochester, and Parson of St. Magnus on London-Bridge, dyed. Novemb. 30. he was carried from his Place in Southwark, unto the said Church; and had a Herse of Wax, and five Dozen of Penfils, and the Quire hung with Black, and with his Arms; two white Branches, and two Dozen of Torches, and two Heralds of Arms attending: Sir William Petre Chief Mourner, Sir William Garret, Mr. Low, and divers others, Mourners. Twelve poor Men with black Gowns, and twelve of his Men bearing Torches, waited. White Lord Bishop of Winchester preached his Funeral Sermon. The Funeral was adorned with a great Banner of Arms, and four Banners of Saints, and eight Dozen of Escutcheons. And after he was buried, they all repaired to his Place to Dinner.

Q. Mary's Fa-

Decemb. the 10th. The late Queen Mary was brought out of her Chappel (where her Corps had been laid) with all the Heralds, Lords and Ladies, Gentlemen and Gentlewomen attending, and all her Officers and Servants in Black; and brought to St. James's. On the 13th day she was brought from St. James's in great State, in a Chariot with an Image resembling her, cover'd with Crimson Velvet, her Crown on her Head, and Sceptre in her Hand, and many goodly Rings on her Fingers. And fo she was attended along Charing-Cross to Westminster-Abby. December the 14th was the Queen's Mass said. and all offered at the High-Altar. The Bishop of Winchester preached her Funeral-Sermon.

Many Persons of Quality dye.

About this time of this Queen's Death and Burial, being a very fickly Season, many other Men and Women of Quality, and eminent Churchmen died, and had Honourable Burials, as Attendants of her into another World. Novemb. the 22. Robert Johnson, Gentleman to the Bishop of London, was buried in Jesus-Chappel, [a Chappel I suppose in St. Paul's,] with many Mourners accompanying, and the Masters of [the Fraternity of] JESUS, with their Black Sattin Hoods. Novemb. 26. — - Basset, Esq; one of Queen Mary's Privy Chamber was buried in the Friars Church in Smithfield. Novemb. 20. The Bishop of Rochester, as is above-mentioned. December 7. Lady Cholmely, Wife of Sir Roger Cholmely, Kt. late Lord Chief Baron of the Exchequer, buried in St. Martins Ludgate. Decemb. 8. Dr Weston Dean of Westminster, and after of Windsor, buried at the Savoy. December 9. Dr. Gabriel Dun, buried honourably at St. Paul's. De-

Cardinal Pole baried.

cember

cember 10. Cardinal Pole was removed and carried forth to his Burial, ANNO from Lambeth towards Canterbury, being the same day the Queen's Funerals began. Ditto 12. Sir George Harper, Kt. buried at St. Martins Ludgate. And the same day, — Verney, Master of the Jewel-House, buried within the Tower. At, or near the same day, was the Lady Windebank (late of Calais) buried in St. Edmund's Lombardfreet. The 16th, the Lady Rich, Wife of the Lord Rich, was carried in 2 Chariot from St. Bartholomew the Great, into Esfex, to the Place where she dwelt there; [which was either Lees or Rochford] and on the 18th. she was buried in the Parish-Church in great State. The 23d. was performed at Westminster the Solemnity of the Obsequies of Charles V. Emperor of Germany. The 28th. Christo- Bishop of Chipherson Bishop of Chichester was buried at Christchurch, London, with chester buried. all the Popish Ceremonies. A great Banner was carried of the Arms of the See of Chichester, and his own Arms; and four Banners of Saints. Five Bishops did offer at the Mass, and two sung Mass. And after, all retiring from the Place of Burial, were entertained at a great Dinner. In January, The Lord Cheyne (who died December the 8th) Master Treasurer to the late Queen, Lord Warden of the Cinque Ports, and Knight of the Order of the Garter, was buried in great State in the Isle of Shepey. The same Month also was Sir John Baker, Kt. sometime Chancellor of the Augmentations, buried with much State in Kent. Finally, In the Beginning of February was the Marchioness of Winchester carried down in a Chariot to Basing to be buried: And Sir Thomas Pope, Kt. a Great Man with the former Queen, buried with much Magnificence in Clerkenwell. But now to fome other Remarks.

The Lord Chief Justice of the Queen's Bench, Sir Edward Saun- Contest between ders, had made out an Attachment against the Judge of the Admiralty, Dr. Lewis; upon pretence that he had intermeddled within Judge of the his Jurisdiction, in a Matter depending between one Adam Wintrop, Admiralty. of London, and John Combes a Frenchman. The Lords of the Coun- Min. Council cil, December 3. upon the Hearing of both the said Judges, and what Book. either of them could alledge for himself, ordered that the Process awarded against the said Judge, and the said Matter in Controversy between Wintrop and Combes, be stayed, until their Lordships should take some further Order therein, upon Consideration of what should be alledged on both Sides, for the Maintenance of their several Jurisdictions. For the better doing whereof, they were commanded to bring to the Lords of the Council a Note in Writing, of the Causes wherein they have contended, or may contend for their said Jurisdictions: That thereupon the Lords might determine some Stay and Order between them, according to Equity and Justice.

December the 9th. Gilbert Gerard, Esq; was sworn in the Council- Gilb. Gerard. Chamber the Queen's Attorney-General; and Thomas Sackford, Esq.; ford. was also in the same Day and Place, sworn one of the Masters of Requests in Ordinary.

Decemb.

ANNO

Marquess of Northampt. Decemb. 25. The Marquis of Northampton, Queen Katherine Parr's Brother, condemned but pardoned in the late Reign, was by the Queen's Command declared by Mr. Secretary to be sworn one of her Privy Council.

BishopRidley's Kinsmen complain. December ult The Council wrote to Sir John Mason and Clement Throgmorton; to examine diligently a Complaint made to the Queen's Highness, by certain near Kinsmen of Dr. Ridley late Bishop of London, for divers Parcels of his Goods, that came into the Hands of the Bishop of London that now is [viz. Boner]; and to signify to them what they should find out therein.

Letters to Mildmay High Sheriff. January the 7th. Letters were dispatched from the Council to Thomas Mildmay, Esq; High Sheriff of Esfex, touching the chusing of Knights of that Shire at the next County-Court, according to the Minutes in the Council-Chest.

Letters to the Sheriffs for Elettions, from Q. Mary.

Such Letters to the High Sheriffs, instructive of the Persons to be elected Parliament-Men for the Shires, were not unusual in former At least, so it was done by Queen Mary, this Queen's imme-There be extant her Letters, which I have feen. diate Predecessor. to the Sheriffs, for chusing such Parliament-Men, 'As were of the 'Wise, Grave and Catholic Sort, such as indeed meant the true Ho-'nour of God, with the Prosperity of the Commonwealth: The Advancement whereof she and her Dear Husband the King did chiefly profess and intended; without Alteration of any particular 'Man's Possessions, as, among other salse Rumours, was spread ' abroad to hinder her Godly Purpose, by such as would have their Herefies return, and the Realm by the just Wrath of God to be brought to Confusion. From which she had seen the same marvellously delivered; and minded, by God's Help and the Advice of her Counfillors and Estates of that Parlament, to uphold and continue: As she wrot in the said Letters.

Messengers.

The same day Robert Gascoyn, John Foster, John Winter, Tho. Clark, John Man and Robert Kicheman, Messengers, being sent with Letters, [to the High Sheriss, I suppose, for the Purpose abovesaid] Sir John Mason Treasurer of the Chamber was ordered to pay them such Sums as he should think necessary.

Lord Rich.

Sir J. Rainfford. Against the time of this Election, the Lord Rich (who was a Great Man in the County) had taken up one Scots House in Chelmsford. Afterwards the said Scot let his House to Sir John Rainesford. But upon this, Rainesford was ordered to appear before the Council. And January the 5th. a Letter was writ to him from thence, requiring him to give place to the said Lord Rich, considering it was first appointed for him, and for avoiding all Inconvenience, that might otherwise arise.

Thomas

Thomas Nele Bachelor of Divinity had the Reading of the Hebrew Lecture in Oxford, according to the Foundation of King Henry VIII. The Council Jan. 16. wrot to the Dean and Chapter of Christ-Church, Reader at Oxto pay to him all fuch Money as was due to him for the Reading of ford. the said Lecture, and to continue the Payment thereof, until they should receive further Order from thence. They writ again to the same Dean and Chapter Febr. 20. to the same purpose, requiring them to pay the said Hebrew Reader, whose Salary they had detained without just Cause. This Nele was of New-College, Chaplain to Bishop Boner, and remained Reader to the year 1569.

ANNO1558. Nele Hebren

January the 19th. This day the Bishop of Winton, who had been Bp. of Winton before commanded to keep his House for such Offences as he had committed in his Sermon at the Funeral of the late Queen, was called before the Lords of the Council; and after a good Admonition given him, he was set at Liberty, and discharged of his said Commandment of keeping his House.

Ditto. A Letter was sent from the Council to Thirleby Bishop of Commissioners Ely, and Dr. Wotton, Commissioners now abroad for settling Terms of France. Peace with France and Scotland, signifying the Queen's Determination to fend the Lord Chamberlain, Lord Arundel, to join with them: And that they should in the mean time proceed according to their Commission now sent. And John Malyn Admiral of the Flote in the Narrow Seas, received an Order the same day, to wast John Sommers presently sent with these Letters to the Commissioners; and to provide Shipping for Six Geldings of the Lord Chamberlain's to be transported over.

THE

TH

HISTORY

OF THE

REFORMATION OF RELIGION

UNDER

Queen ELIZABETH.

CHAP. I.

Prohibition to Carne Resident with the Pope. Cardinal POLE's Burial. Letters in favour of his Executor. The Queen dismisseth Prisoners. A late Commission against Lollards lookt in-Preaching probibited. Notwithstanding Papists preach; And Protestants. Slanderous Words of Papists. Pulling down Images in Churches. The Council's Letter to the City about it.

HAT with more special Regard to Religion was First Proceedtransacted, or fell out, upon Q. ELIZABETH's ingr of the first Assumption of the Crown, we shall now proceed England. to declare.

According to the Twelfth Article of the Memorial given to the Queen by Cecyl the first day of her Government, the next Sunday Dr. Bill preaches of the next Sunday of Paul's Paul's after, being the 20th of November, Dr. Bill her Chaplain and Al- Crofs. moner, a prudent and learned Man, preached at St. Paul's Cross, and made a pious Sermon.

Whereas the late Queen had an Old Civilian, viz. Sir Edward No Appeals to Carne, Resident at the Court of Rome, the present Queen intending Rome. to have little Correspondence with that Roman Prelate, gave him a Check

Letterto Carne Min. of Counc.

February 1.

Sent for Home.

(A N N O Check very early, not to meddle in the transferring of any Causes within her Dominions to that Court. And there being now a Controversy about a Matter of Matrimony, depending between Mr. Chet-Resident there; wood and Mr. Tyrrel, a Letter was dispatched to him from her Council; requiring him, that forafmuch as he was heretofore placed there as a public Person by reason of his Ambassade, he should therefore from henceforth forbear to use his Authority in solliciting or procuring of any thing in the faid Business. And so he abode there privately till February following, when it was signified unto him by the Council, That the Queen was pleased, in Consideration there was no further Cause why he should make any longer Abode there. to command that he put himself in Order to return home, at such time and with such speed as he should think most meet. But March ult. the Pope hearing that the Queen had received the Discipline of Protestants, required this Knight, by Virtue of his Command by the Oracle from his own Mouth, under Pain of the great Excommunication, and Forfeiture of all his Goods, that he should not stir out of the City of Rome, and take upon him the English Hospital near St. Hierom's Church.

The Pope commandeik Carne to remain at Rome.

Dies at Rome.

But before the Year came about he dies, viz. January the 18th. And tho' the foresaid Command of the Pope was pretended for his not coming Home, yet in truth it was his own Choice to remain where he was: As appears by his Monumental Inscription, which was as followeth; giving some Account of him and the Time of his Death, tho' not a Word of his being Rector of that English Hospital.

EDWARDO CARNO

ner. Deliciæ.

Varior. Iti- Britanno, Equiti Aurato, Jurisconsulto, Oratori, summisque de Rebus Britanniæ Regum ad Imperatores, ad Reges, bisq; ad Romanam & Apostolicam Sedem, quarum in altera Legatione à PHILIPPO MARIAq; piès Regibus, misso. Oborto deinde post mortem MARIÆ in Britannia Schismate, sponte Patria carens ob Catholicam Fidem, cum magna Integritate, veræq; Pietatis Existimatione decessit. Hoc Monumentum Galfrid. Vachanus & Thomas Freemannus Amici ex Testamento pos. Obijt MD LXI. 14 Cal. Febr.

An Appeal in the Court of Rome allow-

The abovesaid Cause being an Appeal depending at Rome (which this Carne follicited there) had it seems obtained so much Favour in the Queen's first Parliament, that in the A& then made for restoring to the Crown the Ancient Jurisdiction over the State Ecclesiastical, wherein the Pope's pretended Authority was extinguished Over all the Queen's Subjects; there was notwithstanding a Clause, that if the Sentence in the faid Appeal should be given at the Court of Rome before the End of Threescore Days after the Session of that Parliament, then it should be judged and taken good and effectual in The Matter was thus: One Richard Chetwood, Esq; and Agnes his Wife, by the Name of Agnes Woodhull, in a Case of Matrimony folemnized between them, at the Suit of Charles Tyrrell, Gent.

Gent. were brought into the Confistory at St. Paul's, before certain A N N O Judges Delegate, by the Authority Legatine of Cardinal Pole; and a Sentence was obtained against them, as it seems, to annul the Marriage, in favour of Tyrrel. From this Sentence they the faid Chetwood and Agnes appealed to the Court of Rome. Which Appeal depended there till Queen Elizabeth came to the Crown; and yet while the Parliament was fitting was undetermined. Perhaps it stopt by the Council's Letter to Carne abovementioned. But now in favour of the faid Chetwood the Cause was permitted to go on, and the Sentence in that Court to stand good in Law, if it could be obtained in Sixty days, for the Reverling of the pretended Sentence given against him by Cardinal Pole's Delegates. But if not, then the faid Richard and Agnes, and either of them, at any time hereafter might commence, take, fue and profecute the faid Appeal from the faid pretenced Sentence, within the Realm, as was used to be done at any. time fince the 24th Year of King Henry VIII. upon Sentences given in the Court or Courts of any Archbishop within the Realm: and the Sentence therein to be judged good and effectual in Law.

Cardinal Pole, who died at his Palace at Lambeth, Novemb. 19. beCardinal
tween Five and Six in the Morning, (or about Three according to Pole's Burial;
the Author of the British Antiquities) lay there till the Council gave

Two Bishops attend it. Order for his Burial, both as to the Time and Place. And his Corps Vitellius.F.5. being intended and allowed to be interred at Canterbury, Seignor Prioli his Executor requested the Queen and Council, that two Bishops of the Cardinals great Acquaintance, and who formerly had adhered to him, when he was an Exile, might attend his Funerals, namely, Pate Bishop of Worcester, and Goldwell, (who had been his Chaplain) Bishop of St. Asaph. Whereupon a Letter dated the latter end of November was directed from the Council, then at the Charter-house, Novemb. 28. to the faid Bishops, signifying that it was the Queen's Pleasure they should attend upon the said Funerals, according to Seignor Prioli's Request; which two Bishops perhaps performed, the one the Latin, the other the English Oration pronounced at his Funeral.

The Council sent another Letter in December to Sir Tho. Finch (to Letters of the whom was committed the keeping of the Park ar Canterbury after the Council in fa-Cardinal's Death) to deliver to the faid Executor, all fuch Cattel, vour of his Ext Hay and Wood felled in that Park, belonging to the faid Cardinal, Decemb. 10. and in the House of St. Augustins; and six or eight Does, and one

hundred Couple of Conies for the furnishing of the Funeral of the

Cardinal.

The faid Executor was courteously assisted by the Council for the better Recovery of Debts and Arrears due to the Cardinal; There der Debts to being an open Letter dated in December from the Council to all the himto be paid; Receivers, Bailiss and Tenants of the late Cardinal, to pay all such Decemb. 1. Rents as were by them due at the Feast of St. Michael the Archangel last, of the Revenues of the Archbishop of Canterbury, to Mr. Pynning, for the use of the said Cardinals Executor.

And whereas by the Act of the 2. and 3. of Phil. and Ma. the Tenths and Tenths, Impropriations and other Spiritual Rents and Pensions due Impropriations

ANNO 1558. to the Crown, were given for Augmentation of small Livings and better Maintenance of the Clergy; and the Payments of them to be made to the Cardinal, who was to dispose thereof according to his Discretion; (and of these were many Arrears) The Queen and her Council were so obliging to this Executor, that in the beginning of January, Letters were sent to all the Bishops of the Realm, and where Bishops wanted, to the Deans and Chapters of the Cathedral Churches, to make payment in the City of London, by the last of January next, such Sums of Money due of the Revenues arising of the First-fruits and Tenths and Benefices impropriate within every several Diocese; either to the Ministers of the late Lord Cardinal, that were appointed for this purpose; or to such as should be appointed by the Archbishop of Tork, and the rest of the Council.

Jan. 21.

Jan. 3.

Another Letter was written the same Month by the Council to the same purpose, to the Mayor of Chichester, and the Bailiss of Lewis; to make several Proclamations in the same Towns where they had charge, upon the next Market Days, that all and singular Persons, as well Spiritual as Temporal, that had not yet paid such Rents as were by Act of Parliament granted to the Disposition of the late Cardinal, within the Diocese of Chichester, should make Payment of the same within Six or Seven days after the publishing of the Proclamation, at the Bishop's Palace in Chichester, to Peter Adished appointed Collector for this purpose: Or else to repair forthwith to the Council to make payment of the same there to such as the same Collector should appoint. This gives me occasion to suspect, that a great Share of these Tenths and Pensions designed for Augmentations, were converted to Pole's own Use, and went partly to maintain that Cardinals Port and Family, and partly distributed among his Retinue.

And this is the last Tidings we hear of the Cardinal and his Concerns here in *England*. For the *Italian* his Executor, as soon as he could pick up the Cardinals Debts, and had distributed his Legacies,

which were chiefly to Italians, retired into Italy.

The Queen speedily sets Prisoners at Liberty.

Order for Dif-

mission of Pri-Soners in the

Queen's

Bench ;

The Queen was not backward upon her first coming to the Crown to shew her merciful Nature (so different therein from her late Sister) towards the afflicted Professors of the Gospel in Bonds and Imprisonment; and for putting a speedy stop to the cruel Methods used before, for the detecting them in all Places, and taking them up by a kind of Spanish Inquisition; so as became a Prince that intended not to rule with Rigor, but with Justice and Clemency. One of her earliest Actions was to release the Captives, and to restore Liberty to the Freeborn. Therefore Order from Above was sent to the Keepers of the Prisons, wheresoever these honest and pious People were detained, that they should set them at Liberty, taking their own Bonds for their Appearance, whensoever they should be called to answer.

In the Queen's Bench were detained John Morice, Henry Burgess, Robert Seulthroppe, Henry London, committed, I make no doubt, for Heresy. Concerning whom an order was dispatched from the Council to Richard Mallory and Henry Fallowsfield, Officers of that Prison, to take Bonds of these Persons to be forth-coming, when they should be called, and so to dismiss them and set them at Liberty. 'For that' they the Lords, by such Examination as they, the said Mallory and

Fal-

Fallowfield had taken, found no great cause of stay for them there: " A N N O. As they exprest it in this their Order, which bore Date Decem-

· John Tother Priest was delivered out of the Tower by a special Or- Inthe Tower, der from the Lords to Sir Edward Warner Lieutenant there, Decemb. 12. Newgate, and And four days after, the Sheriffs of London were fent unto to fet at the Counter; Decemb. 12. Libertie the Bodies of one Mather Mainard remaining in Newgate; and one Burden in one of the Counters; taking their own Bonds to be forth-coming, when they should be called for to answer to what should be objected against them. And also one Gilbert Gennings remaining in one of the Counters for the like cause, to be in like manner discharged of his Imprisonment.

If we look out of London, in Colchester Gaol were detained Ri- In Colchester: chard George, John Pilgrim, James Wilson, Elizabeth Tong and three Decemb. 21. others. Concerning whom Decemb. 21. a Letter from Above was directed to John Taye and William Carnal (or Cardinal) Esqs; Justices of the Peace of Effex, to call unto them the Bailiffs of Colchester, and to examine for what Causes these were committed to their Castle, and

to certify the same.

In Salisbury Gaol lay certain Prisoners committed thither by the In Salisbury; Bishops Officers, and others; and there still remaining. Concerning whom the Lords fent a Letter Decemb. ult. to the Lord Mountjoy, Sir Will. Keylway, and Sir John Zouch; willing them to examine what the Cause of their committing was. And if they found that there was no Cause by Law to detain them, then to set them at Liberty; taking first their own Bonds to be forth-coming, when they should be called to answer that which should be objected against

In Maidstone Gaol now remained Joan Saunders, Agnes Terre, Joan And in Maid-Valeant, and Margaret Atterbury. For the setting of whom at Liber-stone. ty Mr. Wotton High Sheriff of Kent was sent to, January the 4. by Jan. 4. special Letters from the Lords; taking first their several Bonds to be of good Behaviour, and Quietness. And no doubt many more such Letters from the Council were dispatched to other Prisons in the Realm on the same Account.

For those in Colchester Castle mentioned before, (who it seems refused to give their Bonds, standing upon their own Innocency, and der for those in their unjust Imprisonment, which was certified up by the two Justices Coschester Castle. January 14.) another Order came to the said Justices; requiring Jan. 14. them to take order with the Bailiffs of Colchester, for the enlarging and setting at Liberty those that remained in the Castle there, committed thither in the late Queen Mary's time, as Persons suspected in Religion; Naming the Four above-said, and Four more, Viz. Alice Michel, Christian Crampe, John Hoste, and Edward Grewe: Taking nevertheless their own several Bonds, to be of quiet Behaviour, and forth-coming when they should be called. Which if they should refuse, then to cause them to be sent up to the Lords of the Council, with whom further order should be taken.

To give Account next of a Commission for Inquisition after such in the late Persons as had any Inclination towards the Gospel; by means of Reign against the Lollards which looks into

A N N 0 which those above-mentioned, and many others had been lay'd up: This Commission was so disliked by the Queen, a Lady of a more 1558. mild and merciful Disposition, that it was presently taken notice of. But to fetch this Commission from its first beginning. It was made An. 1556, against the Lollards (as the Professors of the Gospel were called) for the more effectual extirpating them; and went forth from the K.and Q. The Commissioners were the Lords of the Council, and many Bishops and others. And besides this general Commission, there were many other Commissions more particular; as one for Norfolk and Suffolk; another for Effex. This last was directed to the Earl of Oxon, the Lord Darcy, Terryl and other Gentlemen of Essex. Who were empowered to impose an Oath upon whomsoever they called, to answer to what should be demanded of them. Whereby they were to swear in effect to accuse themselves and all their Friends that were of the same Opinion, and held the same Doctrine with them-And these Commissioners might seize the Lands, Tenements and Goods of such as fled from their Houses. Which by Inventories taken were to remain in safe keeping. This was an effectual way to ruin infinite Numbers of Persons, and reduce poor Widows and Children to Beggery, in case the Fathers fled for their Lives from the Ty-

. Three Commissioners for London, &c. them to account for them.

Letters of Council to the Registers of shele Commis-Gens.

For London and other Parts adjacent, were three chief Commissions: Wherein the Bishop of London, and Sir Roger Cholmely, a Judge, but a Turn-coat and a covetous man, among others were concerned. And these Commissions had Registers appointed them. three Commissions aforesaid, William Say, Robert Warrington, (or Warnington,) and Will. Babbam Proctors of the Arches, were Regi-To these Three, three private Letters were sent from the Lords of the Council, ordering them to make a particular and perfect Note of all such Matters as had been brought before the Bishop of London and the faid Cholmely and other Commissioners, appointed to call before them certain Persons of this Realm: And to signify withal, what Judgments had beeen passed against them, and what Fines were cessed and levied of them; and to whom the same were payed. And in the mean time they were commanded, as they would answer for the contrary, to keep this Matter close to themselves, and that they were written unto herein; because they were Registers attendant upon the said Commissioners. These Letters were dated Decemb. 18. Decemb. the 18. Present at this Council, the Marquis of Winchester, the Earls of Arundel, Shrewsbury, Bedford, Pembroke; the Lord Admiral, i.e. L. Clinton, the Lord Chamberlain, i.e. Lord Howard of Estingbam, Mr. Vice-Chamberlain, i. e. Sir Edward Rogers, who was also Captain of the Queen's Guard, Secretary Cecil, Sir Ambrose Cave, (Chancellor of the Dutchy) Sir John Mason (Treasurer of the Cham-Likeber) and Sir Richard Sackvile.

ranny that purfued them. And by this means great Numbers of Men and Women were clapt up every where, or skulked in Woods and By-places from their Houses. And yet the Names of those that fled were brought and given in, as Persons suspected for Treason, or Fugitives, or disobedient to Law. These Commissioners and those under them, had scraped together much Money and Goods of poor honest People by these means: And the Queen had thoughts of calling

Likewise, the Council wrote in the beginning of the next Month ANNO to Boner Bishop of London, to repair thither on the Morrow at two of the Clock afternoon: And at his coming to refort to Mr. Vicechamberlain: And to bring with him all such Commissions as wer e flop of Lonmade to him and others, for the Examination and ordering of Here-don. Jan. 3. sies and other Misorders in the Church, in the time of the late

Again, to those three Registers aforesaid were three several Letters directed in January following, from the Privy Council, to pay to led for, which Mason Treasurer of the Chamber, all such Sums of Money as re-the Registers mained in their hands, of such Fines, as had been levied of divers had taken. Persons in the time of the late Queen, by order of the Bishop of London, and other Commissioners for the Examination of Heretics, and other Misdemeanors in the Church.

Now did both the Evangelics and the Papalins bestir themselves for their Parties. The former were afraid the Queen would not fet Papifis and upon the Work of Reforming Religion, or make too much Delay Gespellers both in so necessary a Work: The latter were very jealous of her, by Queen. the little she had already done towards a Reformation, that she would in the end throw down the late new-rais'd Structure of their Religi-Therefore on the one hand, many of the Gospellers, without Authority, abhorring the Superstitions and Idolatry remaining in the Churches, were guilty of great Disorders in pulling down Images and fuch other Relicks there. The others spared not for lewd Words poured out against the Queen, without Measure or Modesty. both took their Occasions to speak freely their Minds in the Pulpits.

Of which last the Queen being aware, forbad all Preaching, and Preaching in especially in London. And the latter end of December a Letter was bibited. fent to the Lord Mayor of London, with ten Proclamations of one Decemb. 18. Tenor, for the Inhibition of Preachers; which he was required to cause to be published the day after in divers Parts of the City, and to be set up where the People might see and read. By Virtue of which Proclamation not only all Preaching was forbidden for a time. but all Hearing and giving Audience to any Doctrine or Preaching: And nothing else was allowed to be heard in the Churches, but the Epistle and Gospel for the Day, and the Ten Commandments in the Vulgar Tongue; but without any manner of Exposition, or Addition of the Sense or Meaning thereof. And no other manner of Prayer or Rite to be used than was already used, and by Law received, except the Litany used then in the Queen's Chappel, and the Lord's Prayer and Creed in English. And so to last till Consultation might be had by Parliament, for the Accord of Matters and Ceremonies of Religion. This Proclamation may be found in the Repository.

But it happened that on the very day that this Proclamation was given forth, at Worcester House was an Assembly got together for this purpose. An Assembly Which occasioned an Order to be sent the same day to the said Lord to Worcester House. Mayor, with the Body of one Thomas Parrys; whom he was willed to commit to Ward in one of the Counters, to remain there, until further Order should be taken by the Council; for suffering, contrary to the Queen's Proclamation, Assemblies of People to be at the

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ANN 0 said House, whereof he had the keeping. For tho' these Gospellers could not yet get the Churches, yet instead of them they held Congregations in other Places, convenient for the Capacity and Largeness of them.

Sermons yet beforet be Queen in Lent.

Yet, altho' Preaching was thus inhibited, in the Lent following Sermons were preached at Court, however not so much as allowed at Paul's Cross. Some of these Court-Preachers I can name. On Ashwednesday, or the first day of Lent, Febr. 8. Dr. Cox sometime Dean of Westminster, preached before the Queen. Friday after, preached Dr. Matthew Parker, who was afterwards Archbishop of Canterbury. Sunday following, Skory late Bishop of Chichester: And the Wednesday following, Mr. Whitehead. The rest of the Preachers are not mentioned in my MS. till February the 22d, when Grindall preached. And on the 25th Sandys, and next, Cox again.

SpittalSermens.

The next Month, when the Prohibition against Preaching seems to have been taken off, the Preachers of the Spittal Sermons were, March 27, Dr. Bill; the 28th, Dr. Cox; and the 29th, Mr. Horn. And April 2, being Low Sunday, Mr. Sampson preached at Paul's Cross. Where, by observing what fort of Learned Men were put up to preach at Court, might be gathered, how the Queen stood affected to Religion, however at present she concealed her self. But to return back again.

The Popifb Priests preach.

Morwen com-

mitted to the Fleet for

preaching.

Now also, but especially a while after, when the Parliament came together, and by their Authority, a Common Form of Prayers in the Vulgar Tongue was like to be brought in, instead of the old Mass, the Popish Priests that could preach, bestirred themselves every where in the Churches, to prejudice the People against receiving it. Thus in February, John Murren [Morwen perhaps] Chaplain to the Bishop of London, and Parson of Ludgate, was summoned before the Lords of the Council, for preaching contrary to the Queen's Proclamation, and expounding the Gospel in the Church: Which, when he was before them, he could not well deny. Wherefore he was committed to the Fleet, there to be kept without Conference with any, until he were examined.

Bifbop Boner cited before the

Council.

On which day the said Bishop of London, Boner, was ordered to be before the Council; perhaps to be present when this Chaplain of his made his Appearance, and to understand, whether what he had done was by the Bishop's Knowledge, Suggestion or Connivance. But this Contempt Murren sometime after being content to declare and confess in the same Church, according to a Bill thereof subscribed by him, remaining in the Council Chest, the Lords therefore fent an Order in March to the Warden of the Fleet to fet him at Liberty.

March 16.

Cumberford a Canon of Litchfield preaches lend-Feb. 23.

About the same time, Henry Cumberford one of the Canons of Litchfield, had also preached lewdly, and misdemeaned himself, (those are the Words in the Minutes of the Council-Book;) of which the Lords had Information fent them by the Bailiss of Litchfield. Which occasioned the said Lords to send the said Cumberford a Letter to appear before them, and another to the Bailiffs and Burgesles of Litchfield, to fend some one sufficiently instructed at the time of the Appearance

pearance of the said Cumberford, to object such Matters against him ANNO as he was to be charged with. But Cumberford pretending Sickness stayed 14 or 15 days. When the Lords sent another Letter to the faid Bailiffs and Burgesses, to signify to them, that if it were so indeed, that he had been fick, then when he should be able to travel, to command him in the Queen's Name to repair up. And then they to fend one sufficiently instructed to charge him. This Matter (whatever it was) proving so lewd on Cumberford's part, when he appeared before the Council, on the 20. of March, the Lords thought fit, that the Disorder committed by him, and complained of by the Bailiss, should be referred to the hearing and examination of the Lord Chief Justice of England, and Master Solicitor. This man was detained in Prison unto April the 17. 1559, when he was bound in a Recognizance to the Queen of an hundred Mark, to make his Personal Appearance before the Lords of the Council about Michaelmas next; and then not to depart before he should have License so to do; and further to stand to such order as should be taken with him for such Matter as was objected to him. The last I find of this man was, that he was discharged the 2d. of Decemb. until the Town of Litchfield began their Suit again, having reasonable Warning.

Likewise in Canterbury a Zelot there, namely the Curate of St. And so does Georges, the first Sunday in Lent had given such Offence, that the she Curate of Mayor gave in a Declaration thereof to the Council. Him they Canterbury; willed the said Mayor, by their Letter wrot the beginning of Mar. 6. March, to commit to Ward, and there to keep him, till he could be content to refort to the Place where he offended; and there in humble fort to acknowledge his Folly, and recant the same. Which if he should refuse to do, and continue his Obstinacy, to signify it up: That he might receive further order, how to proceed with

Here was also another Priest, named Sir Loye, Curate of All-Saints, And the Curate who had also now transgrest in the same Nature. Concerning which of Ali-Saints the Lords ordered the said Mayor to call unto him two of the next Justices of the Peace, and having substantially examined him, to give such Order for his Punishment as the Quality of his Offence should feem to him and the said Justices to have deserved. And to observe the like Order henceforth towards such Offenders, without further troubling or molesting the Council with any such Matters. The very Words or Matters spoken by these Priests are not exprest in the Council Book; but very probably they were such as tended to charge the Queen as a Promoter of Herely, or some Reflexions upon her Mothers Marriage, and the like.

In Devon and Cornwal also the Priests were very officious now in feditious Preaching. Infomuch that Letters were fent to the Sheriffs Letters to the of those two Counties, 'That where the Lords were given to un- sheriff of Dederstand, that notwithstanding the Queen's Majesties Proclamation, was concerning certain within that County had taken upon them without Authori- Preachers. ty to preach; they were required to call fuch of the Justices unto

them as they knew to be serviceable to her Highness; and upon conference with them to take order, that all such as should so attempt

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'tempt to preach, might be apprehended and committed to 'Ward: And to signify up from time to time, what they should do therein.

Protestant Preachers gunifhed. The Queen herein shewed her self impartial. For on which side soever they were, She punished the breach of her Proclamation. Which evidently appeared in that two Protestant Preachers, viz. Mr. Pullen and Mr. Dodman in Colchester, were commanded to be sent up to the Lords under safe and sure Custody; a Letter to that Intent being sent from the Council to Thomas Mildmay, High Sheriss of the County of Essex, the Bailiss of Colchester, and other Justices of the Peace thereabouts. And a few days after, another Letter was wrot from the Council to the said Sheriss of Essex, and to the rest of the Justices, to give order for the apprehending, and committing to Ward, such Preachers as used to preach in that Shire [noted to be well assected in Religion] as was informed, without a Licence, and against the Queen's late Proclamation in that behals. And thereupon to signify their Names, and surther Proceedings herein, together with the Faults of the said Preachers.

Papists use standerous Words against the Queen.

But the Popish Priests and other Zealots took frequent Occasion not only to preach (as was faid before) but to speak very untoward Words against the Queen, reflecting (as it seems) upon Queen Ann Bolen, her Mother, and her own Legitimacy and Title to the Succession fion, and in favour of the Queen of Scots. For they had a great Eye upon her as the next Heir (at least) to the Crown: And reckoned Q. Elizabeth being accounted no better than an Heretic, was to be put by. Which they imagined and suggested would come to pass either by the French's invading England, (whereof indeed there were great Preparations) or by the Shortness of her Life; Wizards and Conjurers prognosticating that she should not live out a Year. Many were the Complaints of this nature that were brought to the Council. Thus, beside what was mentioned before, one Robert Forrest in in Lincolnshire, had spoken Slanderous Words. Which caused the Council in December to send Order to Sir Edward Dimock Kt. to commit him to Ward, there to remain for a Month: And then to be fet on the Pillory in the Market Town, next to the Place of his Dwelling, with a Paper on his head containing in great Letters these Words. For False und Slanderous Reports. And in case he should not shew himfelf repentant for his Fault, then to cause one of his Ears to be cut

Rob. Forrest.

Decemb. 11.

John Shory also, Sacristan of the Cathedral Church of Chichester, in the said Month of December spoke lewd Words; whom the Council directed to be punished by Pillory, or otherwise, as should seem good

to Sir Thomas Palmer, John Palmer and John Appelly Esqs.

John Buke.

There was also one John Buke in Surrey or Sussex that had also spoken lewed Words, whom Sir Edward Gage had apprehended, and certified the same to the Council: Who sent to the said Knight, and thanked him for his Diligence therein; willing him to send unto them the said Buke under safe Custody; that the Matter objected against him might be surther examined. And he was willed to do the like with all others, whom he should find touched in that Matter.

In the same Month of December, a lewd malicious Fellow of Ash- ANNO ford in Kent, spake treasonable Words against the Queen. Sir Thomas Moyle, Sir Thomas Kempe, Sir Thomas Finch Knights, and Thomas Wot-Moyle, Sir I nomas nempe, Sir I nomas Finch Kinglies, and I nomas Wor- A Fellow of ton Esq; were sent unto by the Council, to call this man be- Ashford. fore them; and to examine him of his Misdemeanors. And if the Matter should upon sufficient Testimony be found true, to send up the Examination and the Person himself, to be further ordered ac-

cording to the Laws.

In the Month of January from Southampton a Supplication was sir Thomas a brought to the Lords of the Council, exhibited by certain Inhabi- Prieff. tants of that Place, touching a Disorder, and certain lewd Words uttered by Sir Thomas, Priest of St. Michaels in the said Town, and others. Whereupon the Lords fent their Letter to the Mayor of Southampton, Thomas Pacy, and other Magistrates there, to consider of the same. And if they should find the Matter so as was represented in the said Supplication, to cause the Party culpable to be apprehended, and committed to safe Ward: And to signify what they should find in the Matter; that Order might be taken in the same, agreeable to Equity, and the Quality of the Offence.

In the same Month, the Council wrot to the Archdeacon of Geffrey Fran-London upon a Complaint against Geffrey Frauncis Sumner, some for-cis. ward man against the Prosessors of the Gospel; and by their Order Ed. Clipsham: he, the said Frauncis, was committed to the Gatehouse in Westminster. And one Sir Edward Clypsham Priest was, by the like Order to the Mayor of London, committed to one of the Counters. But both foon

In February, Mount ford Commissary to the Bishop of Lincoln, and Mountford, one Sabcots Scribe, were, by Vertue of a Letter to the Alderman of and Sabcots. Stamford, and two of his Brethren, to give to the said two Persons Letters of Appearance before the Lords, upon an Information of the faid Nature against them.

John Gregyl Vicar of Barking in Essex, had spoken maliciously. John Gregyl. Wherefore the Lords directed their Letters to Sir Anthony Cook, and Sir Thomas Wroth, with the Information exhibited against him by one Thomas Pierson. Which they were willed to examine; and to send for the Parties: And to fignify, what they should find. Afterwards he was committed to the Fleet without having Conference with any. But after he had been in Hold, about two Months, he promised to make a public Recantation. The Lords hereupon fent to Sir Anthomy Cook and Sir Peter Mewtas; requiring them, for that they were Neighbours, to be present, (at least one of them) at the said Vicars acknowledging his late Offences before his Parishioners; and referring it to their Discretions to appoint the Time and Place.

Information was also brought against one Christopher Savery, li-Chri. Savery. ving, as it seems, in the West. The Lords sent to Sir Rich. Edgecomb, Mr. Hogmore and Mr. Reignolds, to examine diligently the faid Information touching lewd Words by him spoken, and to signify

what they should find therein.

ANNO Dr. Harpsfield and others at Canterbury.

Feb. 11.

To Dr. Harpsfield Archdeacon of Canterbury, a Letter of Appearance was fent upon the like Account. For in February Information had been brought against him, that he used himself of late very diforderly, in stirring up the People, as much as in him lay, to Sediti-And that it was reported by some of the Servants of the College of Christ's Church Canterbury, That Religion could not, nor should not be so altered. And that one man of the College had well near an So a Letter dated Feb. 11. came from the Lords Hundred Harnesses. to Sir Tho. Finch, and George May an Alderman of that City, to examine this Matter diligently; and to call before them all such, whom they should think meet, to be examined herein, or culpable touching the same. And thereupon to cause such as were faulty to be committed to Ward; and to fignify what they should find. And also to fearch what Armour was in the faid College; and what had been delivered out; and by whom; and for what Purpose; and to whose And to write their Knowledge in these Particulars. hands.

Tho. Malet.

Thomas Malet wrot a lewd and untrue Letter to his Uncle Dr. Malet. For which he was by the Lords committed to the Gatehoufe; and there to remain without Conference with any. And foon after was bound in a Recognizance of an 100 l. to be of good Abearing; and personally to appear, and make his Attendance upon the Lords of the Council every Council Day betwixt that and Easter, and not to depart without License.

Tho. Hall.

One Thomas Hall of Huntington, spake certain lewd Words also. Which the Justices of Assize in that County were wished to consider: And finding them culpable, to commit him to Ward, and to fee him further punished according to the Quality of his Offence, to the Terror of others.

One William Bassenden, Parson of St. Georges in Canterbury, had al-W.Bassenden. so spoken lewd Words. Whose Body the Mayor of Canterbury was ordered to fend up under safe Custody, with some one that was prefent when he spake the same.

A Spanish Prieft.

In the Month of March, a Spanish Priest in Bristow, called Francisco del Gado, used much unseemly Talk of the Queen's Highness. Whereupon the Mayor and Aldermen slayed him: And took an Examination of him; which they fent up to the Council. Letter thanked them for what they had done, and gave order to keep him still in Prison, till he could be content to be forry, and acknowledge his Fault. In which case he should be suffered to depart; or otherwise remaining stubborn and without Repentance, the same to be signified to the Lords, and to receive further order thereupon.

Th. Pain. Tho. Birch. John Deuton.

Thomas Pain of Castle Acre in Norfolk was sent up for, upon the same Account. Thomas Birch Vicar of Witley, and John Deuton Par-R. Backhouse. son of Spelburst in Kent, for the like ill Behaviour, were ordered to be committed to Ward. Sir Raphe Backhouse Parish Priest of Little Wenham in Suffolk, had spoken lewd and seditious Words; whereof Sir Henry Doyle, and Christopher Goldingham intormed the Council. Who in answer required them, if they knew the Accusers to be of Honesty and Credit, to cause the said Priest upon the next Market Day to be holden at Ipswich, to be set on the Pillory, and one of his

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Ears to be cut off, and after committed to Prison, there to remain ANNO until the Justices of Assize shall come next into the Country: And

then to be brought before them, and further ordered.

One Sir Peter Walker Priest living in Colchester uttered certain lewd PeterWalker. and untrue Reports. For which the Bailiffs of Colchester were by the Lords ordered to put him in the Pillory the next Market Day in Colchester, with a Paper on his Head, having these Words written in great Letters, For False Seditions Tales: And after, if he can find Sureties for his good Behaviour, to be set at Liberty, or otherwise to be committed to Gaol. The Vicar of Hoo in Kent was also by order vicar of Hoo. of the Lords to be apprehended and fent up in fafe Custody. All these in the Month of March.

I will add but one more of these Delinquents, namely, Robert Forfter, Parson of Over-Watton; against whom Matter had been exhibited. Rob. Forster. The Lords sent to Hercules Rainsford, and Thomas Gibbons Esqs; to examine him upon the same: And in the mean time to keep him in safe Ward. This was in April 1559. But I intend to stop here; because I will not step over the present Year.

One would admire the new good Queen should have so many Ill-Willers every where, as appeared by these Slanders and false Reports given Certain Bills out and spread against her, to breed Disaffection in her Subjects to- brought into wards her from her first coming to the Crown, and to shake her Ti- fop Slanders. tle to it. Hence no question it came to pass, that one, two, or three of the first Bills brought into the Queen's Parliament, that sat in 7an. were designed to meet with these Desamatory Reports and Libels: ab the Bill for the Recognition of the Queen's Title to the Imperial Crown of this Realm; and the Bill, wherein certain Offences be declared Treason; and that against Slanderous and Seditions Words. These Bills ripened into Acts, before the Parliament ended.

That entitled An Act whereby certain Offences be made Treason, was but the renewing of the like Act made in Queen Mary's Reign. But The Att deels ing Treason. that Act extended no further than to that Queen's Person: So that if the like Offences mentioned and contained in that Statute, happened to be committed against the Queen that now was, Viz. Queen Elizabeth, there was no due Remedy or condign Punishment provided. This Statute therefore was now made and declared to be in force in behalf of the present Queen. It was made against such as should maliciously compass or imagine to deprive the Queen's Majesty and her Heirs of her Body from the Stile, Honour and Kingly Name of the Imperial Crown of this Realm, or to destroy her or any of her Heirs, or to levy War within the Realm; or to utter by open preaching, or express Words the same Compasses or Imaginations.

Ecclesiastical Persons for every such Offence, immediately upon Ecclesiastical fuch Attainder, to be deprived of all their Benefices and Promotions. Persons guilty This Act also reached to such as affirmed by Writing or Printing, or punished. some Overt Act, that the Queen ought not to have the Stile, Honour and Kingly Name of this Realm: Or that any other Person beside the Queen ought to have and enjoy the said Stile: Or that the Queen that

A N N 0 then was, ought not to be Queen of this Realm, during her Life. This

The Act for Seditious Words.

That other Bill against Slanderous Words, when it became an ACL was entitled, An Act for the Explanation of the Statute of Seditions Words and Rumors: Which was also a former Act made 1 and 2, of Phil. and Ma. This Act the same Parliament thought most convenient to revive and re-enforce, rather than to frame a new one. Wherein they made every Branch, Article, Word and Sentence to be expounded and judged to extend to the Queen's Highness, as fully to all Intents and Constructions as it had to the former Queen. And that all Persons that should maliciously speak or utter any salfe, seditious or slanderous News, Rumours, Sayings or Tales, of the Queen or of her Heirs, being Kings or Queens of this Realm, should incur such Pains and Penalties as in the said Act [of Queen Mary] was limited and appointed. Which Punishment was the Pillory, and the Cutting off both Ears, or the Payment of an hundred Pounds. and Imprisonment three Months, for him that of his own Imagination spoke false, seditious or slanderous Rumours, of the King or And the reporting thereof from any other was the Pillory, and cutting off one Ear, or 100 Mark, and Imprisonment one Month.

And for malicious Writing or Printing and setting forth any Book, Rhime or Ballad; Containing salse Matter, Clause or Sentence of Slander of the King or Queen, or to the stirring or moving of Sedition or Insurrection; his Right Hand that had so done was to be stricken off for the first time; and for the second, Imprisonment during Life, and Forseiture of all his Goods and Chattels.

And furely these severe Laws afterwards terrified and restrained these Malecontents and Ill-Willers to the Queen, and Bigots for

Popery, which appeared already fo numerous.

There was also in this Beginning of the Queen's Reign much Zeal shewn on their side that desired Reformation of corrupt Religi-Who not being able to away with the Superstitions practised, and the Images in the Churches, committed great Diforders, by their own hands, pulling them down without any publick Authority, and defacing the Churches where they were. Of this I shall give fome Instances; coming to the Ears of the Queen's Council. It was but about the Beginning of December, that one Tho. Pike committed fome fuch Disorder in the Church of Sholisbury (Shobury in Essex perhaps,) Of which the Parson of the said Church sent up a Complaint to the Council. Who listening to it, sent it back enclosed in a Letter to the Lord Rich, living in those Parts, and no very good Friend to Protestants: Willing him to send for the said Pike; and if upon Examination of the Matter, he should find the same true, then to cause him to be punished according to the Quality of his Offence.

What Acts of this Nature happened afterwards I do not find (only that on the 8th or 9th of January the Image of St. Thomas, that is, Thomas Becket the Patron of the Mercers, that stood over their Chappel Door, was thrown down and broken) until the beginning of March:

Some pull down Images in Churches without Order.

March; when a notable Disturbance was made in the Churches of A N N O Dover. Upon which the Lords of the Council sent to Tho. Keyes . \$558. Serjeant Porter, and Edward Boys Esq; to examine it diligently; and Diffurbance in to cause such as they should find faulty there, to be apprehended, and Dover about bound in good Bonds to appear at the Council to answer their Doings. Pulling down Which if they refused to do then to commit them to Ward and to Image: Which if they refused to do, then to commit them to Ward; and to fignify what they had done herein. The next Month I find John Cafile of Dover Mariner, Tho. Ramsden of the same Town Shoemaker, and John West of the same Town Butcher, were each bound in Recognizances of 20 l. on condition that every of them should henceforth be of good Abearing; and should also on the Sunday next, each of them in the Parish Church of Dover, whereof he was a Parishioner, declare openly in the time of Service, that he did very ill and without Order to pluck down the Images of that Church, before a Law did authorize him so to do.

And in the latter End of March, the Parish Church of Halylesham And in Haly in Suffex was spoiled, and that by the Inhabitants of the said Town. lesham; Whereof Tho. Busshop and John Thatcher Justices of the Peace made complaint to Sir Richard Sackvile, one of the Council. This (whatfoever it was they had done) the Council stiled a heinous Disorder; and by their Letters to the said Justices willed them for the better Punishment thereof to call for the Assistance of Sir Nicholas Pelham Mar. 294 and Sir Edward Gage, and other Justices dwelling nigh unto them: And having found out who were the Authors and Ring-leaders of that Matter, to commit them to Ward: And to put them to such Fines for their Offence, as by their Discretions should be thought most meet, and agreeable to the Laws.

In Bow Church, London, also about this very time several got together And in Bow. privately, and undiscovered, and pulled down the Images and the Church, Lond. Sacrament, and defaced the Vestments and Books. Which notwithstanding was so well liked by many, that no Complaint was preferred thereof to the Council. But some Information coming to them, they sent a Letter to Sir Thomas Lee Lord Mayor, calling it An outragious Disorder; and not hearing of any Order by him taken for redress thereof, they found it very strange. He was therefore put in remembrance of an Exhortation made by the Queen's Majesty unto him on Candlemas day last past, and straitly commanded to use the best means he could to bolt out the Doers hereof, and to cause them to be apprehended and committed to Ward; and to fignify unto them, [the Council,] what he should find therein. Thus even and impartially did the State carry it toward both Parties, until some further Law should be made to direct the Subjects in their public Worship and Service of God.

Mar. 30. 1559;

A N N 0 : 1558.

CHAP. II.

Cardinal Pole's Message to the Lady Elizabeth before his Death.

The Carriage of the Bishops to the Queen. The Posture of Religion. Secret Counsils for restoring it. A Parliament;

And Convocation: What was done there; And in the Parliament. The Act of Supremacy; And Uniformity. Private Acts. Many Bishopricks become void by the Act of Supremacy; And other Ecclesiastical Preferments.

Cardinal Pole fends his Chaplain to Lady Elizabeth. ARLY Interest was made with ELIZABETH for the Continuance of the Old Religion. For, when the Papalins saw their Power was unequal to put her by from reigning after her Sister, they laboured to persuade her to let Religion remain as she found it. There was a secret Message sent from Cardinal Pole but three or sour days before his Death, to her being now but Lady Elizabeth, together with a Letter; whereof Seth Holland, Dean of Worcester his Chaplain, was the Bringer. The Letter was as sollows:

His Letter to Her. Cott. Libr. Vespasian F.3.

'It may please your Grace to understand, that albeit the long 'Continuance and Vehemency of my Sickness be such as justly 'might move me, casting away all Cares of this World, only to think of that to come; yet not being convenient for me to determine of Lise or Death, which is only in the Hand of God, I thought it my 'Duty before I should depart, so nigh as I could, to leave all Persons fatisfied of me, and especially your Grace, being of that Honour and Dignity that the Providence of God hath called you unto. For which Purpose I do send you at this present mine faithful Chaplain, the Dean of Worcester. To whom may it please your Grace, to give credit, in that he shall say unto you in my behalf. I doubt not but that your Grace shall remain satisfied thereby. Whom Almighty God long prosper to his Honour, your Comfort and the 'Wealth of the Realm.

From Lambehith, the 14. of November 1558.

By your Grace's Orator, Reg. Car. Cantuarien.

By this Letter and Message, as it seems to me, he drove at two things: the one, to satisfy the Lady Elizabeth, that he was in none of the Faction against her Life and Reign: And thereby to recommend himself and his Friends unto Her, when she should come to the Crown, which he saw was not far off, the present Queen being past Hopes. The second, to leave with her certain Counsils and Instructions for her suture Government and Behaviour of her self, especi-

especially in regard of the Roman Religion, that then was in place; ANNO and to continue it: Importing this in point of Policy to be her fafest Course; and the extraordinary Danger hanging over her Head, should she attempt the Alteration of it. Which no question the Cardinals Chaplain set as home upon the Queen as possible.

Yet surely it tended not a little to disaffect the Queen towards The Queen distributed that Religion, that the Clergy and Bishops from the very first shewed obliged by the themselves so very wayward and disobliging. Many Instances of this Popish Bishops.

in the inferior Clergy we have related already: Now some Passages concerning the Bishops; which I take from a Roman Author of great Fame. English Ju-Oglethorp, Bishop of Carlisle, standing ready to say Mass before the Queen, sice, p. 51. she commanded him not to elevate the Consecrated Host, to prevent the Idolatry that the People were wont then to commit; but to omit the Ceremony, because she liked it not. Which the said Bishop nevertheless (to his great Honour, said the Writer) constantly resused When she was to be consecrated by some Bishop at her Coronation, they all refused, till with much ado the foresaid Bishop was prevailed upon to do it, who was the inferior almost of all the rest. For his former Refusal he never repented it, but for the doing the other Office towards her, when he saw the Issue of the Matter, and both himself and all the rest of that Order deprived, and the Churches Holy Laws and Faith (as that Writer expresseth himself) against the Condition of her Consecration, violated, he fore repented him all the days of his Life; which were for that special Cause both short and wearisome afterward to him. And the Reason those Bishops refused to Crown her (as that Romanist relates) and that they durst not invest her, was, for that they had evident Probabilities and Arguments to doubt, that she meant either not to take the Oath, or not to keep the same, which all Christian Kings, and especially ours in England, did make in their Coronation, for Maintenance of Holy Churches Laws, Honours, Peace and Privileges, and other Duties due to every State; as in the Time and Grant of King They doubted also, lest she would refuse in Edward the Confessor. the very time of her Sacre, the folemn divine Ceremony of Unction, through the evil Advices of certain young Counsellors, being then in the Heat, Prime and Pride of their Herefy: Whereby great Scandal might arise, and Hurt to the Realm. Upon this surmise of her future Misgovernment, they did what in them lay reject her from being their Queen. These carriages might well estrange her Mind from them.

But whether she were determined in her Mind before or no, cer- Religion as yes tain it is; that the Affairs of the Church continued for a while in at a flay. the same Posture and Condition they were in before, abating Persecution for Religion: Mass celebrated in the Churches; the ejected and exiled Clergy not restored to their former Places and Preferments; the Popish Priests keeping Possession: Orders, that Things in the Church should for the present continue as they were: Such punished as innovated any thing in the Church, or publick Worship. Which put the Favourers of the Gospel under great Fears

Sceret Deliberation for the reforming of Religion.

ANNO Fears and Jealousies: And they began to suspect the Queen intended 1558. to make none, or very little Amendment in Religion.

But as certain it is (and we may believe the Queen privy to it) that at the very beginning of her Reign some there were of considerable Rank engaged in a deep and very fecret Deliberation, about the Method and Way of restoring Religion again; and what was to be done in matter of Policy for securing the Inconveniencies that might arise at Home and Abroad, from the Reformation of Religion; Who of the Queen's Council were first to be made acquainted with the Design; What Learned Men to be employed in making the Alterations; and concerning the appointments of Time and Place. There was about the beginning of December such a Device drawn up by some notable Hand, and offered to Secretary Cecyl; and which, by the Steps that afterward were taken, appeared to have been followed. By whose Pen it was writ doth not appear. I sufpect it to have been either John Hales, a Man of a Politick and Working Head, and a zealous Protestant, and Clerk of the Hanaper to this Queen, as he had been to K. Edward VI. or Sir Thomas Smith, a very wife Man, and Secretary of State to K. Edward: And I am rather enclined to think it the latter.

The Device drawn for bringing it a-bout.

In which Device are these Questions, with practical apt Answers to them. I. When the Alteration shall be first attempted? The Anfwer to which is, At the next Parliament. II. What Danger may enfue upon the Alteration? The Answer to which weighs the Danger from the Bishop of Rome, from the French King, from Scotland, from Ireland, and from many People here at Home. III. What Remedy for these Matters? Answer to which is given particularly and distinctly, as to France, Rome, Scotland, Ireland, and at Home. IV. What the manner of doing it. The Answer to which propounds cerrain Learned Men to contrive and bring in a Book, or Platform of Religion ready drawn, to the Queen: And having her Approbation, to be put into the Parliament-House. The Men named for the drawing this up, are Bill, late Master of Trinity-College, Cambridge; Parker, late Dean of Lincoln; May, late Dean of S. Pauls, Doctors in Divinity, all under King Edward Heads of the University of Cambridge, but cashiered by Queen Mary, and remaining obscurely in England in her Reign; and beside these, Cox, Whitehead, Grindal and Pilkington, who were Exiles and newly come home; and Sir Thomas Smith, a Learned Knight, and Doctor of the Civil Law, was to call them together, and affift with them in the Work. And before this, it was thought necessary that all Innovation should be strictly forbidden, until such time as the Book should come forth.

By the Sequel it appears, that this Advice was taken, whosoever was the giver of it; those being the Persons appointed for the revising King Edward's Book of Common-Prayer; and a Proclamation being issued out in the latter end of the Month of December to the effect aforesaid, as shall be told by and by.

But proceed we to the other Questions. V. What might be done of the Queen, for her own Conscience, openly, before the whole Alteration? Or, if the Alteration must tarry longer, what Order is sit

to be in the whole Realm, as an Interim? The Resolution was, to ANNO make no further Alteration, than the Queen had already done: Except, to receive the Communion as she pleased on high Feasts, (that is, whether in one or both kinds;) and that the Chaplains at Mass receive in both kinds: And that some devout sort of Prayers be framed and used for a while, and Mass said more seldom. VI. What Noblemen might be thought to be most fit to be made privy to these Proceedings, before the Privy Council should have it propounded? To which four are mentioned, Northampton, Bedford, Pembroke, and Grey. VII. What Allowance should be assigned to the Learned men, while they were reviewing the Book of Common-Prayer; and where to meet? The Answer to which is, Sir Thomas Smith's Lodgings in Chanon-Row; and sufficient Provision to be made of Meat and other things. This excellent Paper is fumm'd up by Camden in his History of Q. Elizabeth, but first saw the Light by the means of the Right Reverend the Bishop of Sarum, who hath printed it in his History of the Reformation from the MSS. of the Lord Grey of Ruthen, Fol. 11. Collett. now Lord Viscount Longuevil. But there being another MS. of it in P. 327. the Cotton Library, somewhat different from that used by him, and explanatory of it in some Places, and more correct, I am therefore tempted to put it into the Repository from that MS.

A difficult Work this was now taking in hand; the Reformation Many for the of corrupt Religion being the harder to bring to pass, because there Augustan was not only in this Juncture a formidable Popish Party to struggle Confession. with, but a Lutheran Party also. For there was not a few now that in the Alteration of Religion, would endeavour to have it settled according to the Augustan Confession: Whereby a Real and Substantial Presence might be acknowledged in the Eucharist; Crucifixes and Images might be retained in the Churches; the Wafer put into the Receiver's Mouth, and such like. And of this the Learned men of the Foreign Reformed Churches were much afraid. I find a Letter written Anno 1559, from Bullinger Chief Pastor in Zurich, to Utenhovius another Learned man, now at Frankford, (but under King Ed-Biblioth Ecward VI. belonging to the Dutch Church in London) fignifying, clef. Belgic. how many strove to have the Augustan Confession received here. I Video & in fee, saith he, no little Disturbances like to arise even in England, if, Anglia non as some do require, the Consession of Augsburg be there received; modicas oba Thing unsuitable in many respects. He went on, and shewed how bas, si quod this Confession had caused Vexation in all the sincerer Churches, quidam (rem indignission of the confession of the conf That Utenhovius mam multis and laboured to infect all with its Leaven. knew what it had done in Poland: And bad him take heed, and modis) postugive his Assistance that it took not place. And that K. Edward's lant, recipia-Reformation satisfy'd the Godly.

But notwithstanding this Stay of Religion enjoined by the Queen, Satisfecit piis as was faid before, divers of those that were Ministers in King Ed- EDVARDI ward's days, now foon returning home from abroad, and others con-Reformatio. cealed within the Realm, began to shew themselves, and exercise No Change to their Ministry, especially in London, after the Order of the Reformation in that Reign; great Numbers of People assembling at those times. And this the Queen, shewing her self displeased at, upon pre-

Numb. IV.

na Confessio,

ANNO x 5 5 8.

tence of the Occasion it gave to unfruitful Disputes and Contentions, declared the same by a Proclamation sent out December 27, from Westminster: Wherein she charged all, as well such as were called to the Ministry, as others; the one to forbear to preach or teach, and the other to hear any Doctrine or Preaching than the Gospel and Epistle for the Day, and the Ten Commandments in English, without Exposition or Addition of any manner of Sense or Meaning to be applied. Nor any manner of Public Prayer to be used in the Church, but what then was used, and by Law received: except the Litany, the Lord's-Prayer, and the Creed in English, as she used in her own Chappel. Yet this Order of the Queen's was fomewhat mitigated, by adding, that it was to last only till she and her Three Estates in Parliament should meet, and consult for some Reconciliation of Matters as were then moved in point of Religion. Withal promising, that she meant by all means possible to procure and restore the Advancement of Religion among her People: But threatning severe Punishment to those that should disobey this her Proclamation. Which Proclamation I have also placed in the Repository. And accordingly, Jan. 1. the Litany, Epistle and Gospel in English, began to be said in London, by Virtue of that Proclamation of the Queen, according as was used in her Chappel.

The Parliament meets.

Till à Parlia-

ment.

But the Day of the Parliaments Meeting now drawing on, being January the 23d. we shall proceed to look upon their Transactions, especially in the Matters of Religion, wherein so much was to be done. As we must also look into the Convocation-House, where

the Clergy fat at the same time upon the same Business.

Lord Keeper's Speech at the Opening of it.

Sir S. D'ews Journal.

Laws to be made for settling Religion.

The Sitting of the Parliament this day, by reason of the Queen's bodily Indisposition, was prorogued till January the 25th. when the Lord Keeper, Sir Nicolas Bacon, opened it with a long and eloquent Speech: And that branched into Three general Matters; which the Queen, he said, had called the Parliament together for. whereof was, for the well making of Laws for the according and uniting of the People into an uniform Order of Religion. This he touched tenderly and wifely, as representing the Queen not inclinable to one Side or other, but only aiming to fettle the Religion to be professed among her Subjects, upon true Principles. The Sum of what he said relating to this Point, was: 'That the Queen had God before her Eyes, and was not unmindful of Precepts and Divine Counsels: And therefore meant chiefly in this Conference, that the Advancement of God's Honour and Glory should be sought, as the fure and infallible Foundation, whereupon the Policies of every good Commonwealth were to be erected; and was as the strait Line, whereby it was wholly to be directed and governed: And as the chief Pillar and Buttress, wherewith it was continually to be fustained. And as the well and perfect doing of this could not but make good Success in all the rest, so the remiss and loose dealing in it, could not but make the rest full of Impersection and Doubtfulness. Which must needs bring with them continual Change and Alteration; a Thing to be eschewed in all Good Governances; but most of all in Matters of Faith and Religion. That the Queen theretherefore principally required them, for the Duty they bore to God, ANNO and their Service to her and their Country, that in this Confultation 1558.
on they would with all Humbleness, Singleness and Pureness of Mind, use their whole Endeavour and Diligence to establish that which by their Wisdoms should be thought most meet for the well

preserving of this godly Purpose: And this without respect of Honour, Rule or Sovereignty, Prosit, Pleasure or Ease; or of any thing that might touch any Person in Estimation or Opinion of Wit, Learning or Knowledge; and without all regard of other

'Affection.

And that in their Conference about this, they should wholly forbear, as a great Enemy to good Counsel, all manner of Contention, Reasonings, Disputes, and sophistical, captious and frivolous Arguments and Quiddities, Matters for Ostentation of Wit, rather than Consultation of weighty Matters; combier for Scholars than Counfellors. And because commonly they were Causes of much Ex-

pence of Time, and bred few good Refolutions.

He advited, That by Countil Provision should be made, that no contentious and contumelious Words, as Heretic, Schismatic, Papist, and such like, being Nurses of seditious Factions and Sects, should be used, but banished out of Mens mouths, as the Causers, Continuers, and Encreasers of Displeasure, Hate and Malice; and as utter Enemies of all Concord and Unity; and the very Marks they were now come to shoot at. And that as nothing should be advised or done, that might any way breed or nourish any kind of Idolatry or Superstition, so Heed was to be taken, that by licentious or loose handling, any Occasion were given, whereby Contempt or irreverent Behaviour towards God and Godly things, might creep in.

'That the Examples of fearful Punishments that followed these four Extremities, that is to fay, Idolatry, Superstition, Contempt and Irreligion, in all Ages and Times, were more than he could declare: And yet not so many as the Blessings and Benefits of God to those that had forsaken them, and embraced their Contraries. That for their better Encouragement to run this right and strait 'Course, he thought he might affirm, That the good King Hezekiah had no greater desire to amend what was amiss in his time, nor the 'Noble Queen Hester a better Heart to overthrow the mighty Enemies of God's Elect, than their Sovereign Lady and Mistress had to do that which might be just and acceptable in God's Sight. And " so forced to this by their Duties to God, seared thereto by his Punishments, provoked by his Benefits, and drawn by their Love to their Country and their Wives, and lastly, encouraged by so prince-'ly a Patroness, he exhorted them in God's Name to go about this Work.

Now before we observe what Impression this Speech had upon the Parliament, let us sirst see a little what was done among the Members of the Convocation.

Herein

ANNO 1558. A Convocation: Wherein the Popish Clergy bestir them-Selves. Syntdal.

Herein the Popish Clergy did notably bestir themselves. the 24th day of the said Month; that is, the next day after the Parliament were called together, Nicolas Harpsfield, Archdeacon of Canterbury, being Prolocutor. When, by the Order of the Bishop of London, President, the Lower House drew up Articles, and desired the Bishops of the Upper House to present them to the Parliament. The Histo-MSS.C.C.C.C. ry of it was thus; as I take it from Archbishop Parker's Volume entitled Synodalia.

In the Fourth Session, the Bishop of London asked the Clergy of the Lower House, Whether they had thought of any thing, which they would explain that Day? When the Prolocutor, with Thomas Reynold, John Harpsfeld, and William Chedsey answered, That they knew not for what Cause, and concerning what Things they were to treat; and they prayed, that a way might be considered of, how Religion might be preserved. To which the Bishops answered, That it seemed expedient, that the Clergy should make a Supplication to the Queen, That no Burthen might be imposed upon the Clergy in that Parliament; and that then they should consider about the Supply of a Subfidy, and the way of raising it.

Session 6. The Prolocutor and the Clergy offered to the Bishops certain Articles in Writing, which the said Clergy had devised, for the disburthening of their Consciences, as they said, and the Protestation of their Faith: and petitioned the Bishops, that they would

head them in the fame.

Session 7. Febr. ult. They exhibited their Articles conceived in the former Session; which were read, and the Bishops promised to prefent them to the Upper House of Parliament the next day. The Articles were these.

Five Articles drawn up by

I. That in the Sacrament of the Altar, by Virtue of the Words of Christ, duly spoken by the Priest, is present realiter under the kinds of Bread and Wine, the Natural Body of Christ, conceived of the Virgin Mary, and also his Natural Blood.

II. That after the Consecration there remains not the Substance of Bread and Wine, nor any other Substance but the Substance of

God and Man.

III. That in the Mass is offered the true Body of Christ, and his

true Blood, a Propitiatory Sacrifice for the Living and Dead.

IV. That to Peter the Apostle, and his Lawful Successors in the Apostolic See, as Christ's Vicars, is given the Supreme Power of Feeding and Ruling the Church of Christ militant, and Confirming their Brethren.

V. That the Authority of Handling and Defining concerning the Things belonging to Faith, Sacraments, and Discipline Ecclesiastical, hath hitherto ever belonged, and ought to belong only to the Pastors of the Church; whom the Holy Ghost for this purpose hath fet in the Church; and not to Laymen.

The Three former of these were solemnly disputed at Oxford, the first Year of Queen Mary, as the great Kerrheson of Popery, against

Cranmer, Ridley and Latymer.

The

The next Session, the Prolocutor and Clergy asked the Bishops, ANNO whether they had presented the Articles? The Bishop of London said, he had presented them to the Lord Keeper of the Great Seal; and that he received them, as appeared, gratefully; but gave no Answer. They defired the Upper House, that they would before the next Session enquire the good Pleasure of the Keeper concerning them.

In a Session following the Bishop of London told them, That the Articles under the Hand of a Public Notary were exhibited, (one only Article, viz. the last, excepted,) being before approved by the U-

niversities of Oxford and Cambridge.

Nothing more followed, but Adjournments, until the middle of May, 1559; when I suppose this Convocation was concluded, the Parliament being dissolved a little before, viz. the Eighth day of the said Month..

All this while the Clergy that favoured fincere Religion, were but The Protestant private Standers by, and were not confulted with. Which put them clarge was referred. into some disturbance, fearing the Issue; their Hearts trembling as old Eli's did, for the Ark of God. And well they might, there being neither any Order taken for the Restoration of the Old Protestant Bilhops to their Sees, whereof there were four surviving; nor of the Inferior Clergy, that married Wives under King Edward, and were deprived under Q. Mary, to their former Dignities and Benefices.

But now let us look into the Parliament, and see what was done The Bishops in there about Religion, and for the Establishment of the Queen upon Parliament. her Throne. First, Richard Cox, D. D. (sometime Dean of West- Stow's Chrone minster, and of Christ-Church Oxon, but that had lived abroad all the late Reign, and now lately come home) preached before the Parliament at the Opening of it. ButQ. Mary's Bishops and Prelates only sat in the House, from whom was to be expected all the Opposition that could be against casting off the Pope's Usurpation, and restoring of true Religion. They were indeed few, some being newly dead, as Canterbury, Salisbury, Norwich, Chichester, Rochester, and some others: feveral absent, who had fent their Proxies, as Durham, Peterborough, Ely, (now abroad in an Embassy) Bath and Wells, St. Davids. which add, one Prior, Sir Tho. Tresham, Lord Prior of S. John's of Jerusalem, who also sent his Proxy. Those that appeared were, Heath Archbishop of Tork, that had been Lord Chancellor, Boner Bishop of London, White of Winton, Pate of Worcester, Kitchin of Landaff, Bayne of Coventry and Litchfield, Turbervile of Exeter, Scot of Chester, and Oglethorp of Carlisle, with Feckenham Lord Abbot of Westminster.

The Chief Bills brought in, which this present History specially Bills brought requireth our taking notice of, shall follow. The most whereof in. passed into Acts, (but some were rejected) to all which, the Bishops that sat in the House, generally one and all dissented, and protested.

The First Bill preferred in the Upper House was read on Monday, For Restination January the 30th. The Substance was for the Restitution and Annexa- of First States, tion of the First Fruits, Tenths, &c. to the imperial Crown of this &c. Realm. Which by reason of the present Impoverished State of the Reve-

ANNO. 1558.

2 & 3 Phil. and Mary. Revenues, was thought highly necessary to be restored again to the Crown, to help to uphold the buge, innumerable and inestimable Charges of the Royal Estate, as the Bill expressed it; mentioning, how these First Fruits, Tenths, Yearly Rents of Impropriations, Rectories, &c., had been given away by Queen Mary from the Crown, which they accounted a great Disherison and Decay done to the Crown and Royal Estate of the Realm, and the Succession thereof. This Bill was read the third time, and passed Saturday, February 4. To this Bill all the Bishops present, which were Eight, dissented, Viz. Tork, London, Worcester, Landass, Coventry and Litchsteld, Exeter, Chester, Carlisse. But all the Temporal Lords consented Nemine Contradicente: As appeared easily by the standing up, first of the Temporal Lords, who voted in the Assirmative, and then of the Spiritual Lords who voted the Negative: in respect of the apparent Inequality of their Voices.

D'Ews Journ.

For Recognition of the Queen.

Seff. 2. cap. 1.

Ber declaring Treason.

Against Slanderous Words.

For the Queen to be inheritable to Her Mother.

Sir Simm. D'Ews.

Num. V.
For restoring
the Supremacy.

The Second and next Bill brought in, and read in the Lords House, was on Wednesday, February the 1st, which was still in order to uphold the Queen's Estate, being for Recognition of her Title to the Imperial Crown of this Realm. This Bill was finished February the 9th, and by Universal Consent concluded. Observe that here the Bishops did not dissent. This Bill was conform to the Practice of Q. Mary's first Parliament, wherein such a Bill was brought in, and passed, declaring and recognizing her to have been born in a most Just and Lawful Matrimony; and so consequently their Rightful Queen.

The Third Bill that was read in the said House was on the said 9th of February, still relating more nearly to the Queen. By this Bill certain Offences were declared Treason.

And the Fourth Bill was read the same Day, against Slanderous and Seditions Words. What need there was of such a Bill to restrain the Tongues of many against the Queen and Her Proceedings, is evident from what hath been related before.

The next (being the Fifth Bill proper here to be taken notice of,) was read February the 10th, wherein the Queen was made inheritable to the late Queen Anne, Her Majesty's Mother. And it is remarked by the Author of the History of the Journal of this Parliament, concerning this Bill, that after the reading two other Bills the same Day, it was read again, and ordered to be engrossed. Which Speed, he saith, the House took for the passing of this Bill, to express their Zeal and Affection to Her Majesty. February the 13th, this Bill was read the third time, whereby the Queen was restored in Blood to the late Queen Anne Her Mother, and concluded with the common Confent of all the Lords: Neither is there any mention in the Journal of the House, of the Bishops dissenting to this. Which because it is a Private Act, and unprinted, I exemplify it in the Appendix.

February the 27th, came a very material Bill from the House of Commons, where it had been dispatched; It was for the restoring the Supremacy to the Imperial Crown of this Realm; and for repealing divers Acts made to the contrary. This Bill was tossed about in both Houses, and many Alterations made, and many Provisoes added. Once it was entituled, A Bill to avoid the Usurped Power claimed by any Foreign Potentate in this Realm; and for the Oath to be taken for Spiritual

Spiritual and Temporal Officers, This was the Reason it was read ANNO so often in the Upper House; as the 27th and 28th of February. Again, The 13th, 15th, 18th of March: On which Day it is said in the Journal to be concluded; these two Temporal Lords dissenting, Viz. the Earl of Shrewsbury, and Viscount Mountague; and these Spiritual, being nine Bishops and one Abbot, that is, I suppose, all that were in the House, Viz. Tork, London, Winton, Wigorn, Landaff, Coventry and Litchfield, Exon, Chester, Carlile, and the Abbot of Westminster. And after March the 18th, by reason of some Additions, Provisions and Reviews of so weighty a Bill, it came into this House again several times before it was finished.

March the 20th, Fourteen Bills were brought up from the Com- For taking amons to the House of Lords. Whereof one was to take away all Pains way certain and Penalties for Religion in Q. Mary's Time; and another for making for making for making E. Ecclefiastical Laws by Thirty two Persons. The rest of the Fourteen elegiastical were about Temporal Matters. The former was taken into the Bill Laws. of the Supremacy. The latter Bill, being for an Emendation of the Civil and Ecclesiastical Laws, (wherein infinite Pains had been taken by Archbishop Cramner, and divers of the Learnedest Men in K. Edward's Reign) had been often brought into that King's Parliaments, and had found difficulty to pass, though earnestly desired by the best Men: Nor had it better Fortune in this Reign. Men did not then care to be restrained by Church Discipline.

March the 22d, the Bill for the restitution of the First-Fruits and Tenths Fruits, and was returned from the Lower-House; and concluded by the Lords. And that for the likewise the Bill for restoring the Supremacy to the Imperial Crown, with a Prowith a New Proviso added by the Commons; which was read the viso. First, Second and Third Time, and concluded; the Bishops of Tork, London, Winton, Landaff, Coventry and Litchfield, Exon, Chester, Carlifle, and the Abbot of Westminster dissenting.

The same Day, the Bill for admitting and consecrating Archbishops For admitting and Bishops was sent from the Lower-House, and was read then, and Bishops. read again the second time: and the next Day, viz. March the 23d, was read the third time, and concluded. This Bill also was put into the Bill for the Supremacy.

April the 4th, 1559. The Bill, That the Queen upon the Avoidance For Exchange of any Archbishoprick or Bishoprick, might exchange the Temporal Posfessions thereof with Parsonages impropriate, was read now the sirst time. April the 5th, the same Bill was read again, but worded thus, That the Queen upon the Avoidance of any Archbishoprick or Bishoprick, may resume the Temporal Possessions thereof into Her Hands; recom-Dencing the Value thereof with Personages impropriate, &c. next Day the same Bill was read the third time, and concluded, the Bishops of York, London, Wigorn, Coventry and Litchfield, Exon, Chefter, Carlifle, and the foresaid Abbot, dissenting.

April 14, Friday, Four Bills were brought from the Commons: For keeping Holy-days, and Whereof one was to review the Act 5 Edw. 6. for keeping of Holy-restoring to the Days and Fasting-Days. This Bill either came to nothing, or was Crown, &c. taken into the Bill of Uniformity. And another for restoring to the Crown the Ancient Jurisdiction, over the State Ecclesiastical and Spiri-

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ANNO 1558.

tual, and for abolishing all Foreign Power repugnant to the same: Both which were read. Here this important Bill of the Supremacy came into the Upper-House again, and received the Title wherewith it stands in the Statute. But by reason of other Provisoes added yet unto it, it was not fully compleated until the 29th Day of April; as will appear in the Sequel.

Bp. of Ely now in the House.

April the 17. the Bishop of Ely was in the House: Being now returned home from his Embassy abroad with Dr. Wotton. For this Day to him and some other Bishops and Peers was committed the Bill for restoring to the Crown the Ancient Jurisdiction; now having been read the second time.

Bill of Uniformity, and for Bp. Ridley's Leafes.

April the 25th, Nine Bills were brought from the Commons to the Those concerning Religion were, First, Touching Uniformi-Lords. ty of Common-Prayer, and Service in the Church, and Administration of the Sacraments: Which passed in the Commons House April the 20th. Secondly, To make good the Leases and Grants of Offices and Copy-holds, made by Nicolas Ridley, late Bishop of London. Bill May the 1st, was rejected after a third Reading.

The Case. MSS. penes me.

The Case was this (as I have it from an Authentick Paper). Boner, Bishop of London, was deprived by two several Commissions, dated the Eighth and Seventeenth Days of September, in the Third Year of Edward VI. The Commissions and Sentence of Deprivation both of Record.

From which Sentence of Deprivation Boner appealed, as appeareth by Record.

The Privy Council examined and rejected the Appeal by Sentence Which Sentence is of Record. But the Commission whereby they did it cannot as yet be found.

Upon the rejectment of the Appeal, Dr. Ridley was translated to be Bishop of London, and made Leases of certain Lands parcel of the said Bishoprick.

Primo Mariæ, Boner was restored: Who made Leases of the same Lands unto others; supposing Ridley to be but an Usurper.

So that upon the Validity or Invalidity of their Two Leases, the Question was, Whether Ridley were lawfully Bishop of London in the Reign of King Edward VI. or no.

The Inconveniences that might grow thereof was reserved to the Confiderations of the Good and Godly: For that many Titles did depend thereon.

Proviso to the Bill of Supremacy.

April the 26th, Wednesday, Again the Bill for restoring to the Crown the Ancient Jurisdiction over the State Ecclesiastical and Spiritual, &c. with a Proviso added thereunto by the Lords, read a third time, and concluded; the Bishops of Tork, London, Ely, Wigorn, Landaff, Coventry and Litchfield, Exon, Chester, Carliste, and the foresaid Abbot of Westminster, dissenting, with Viscount Montague only of the Lords Temporal. It was yet read again the 28th of April, because of a new Proviso added by the Commons. And Apr. 29. read a third time, and concluded.

Bill of Uniformity.

This 26th Day, the Bill for Uniformity of Common-Prayer, and Service in the Church, sent the Day before from the Commons, was read read the first time in the Lords House. April the 27th, the same Bill ANNO was read the second time: April the 28th, read the third time, and concluded; the Bishops (as before) of Tork, London, Ely, Wigorn, Landaff, Coventry and Litchfield, Exon, Chester, Carlisle, dissenting, (the Abbot is not mentioned here in the Journal among the Dissenters: I suppose he was now absent.) The dissenting Temporal Lords were Nine, Viz. The Marquiss of Winchester, the Earl of Shrewsbury, Viscount Mountagu, Barons Morly, Stafford, Dudley, Wharton, Rich and North.

The 27th day likewise were three Bills brought from the Lower House; of one I will take notice, having been twice read, Bill against though it passed not into an Act this Session; but in the next Par- Witcher of and liament it did: By this Bill the Use and Practice of Enchantments, Enchantments. Witchcraft and Sorcery was made Felony. The Reason of bringing in this Bill was, because Conjurers and Charmers, and such as invoked Evil Spirits were fo frequent and bufy upon the Queen's first coming to the Crown, and perhaps before: Who meddled in Matters of State, and endeavoured by Sorcery and the Black Art to deprive the Queen of her Kingdom. Besides, that many People now-a-days were strangely taken, deprived of their Speech, bereft of their Senses, pined away, their Flesh rotting; which were justly supposed to be the Effects of Conjurations and Enchantments. And so the Preamble of that Act doth set forth

Another of these three Bills, for the Security of the Queen's Peace in her Proceedings, and to prevent Popular Tumults, did pass Bill against Reacher Lords House April the 29th, confirming an Act made in the believe Assert First of Queen Mary, Against unlawful and Rebellious Assemblies. Ca. 12. Which as it served that Queen, so it was like to prove very serviceable now to this, in the present Alteration of Religion. For by this Act were stopt any Intents or Attempts to alter or change, by force of Arms, any Laws made or established for Religion; if any Persons to the Number of Twelve or above, of their own Authority should meet together for such Purpose.

April the 29th, (i. e. the same day) Another Proviso annexed by the Commons to the Bill for restoring to the Crown the ancient Juris- so the Bill diction over the State Ecclesiastical, was read the third time and for reffering, &cc. concluded.

May the 2d, Several Bills came from the Commons to the Lords. Bill to examine Whereof one was, that the Queen by Commission might examine the Causes the Causes of Spiritual Perof Deprivation of Spiritual Persons, and restore them again. This was sons Deprivain favour of such of King Edwards Clergy, (whereof were great tion. Numbers) that in the beginning of Queen Mary's Reign were thrown out of their Ecclesiastical Preferments and Places, and others clapt in their Rooms, (either because they were married, or for that they favoured the Gospel) without, or contrary to Law. But this Bill for fome political Reasons, I suppose, passed not, being not found among the Printed Acts.

Another of these Bills was, to annex to the Crown cer- To annex to the tain Religious Houses, and to reform certain Abuses in Chauntries. Crown certain These Bills were this day read. And read again the next day. And religion: Heastern May the 5th, Both read the third Time, and concluded: but the

Bi-

ANNO Bishops and Abbot differting to the Bill for annexing to the Crown 1558. Religious Houses: to which three Proviso's were added. This also is not among the printed Acts.

Bill for the Subsidy.

Let me add the mention of one Temporal Bill, and that was for the Subsidy and two Fifteens and Tenths; to shew in what low Circumstances the Crown now was, and how sensible the Nation was of it. This Bill was first read in the House of Commons, February the 3d, and brought up to the Lords Febr. the 11th. This Subsidy was extreamly free and readily granted without any special Labour or Desire of the Queen, but out of most necessary Consideration had by the Court of Parliament, for the Wealth and public Affairs of the For the Parliament in their Consultations well saw, what great Debts had been left to the Queen's Majesty to pay on the other fide of the Seas; (which yet remained and grew intolerable to the Realm) and what other great Charges and Debts had been left to her, by reason of the Wars as well towards Scotland, as in Ireland: A great Part whereof, with no small Care, Pains and Consideration, had been defrayed; together with other Charges lying now upon her fince the late Queen's Death, for her Funerals, and for her own Coronation.

Levied by Commission. Epist. Comit. Salop.in Offic. Armor. E.

The Queen, foon after the Parliaments breaking up, fent forth her Commissions for the levying this Subsidy throughout England: And the Lords of the Council backed the said Commissions with their Letters for the more effectual and true assessing and collecting of it. In their Letter to the Lord President of the North (whence I have taken what is above written) they write further, 'That they could ' not but lamentably report, that the Burthens, Debts and Charges ' had been and were intolerable, which daily did appear. prayed him and the rest of the Commissioners in those Northern Parts (as they should have occasion offered them in the Execution of this "Commission) by their Earnestness and Diligence to further this 'Subfidy, which was fo frankly given, as with more good Will and fuller Accord never was any granted. And that they would shew themselves to have respect to this time. And so to use the Demands and Assessment of this Subsidy that it might appear (as 'true it was) nothing to the particular Benefit of her Majesty, but only towards the Discharge and alleviating of some part of that Burthen wherewith her Majesty found her Imperial Crown over-charged by the late Queen's great Debts. This was written from Westminster, May the 22d. But to turn a little back again.

Bills concerning
Bishops, &cc.
in the Lower
House.

For the Patentees of the Bir shop of Winchester's Lands. Let me now shew several Things transacted in the Lower House (as I have hitherto chiefly done in the Upper) concerning Bishops and Spiritual Persons, and their Deprivations, and the Alienations of their Lands, or other Matters respecting Religion.

February the 15th, A Bill was brought into the Commons House for the restoring of the Patentees of the Bishop of Winchester's Lands. Of which Lands they had been thrown out in Queen Mary's Reign, and their Patents from King Edward evacuated; and the said Lands procured back to Gardiner Bishop of Winchester, and his Successors: This Bill was Febr. 18. read again the second time. And again Ten Days

after (Viz. Febr. 28.) the Bill was amended or rather renewed, and ANNO now entitled, A Bill for Affarance of Lands, late Parcel of the Bishoprick of Winchester, granted to King Edward VI. and by his Letters Patents, granted to the Earl of Pembroke, Sir Will. Fitzwilliams, Sir Philip Hobby, Sir John Mason, Sir Henry Seymour, Sir Henry Nevil, and Sir Richard Sackvile. This Bill was now read the first time.

One of these Patentees (tho' not mentioned in the Journal among The Lordhip the rest above named) feems to be the Marquis of Northampton; and Manner Southwark whose Authority now might give some speed to the passing this Bill. He had in the Year 1552, made an Exchange with the King: And had of him the Lordship and Mannor of Southwark, sometime belonging to the Bishop of Winchester, for the Chief and Capital Mess of Lambeth, sometimes Parcel of the Estate of the Duke of Norfolk, attainted with Treason: As I find in the Book of Granes, passed under the Bishop of Ety, Lord Chancellor. Unless perhaps the Marquis having been attainted under Queen Mary, this Lordship with the lius B. 9. rest of his Lands were forseited to the Grown: And so not mentioned among the Patentees.

But to see further how this Bill proceeded. March the TR, being Wednesday, White the Bishop of Winton, in proper Person came, and The Bishop of required the Copy of the Bill exhibited here, touching his Lands. Which was granted: And further, it was allowed him to bring in his the mil. Answer and Counsil on Saturday next at sine of the Clock. March the 2d, Mason required that the Counsil of the Patentees for the Bishop of Winchester's Lands might be there the next day, to thear what the Billiop and his Counfil would lay. Which Request

was granted by the House. March the 4th, Saturday, The Bishop of Winchester in proper Person opened his Title to his Mannors, I taken away by King Edward, and given to his Patentees] faying they had been Parcel of the Bi-shop ick for a Thousand three hundred Years; and required Justice of this House. The Queen's Attorney, hearing the Talk of the Bishop, required that he might be heard for the Queen touching these Lands. And Day was given as well to Mr. Attorney as to the Bishop, to be heard on Monday next at half an hour before

thop's

Master Chancellor of the Dutchy, who was Sir Ambrose Cave, took one of the this Opportunity, (the Bishop being now in the House of Com- Boules mons) to complain, that Mr. White [so he termed the faid Bishop] of the Bishop. had called him a Witness, Not to like the Book of Service, [which the Bishop it feems had said while he was arguing against the said Book in the Lords House.] But the Bishop answered, in Excuse, or for the rectifying the Report, 'That Mr. Chancellor faid, He wiffed the Book to be well confidered of. But since the House did take it, that he, [the Bishop] did misrepresent him, therefore he standing up asked him Forgiveness. Which Mr. Chancellor again took thankfully from the Bilhop.

March the 6th, Monday, the Bishop of Winchester brought Learned the Bishop of Counsil with him; and divers Arguments were had about the late Bi-

1558.

Then the Queen's Attorney defired, that he and the ANNO shop's Lands. rest might say their Minds, whereby they might fully answer. The Bishop now seemed to delay the Cause, saying that his Counsil was not yet instructed. Notwithstanding Mr. Attorney answered at large. The Effect of his Speech was, that the Appeal made by Bishop Gardiner in the last Reign, when he was deprived [which Appeal seemed most to be insisted upon] was not of Effect. For that in the Commission at his Deprivation was contained, Cum omni Appellatione remota. And so the Appeal made to King Edward VI. by that Bishop w'aypoint d'effect. Mr. Noel and Mr. Bell of Counsil with the Patentees declared in effect for the Patentees, as Mr. Attorney had shewn for the Queen.

The next time we hear of this Business was Mar. 9. Then the Bill to assure Lands late of the Bishoprick of Winton, to the Queen and certain Patentees of Edward VI. was read the second time.

He contelled Ruords.

The Bishop of Winchester had, it seems, in this Cause took upon him to cancel Records: Which the House was informed of. And thereupon Mar. 14. Articles were devised for the punishment of the Bishop: And it was ordered that a Bill should be thereof drawn by Mr. Keilway. And Mar. 21. a new Bill was read against cancelling of Records by Warrant or otherwise.

Mar. 16th, the Bill for the Assurance to King Edward's Patentees of the Lands late Parcel of the Bishoprick of Winchester, was read the fecond time. And Mar. 18. the third time: And upon the Question

passed the House.

Dr. Story reprimanded in . Parliament.

To the rest this may be worthy noting, that on March the 23d. it was reported to the House by one of the Burgesses, that Mr. [or Dr.] Story (who was a very hot Papist) had not well used himself, being a Member of this House, in going before the Lords, and being of Counfil with the Bishop of Winchester against the Patentees. Which by the House was taken to be a Fault [in so open a Disallowance, and Opposition of that which had passed the House whereof he was a Member,] and, it seems, to the breach of some Order of the House in such Cases. Whereupon Story excused himself by Ignorance of any such Order. And nevertheless that he had since considered it, and did acknowledge it not to be well done. And therefore required the House to remit it. Which accordingly by the House was remitted.

The foresaid Bill was with several other Bills brought up to the The Bill of the House of Lords Mar. the 20. and Mar. the 22. read the third time foresaid Pascu- and passed; yet the Archbishop of Tork, and the Bishops of London, House of Lords. Winton, Wigorn, Landaff, Coventry, Exon, Chester and Carlile, and the Abbot of Westminster; and these Temporal Lords, Winchester, Stafford, Dudley and North, dissenting.

Other Lands of Bisbops alic-

There were other Bishops Lands alienated from the Bishopricks under K. Edward VI. and given away to particular Persons after the Deprivation of the said Bishops, and the Bishopricks being than vacant: Which Lands were restored again under Queen Mary. And in this Parliament endeavour was made to recover them back again. As appears by these Bills following.

March

March the 1st, A Bill was read the second time in behalf of ANNO the Lord Wentworth, and others, who had got much of the Lands of the Bishop of London in King Edward's Reign, and now endeaof the By. of
voured to obtain a Bill for the holding them. It was entitled, A London's to
Bill for the Assurance of certain Lands, Parcel of the Bishoprick of the L. Wente
London, to the Lord Wentworth, the Lord Rich, and the Lord Darcy. And the next day, another Bill was read the first time in the House of Commons (where the former was read) for Confirmation of the Bishoprick of London to the now Bishop of London [Viz. Boner.] Which seems to be put in, in Opposition to the Bill read before, craftily framed by the faid Bishop.

March the 11th, A Bill to confirm Bishop Ridley's Leases and Grants. Bp. Boner of was read the second time, and ordered to be engrossed. Two days poseth it. after, Viz. Monday March the 13th, Boner Bishop of London in proper Person came, and required a Copy of a Bill put in for Confirmation of Leases granted by Dr. Ridley, Usurper of the Bishoprick, as he stiled Which Copy was granted him; with Addition, that the House did intend to take Ridley's Title in the Bishoprick as it was. And that he should make his Answer by Words on Wednesday next peremptory at nine of the Clock. Accordingly on Wednesday Mar. 15. the Bishop of London in his proper Person came, and shewed the Untruth of the Bill, as, he faid, he took it; and concluded that the King's Commissioners for his Deprivation did not according to their And yet by his Appeal then, and by his Letters Pa-Commission. tents from Q. Mary, he affirmed, that he stood still Bishop. therefore finally, that the Grants made by Dr. Ridley were void.

But notwithstanding, April the 15th, the Bill for confirmation of these Leases, Grants of Offices and Copyholds made by Ridley, late Bp. Ridley's Ridley of Leases, the House Bishop of London, had its third Reading, and passed the House.

This Bill set forth, 'How the said Edmond Boner, Bishop of London, The Contents was upon good and just Causes and Considerations, by just Sentence, of the Bill for and Order of the Law of the Realm, deprived, deposed and put from Bp. Ridley's his said Bishoprick, and all other his Spiritual Promotions, for his Leafer. Contumacy; And that afterwards the faid Bishoprick was justly col-' lated and given to Nicolas Ridley, D. D. by Letters Patents of King Edward VI. with all the Lands and Tenements thereunto belonging. And that he being placed and possessed in the said Bishoprick, did make divers Leases of Manors, Lordships, Meses, Lands, Tenements, 'Meadows, Pastures, &c. by his several Deeds under the Seal and Confirmation of the Dean and Chapter of Pauls, for Term of Years, and Term of Lives: And also divers Demises of his Lands, Tenements, &c. customary by Copy of Court-Roll; and took and received divers Fines for the same: And granted also to divers Persons 'divers Offices, as Stewardships, Bailiffwicks, & c. That the said Farmours had been at great Cost and Charges in and about Reparations and Buildings upon their Farms, or otherwise: That afterwards the said Boner was restored in the Time of Q. Mary, by colour of a certain Appeal, and other furmized Causes: Whereas indeed, by Right, he could have had none: Since which the faid Leases, Grants, Copyholders and Customary Tenants had been, and daily were with great K

AN NO 1558.

'Cruelty expulsed, and put out of their said Farms, Offices and Co'pyholds by the said Boner: Surmising the same Leases, Grants, Offices
'and Copies of Court-Rolls to be void; for that the said Nic. Ridlen
'did not, as he surmized, lawfully posses, occupy and enjoy the said
'Bishoprick of London, by reason of the said Appeal, or other Cau'ses, by the said Edmond Boner untruly and insufficiently alledged:

'That therefore it might be ordained, published and enacted, That 'all Leases, Demises and Grants, &c. Offices, Bailiffwicks and Stewardships to any one, lawfully made by the said Ridley, during the time of his possession of the Bishoprick, should be judged, expound-'ed, deemed, construed, &c, as good and effectual in the Law, to all Intents and Constructions, against the said Nicolas and Edmond, and the Successors of them, &c. as the same should have been, if the faid Edmond Boner had been dead at the time of his faid Deprivation. or had never made any kind of Appeal, &c. And that the faid Leafes. and Demises of any of the said Lands, &c. and their Executors, Administrators, &c. should and might have such like benefit, Commodity and Advantage by all Ways and Means, &c. against the Bihop of London, or hereafter for the Time being, and their Succesfors, and every other Person, Persons, Bodies Politick or Corporate, to whom the Reversion of the same Lands, Tenements, &c. fo demised shall belong, as the said Leases or Demises, &c. might or should have had against the Leasor or Leasors.

But whatever was the Reason, it was rejected in the Lords House, May the 1st, after a third Reading that Day, as was mentioned be-

fore.

Lands of the Biffopricks of Wigorn and Coventry alienated.

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Such another Bill for the Confirmation of Lands taken from the Bishoprick of Worcester, under K. Edward, was brought into the Lower House, March 4. viz. For the assurance of Hartlebury and Wickenford, late the Bishop of Worcester's Lands, to Sir Francis Johson, and Walter Blount, severally: And March the 7th, read the second time, and ordered to be engrossed. The next Day Pate, the present Bishop of that See, in proper Person came and required the Copy of a Bill exhibited against the Bishoprick, (to which it seems those Lands were reunited under Queen Mary,) and that a Day might be appointed him to make Answer in Writing, or otherwise.

The Bishop of Coventry and Litchfield, (being belike in the like Case) the same Day made the same Petition. And it was ordered, That the Bishop of Worcester should have the said Copy, and make his Answer upon Saturday next: And the Bishop of Coventry on Monday sollowing: And it was likewise granted, that the other Parties should then and there have their Counsil, to hear the Bishops.

These Bishops gently dealt with. Here D'Ews, the Publisher of the Journals, interposeth this Observation, 'That these and other Bishops, notwithstanding their stiff
Opposition against the Reformation of Religion moved in this Parliament, had free liberty to desend their own Cause, either in Person, or by Counsil: Which shewed the Queen's incomparable Clemency and Moderation, who so impartially dealt with them, and so
patiently suffered their Opposition, and gave way to their Allegations.

March

March the 11th, Saturday, the Bishop of Worcester came with his ANNO Counsil, and declared that Hooper (late Bp. of Worcester) was not lawful Bishop, by reason of the Appeal of Bp. Hethe, when he was deprived under K. Edward VI. and so his Grants not good. prayed the House to consider of it.

Upon the appointed Day Bain Bp. of Coventry and Litchfield came also with his Council, and declared, that for the Fine levied, Mr. Fisher had no cause to complain. To which Mr. Fisher's Counsil alledg-

ed, That the Fine was made by Compulsion.

Now we go on to take notice of some other Bills of Remark, re-

lating to Bishops or Spiritual Persons.

March the 15th, a Bill was brought in to restore Bishops and Spiri- Bills for restotual Persons, that had been deprived in the Time of Queen Mary. ring such as had Which was read again April the 6th. This Bill went it feems but hea- been deprived. vily, considering how long the Space was between the first Reading, and the second: But surely it was a necessary Bill, since so many Ecclesiastical Persons of unblameable Life were most injuriously deprived of their Livings and Livelihoods, most of them for being married, which the Law expresly allowed. This Bill passed, and went to the Upper House, and there failed (whatever the Reason was) as was said before.

The next Day, viz. March 16. a Bill was brought in to make Lawful the Deprivation of Bishops and Spiritual Persons. This Bill is For making fomewhat obscure, not mentioning in what Reign these Deprivations certain Deprihappened. If it be meant by the Deprivations under K. Edward VI, Boner and other Bishops then deprived seemed to give the occasion thereof; who had insisted in the House, that their Deprivations were unlawful; as the Day before, the said Boner had the Confidence to urge to them in the House of Commons. And so the Grants to be void, which were made by Dr. Ridley, as he called him, his immediate Predecessor in the See of London, not vouchsafing him the Name of Bishop. And it appeared by the reading of this Bill the next time, viz. March 21. to be meant in the foresaid Sense, when the Bill ran, to make lawful the Deprivation of the Bishops of London, Winchester, Worcester and Chichester.

March the 17th, A Bill was brought in, that no Person should be punished for exercising the Religion used in K. Edward's last Year. In Javour of that used Read the first and second time, and ordered to be engrossed. This K. Edward's Bill seems to be grounded upon this good Intention, to free all such Religion. as were put in Prison under Q. Mary, for the Exercise and Prosession of the Gospel.

March 21. A Bill was read now the second time, That the Queen The Queen to shall collate or appoint Bishops in Bishopricks being vacant, and that collate Bishops. without Rites and Ceremonies, [used, I suppose, in Popish Ordinations], and ordered to be engrossed. And the next Day the Bill was read the third time, and passed the House, and sent to the Lords.

March the 24th, Friday. For weighty Affairs to be done in this The Parlia-Parliament, according to the Example of the Upper House, the House ment adjourn of Commons, according to former Precedents, adjourned until Mon-forten Days. day the 3d of April next. And in the mean time I find in the Minutes

Minutes of Council.

ANNO of the Council, that on the 27th of March, Letters were fent from the Queen's Privy Council to the Sheriffs of the several Counties, to admonish and give Warning to the Knights and Burgesses of their several Counties, that were departed from this Parliament without Licence, that in no wife they fail to be there on Monday next, being the

3d of April, as they would answer for the contrary.

Journ. Dom. Comm.

D'Ews saith, That it did not appear upon what Occasion that Adjournment was, but he conjectureth it was by reason of a Disputation held that Day in the Forenoon, between the Popish Bishops, and some Learned Men of the Protestant Religion, lately returned from Exile: (Of which Account will be given hereafter.) At which the Lords of the Upper House, and the Knights, Citizens and Burgesses of the House of Commons, some did desire, and some were desired, as it should seem, to be present.

Bill for exchanging of Bps. Lands.

April the 17th, 1559. A Bill that the Queen should have divers Temporal Lands of the Archbishops and Bishops, in recompence of Tenths and Parsonages impropriate, (to be settled upon the Bishops instead thereof) was read in the Commons House the third time; and passed upon the Question, and Division of the House: With the Bill were 104: against the Bill 90. We shall hear more also of this Bill in the Process of this History.

Bill of Uniformity.

April 18. The Bill for Uniformity of Common Prayer in the Church was read the first time. Apr. 19. Read the second time, and ordered to be engrossed. Apr. 20. Read the third time, and passed the House. So current it seems this Bill went.

This Bill was fent up with nine others to the House of Lords, and brought by Sir Anthony Cook, Kt. a Man of great Learning and Abilities, who was, no doubt, a great Dealer in this Bill.

Bill for reftoring Spiritual Persons.

April 27. A Bill was read, That the Queen by Commission may examine and restore Spiritual Persons deprived: read the first time. It feems the Old Bill of the fame Import, that had been twice read, was thrown by, and this new one brought in in the place of it. April 29. The said Bill to restore such Persons to their Benefices, as had been unlawfully deprived, was read the fecond time, and ordered to be engrossed. May the 2d, It was read the third time, and passed the House, and sent up to the Lords, being brought by Mr. Sadleir and others, with some other Bills. May the 5th, This Bill was read a third time in the Upper House, and concluded. Yet I do not find it was enacted and passed into a Law.

For uniting Abbies, &c. to the Grown.

April 29. A Bill for Abbies, Priories, Nunneries, Hospitals and Chantries, founded fince the Reign of Q. Mary, to be annexed to the Crown; was read the third time, and passed the House upon the Question: and was sent up to the Lords; who concluded it the 5th of May, the Bishops and Abbot, and one Temporal Lord, viz. Viscount Mountagu, dissenting.

L. Keeper's Speech at the Conclusion of the Parliament.

This Parliament was dissolved May the 8th, after the Queen had given Her Royal Consent to the Bills. Immediately before the doing of which, the L. Keeper Bacon made a Speech to the Parliament. The Sum of that Part of it that concerned Religion was, 'That as to the Observation of the Uniform Order in Religion, they of the

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Parliament in their several Places, should endeavour to the best of ANNO their Powers to further and set forth the same: Which by great and deliberate Advice in that Parliament had been established. That Watch should be had of the Withdrawers and Hinderers thereof: especially of those that subtilly, and by indirect Means sought to procure the contrary. Among these he comprehended as well those that were too swift, as those that were too slow; those that went before the Law, or behind the Law, as those that would not follow. For Good Government could not be, where Obedience failed, and both these alike broke the Rule of Obedience. That these were they that in all likelihood would be the Beginners and Maintainers of Factions and Sects, the very Mothers and Nurses of all Seditions and Tumults. Of these therefore great heed would be taken: And upon them being found, fharp and severe Corrections should be 'imposed, according to the Order of Laws: And that in the beginning, without respect of Persons, as upon the greatest Adversaries that could be to Unity and Concord; without which no Common-' wealth, he said, could long endure.

The Publick Acts passed this first Parliament are well known, being The Aft of Saprinted in the Statute Book: Yet those that settled the Supremacy, premacy. and the Publick Service of God, may have some short Account given of them, for enlightning the rest of the History. By the Act of Supremacy, called, An Act for restoring to the Crown the Antient Jurisdiction over the State Ecclesiastical and Spiritual, and abolishing Foreign Power; no Foreign Prince, Person, Prelate, State or Potentate, Spiritual or Temporal should use, enjoy or exercise any manner of Power, Jurisdiction, Superiority, Authority, Pre-eminence, &c. within this Realm, or any of Her Majesty's Dominions: But from henceforth the said Power, Jurisdiction, &c. to be clearly abolished out of the Realm; And that all Jurisdictions, Privileges, Superiorities, Pre-eminences Spiritual and Ecclesiastical, as by any Spiritual or Ecclesiastical Power or Authority have been lawfully exercised in the Visitation of the Ecclesiastical State and Persons, and for the Reformation, Order and Correction of the same; and of all manner of Errors, Herefies, Abuses, Offences, &c. should for ever be united and annexed to the Imperial Crown of this Realm: And that the Queen and Her Successors should have Power by their Letters Patents under the Great Seal, to assign, name and authorize, and as often as they should think meet, and for so long time as they should please, Persons, being Natural Born Subjects, to use, occupy and exercise under her and them, all manner of Jurisdictions, Privileges and Pre-eminences touching any Spiritual or Ecclesiastical Jurisdiction within the Realm of England and Ireland, &c. to visit, reform, redress, order, correct and amend all Errors, Herefies, Schisms, Abuses, Offences, Contempts and Enormities whatfoever.

Ecclefiaftical

And further by this Act, for the better observation and mainte- The Oath to be nance of it, all Archbishops, Bishops and other Ecclesiastical Per- saken to the sons, and Ecclesiastical Officers and Ministers, and every Temporal Supremacy. Judge, Justice, Mayor and other Layand Temporal Officer, and other Person having the Queen's Fee or Wages, should take a Corporal Oath upon the Evangelists, utterly to testify and declare in their Con-

ANNO 1559. sciences, That the Queen's Highness is the only Supreme Governor of this Realm, and all other Her Highnesses Dominions and Countries, as well in Spiritual and Ecclesiastical Causes as Temporal: And that no Foreign Prince, Person, Prelate, State or Potentate hath, or ought to have any Jurisdiction, Power, Superiority, &c. within this Realm. And therefore utterly to renounce and for sake all Foreign Jurisdictions, Powers, Superiorities, &c. And to promise to bear Faith and True Allegiance to the Queen and Her Heirs and Lawful Successors; And to their Power to asfift and defend all Jurisdictions, Privileges, Pre-eminences and Authorities granted or belonging to the Queen's Highness, Her Heirs and Successors. as united and annexed to the Imperial Crown of this Realm. The Penalty of the Refusal to take this Oath, was the losing, during Life, all Ecclesiastical Promotions, Benefices and Offices, and every Temporal and Lay Promotion and Office. And the same Qath was to be taken of all that should hereafter be preferred to any such Spiritual or Temporal Benefice or Office.

Penalties for maintaining Foreign Power.

Further, this Act did restrain all Writing, Printing, Teaching, Preaching express Words, Deeds or Acts, whereby any did affirm, hold or stand with, set forth, maintain or defend the Authority or Pre-eminence of any Foreign Prince, Prelate, Person, State, &c. whatfoever, heretofore claimed, used or usurped within this Realm, or the putting in ure or exercise of any thing for the extolling, advancing, fetting forth or defence of any such pretended Jurisdiction. that should so do, as also their Abetters and Aiders, being thereof convicted, to forfeit all their Goods and Chattels. And if they had not, or were not worth to the Value of 20 1. then, besides the forfeiture of their Goods, to suffer Imprisonment by the space of one And Spiritual Persons so offending, to lose also their Benefices, Prebends or other Ecclesiastical Preferments. fecond Offence every fuch Offender to incur the Dangers, Penalties and Forseitures, ordained and provided by the Statute of Provision and Premunire made the 16th Year of Rich. II. And for the third time, such Offences to be deemed and adjudged High Treason, and the Offender being thereof lawfully convicted and attainted, to fuffer the Pains of Death; and other Penalties, Forfeitures, &c. as in Cafes of High-Treason.

One Ground of this Act was, as is mentioned in the Preamble, the great intolerable Charges and Exactions formerly unlawfully taken and exacted by fuch Foreign Power and Authority. Of which therefore K. Henry VIII. by divers good Laws and Statutes had disburthened his Subjects: But which had been laid on them again by the

late Q. Mary.

The Need of this Ast. This Act was thought very rigorous by some in those Times, especially for some of the Penalties. But in answer to this, see what is said in a little Book long since set forth and dedicated to Robert Earl of Leicester: 'Q. Elizabeth sollowing the Steps of her Father and Brother, had it enacted in her first Parliament, That the Authority of the Bishop of Rome, and of all other Foreign Powers and Potentates, Spiritual and Temporal, should be utterly driven away, and removed out of her Majesty's Territories and Dominions: And that upon

The rooting out the Romsh Supremacy by W. Chancy, Esq;

upon such Penalties unto all her Subjects, that to uphold, maintain ANNO or set forth any such Foreign Authority within this Realm, is in some Points and Degrees High-Treason. So that they lose and forseit their Lives, Lauds and Goods who are guilty of lt. A Statute that may seem severe, and perhaps accounted of some over rigorous. But they who mark it wisely, cannot chuse but see how sharp Tools were necessary to root out this Weed; which many Godly Princes before K. Henry VIII. did endeavour to nip off by fundry good Laws; but it budded still again, and brought forth such Blossoms, or rather Fruits of Rebellion, Ambition, Covetousness, Hypocrify and wicked Superstition, as it was to be feared would have poisoned the whole Land, had not our Gracious Prince used such sharp Instruments to root it out utterly.' So that Author.

But beside these Things aforesaid contained in the said Act, there By the former was another notable Branch of it, that renewed and revived a great Att divers good. many good Laws of K. Henry and K. Edward, that had been repealed by Q. Mary, viz. First, An Act that no Person shall be cited out of 1. 23 H. 8. the Diocese where he or she dwelleth, except in certain Cases. Ano. 2. 24 H. & ther Act, That Appeals in such Cases as have been used to be pursued in the See of Rome, shall not be from henceforth had, nor used but within the Realm. Another, for the Restraints of Payments of 3. 25 H. 8. Annates and First-Fruits of Archbishopricks and Bishopricks to the See of Rome. Another concerning the Submission of the Clergy to the 4 End. annother Kings's Majesty. Another, restraining the payment of Annates and First-Fruits to the Bishop of Rome, and of the electing and consecrating of Archbishops and Bishops within the Realm. Another, concerning the Exoneration of the King's Subjects from Exactions and Im- 6. Eed. some. positions, heretofore paid to the See of Rome; And for having Licences and Dispensations within this Realm. Another for Nominati- 7.26 H. 8. on and Confecration of Suffragans within the Realm. Another, for 8. 28 H. 8. the release of such as have obtained Pretended Licences and Dispenfations from the See of Rome. Also, so much of another Act as 9.32 H. 8. concerned Precontracts of Marriage, and touching Degrees of Confanguinity, as in the time of K. Edward VI. by another Act or Statute was not repealed. Also another, That Doctors of the Civil-Law 10.37 H. 8. being married, may exercise Ecclesiastical Jurisdictions. Besides these Acts made in K. Henry the Eighth's Reign, was revived an Act made in the Reign of K. Edward VI. (which likewise had been repealed by Q. Mary), viz. Against such Persons as should irreverently speak 11. 1 240.6, against the Sacrament of the Body and Blood of Christ; and for the receiving thereof in both kinds. And lastly, as this Act for the Supremacy revived all the foresaid good Acts that had been repealed by 1 & 2. Phil: Q. Mary, so it repealed a severe Act made by her, for the reviving and Mary. of three Statutes made for the punishment of Heresies: And the three Statutes mentioned in the faid Act, abrogated by the same.

So that by this fingle Act of the Supremacy, a great and notable step was made towards the restoring of Religion, and bringing it on in effect as far, as with much Pain, and great Opposition it had gotten in many Years before under the two Kings of most noble Memory, viz. K. Henry and K. Edward.

Especially

NNO Atts of Uniformity.

Especially if we join to this one other Act made this Parliament, viz. For the Uniformity of Common-Prayer and Service in the Church, and Administration of the Sacraments. By which Act K. Edward's Book of Common-Prayer, that had been abolished in the First of Q. Mary, -was established again, and enjoined to be used with the Order and Service, and the Administration of the Sacraments, and Rites and Ceremonies; with certain Alterations and Additions therein added and appointed: And to stand and be, from and after the Feast of the Nativity of St. John Baptist, in full force and effect. Those Additions mentioned before were certain Lessons to be used on every Sunday in the Year: And two Sentences added in the Delivery of the Sacrament to the Communicants: And the Alterations were in the Form of the Litany. In this Act are Penalties appointed for Depravers of the said Book, and such as should speak in derogation of any thing contained in it.

Private Alis

This for the Publick Acts: The Private ones were these that of this Parlia- follow, as they were taken out of the Clerk of the Parliament's

> An Act for affuring Lands to the Lord Wentworth, Lord Richard others.

> An Act for affuring Lands, Parcel of the Bishoprick of Winchester, to K. Edward's Patentees.

> An Act giving Authority to the Queen's Majesty, upon the Avoidance of any Archbishoprick or Bishoprick, to take into her hands certain of the Temporal Possessions thereof, recompencing the same with Parsonages impropriate and Tithes.

An Act to annex to the Crown several Religious Houses, &c. those

I suppose as had been lately resounded by Q. Mary.

The great Change in Religion and the State by thus Parliament.

By the Laws made this First Parliament of the Queen, the Ancient Supreme Authority of the Kings of this Realm was vindicated from the Papal Encroachments and Usurpations upon it, Popery overthrown, True Religion founded upon the Word of God, brought in again, and established, notwithstanding all the Policy, Laws, Commissions, Inquisitions and Rigors made and used in the former Reign, to prevent its taking footing for ever after. And all this Work done within little more than three Months; and that even while all the Bishops, Zealous Creatures of Rome, and many other Popish Lords, fat in the Parliament House, and had free Votes there; and bestirred themselves as much as they could. So averse did the Universality of the Nation stand against Popery.

Bishops and others of the Clergy depris

V. L.

By virtue of one of these Acts, viz. that of the Supremacy, the Bishops and the Clergy, as well as others of the Laity, that enjoyed Places and Offices under the Queen, were bound to take an Oath (as was shewn before) to renounce all Foreign Jurisdiction and Power: Which those that obstinately refused to do, did forfeit and lose all their Preferments. Whereby the Abbot of Westminster, and some other Abbots and Abbesses were deprived some time after the end of the Parliament. And in the Month of July (according to Stow) the Bishops, some Archdeacons, Prebendaries and others of the Clergy were summoned and required by certain of the Council or other Commissioners

ners, to take the faid Oath; which they wilfully refusing lost their ANNQ Bishoprics, Deaneries, Archdeaconries, Prebends, or other Ecclesiastical Benefices. And that was all the Penalty they suffered for the said Refusal. But if some of them were imprisoned (as Camden and others write) it was for another Breach of this Act, Viz. either for teaching, preaching, or by express Words or Deeds, affirming, holding or defending the Authority of the Foreign Prelate, the Pope, or for other Misdemeanors, as we shall read afterwards.

This Voidance of so many Bishopricks happened well for the fur- which succeeds thering of the Reformation of Religion: That their Places being va- pell for the Recant, men of other Principles, and such as favoured true Religion, formation. might succeed therein. But by a Calculation then taken of all the Clergy in the Land, of 9400 Ecclesiastical Persons, settled in their several Promotions, but 177 left their Livings, rather than to re- D'Ews Journ. nounce the Pope, and change their Idolatrous Mass, for the Use of A 23. the English Liturgy.

In one of the Volumes of the Cotton Library (which Volume The Number of feemeth once to have belonged to Camden) the whole Number of the the deprived deprived Ecclesiastics is digested in this Catalogue,

Cott.Libr.Titus. C. 10.

Bishops	Prebendaries 50.
Deans ————————————————————————————————————	Rectors of Churches————————————————————————————————————
Archdeacons————————————————————————————————————	Abbots, Priors and Abbesses 6.
Heads of Colleges 15.	In all ——————————————————————————————————

Camden in his Annal's little varies; only reckoning 12 Dean's and as many Archdeacons.

The Answerer to the English Justice (supposed to be Cardinal Allen) mentions the Deprived after this Reckoning; Viz. Fourteen Bps. (and in Ireland the ABp. of Armagh, and an uncertain number of other Bishops there,) Three Elects; One Abbot; Four Priors or Superiors of Religious Convents; a Dozen Deans; Fourteen Archdeacons; above Threescore Canons of Cathredal Churches; Not so sew as an hundred Priests; Fisteen Heads or Rectors of Colleges in Oxford and Cambridge; And above twenty Doctors of divers Faculties, that fled the Realm, or were in the Realm imprisoned.

CHAP.

INNO ¥559.

CHAP. III.

Some Bishops and the Abbot of Westminster their Speeches in the House against the Bill for the Supremacy; And the English Common-Prayer Book. The two Religions compared by Harpsfield. Remarks upon some other Bills. Dr Story's impudent Speech in Parliament. Two private Acts. Bill for Marriage of Priests. The English Liturgy of King Edward established.

Endeavours a gainst the Re-formation.

AVING shewn before briefly what was brought to pass in the Parliament for the regulating of Religion, and extinguishing the Pope's Power in this Kingdom; (a thing which no doubt met with great Opposition, especially from the Bishops and the Romish Party) I shall look back and observe the Endeavours of these Men to stop these Proceedings, and especially, what Discourses they made in the House to preserve the Pope's Authority in England; and to hinder the abolishing of the Mass.

York's Speech premacy;

When February the 21st, The Bill for giving the Queen the Supre-macy, and restoring that ancient Jurisdiction to the Crown of this against the Su. Realm, was read, and the Matter agitated in the House, Hethe Archbishop of Tork stood up, and made a long Solemn Speech against it. Which Speech the Right Reverend Author of the History of the Reformation saith, he had seen, but did believe it forged, be-Fol. II. P. 387. cause it spake of the Supremacy as a new and unbeard of Thing; so undoubtedly it was in the Copy he saw. But there is a Copy of it in the BenetCollege Library; and another among the Foxian Papers; wherein there is no fuch Expression: and I having perused both, do find so much Learning, and fuch Strokes therein, that we need not, I think, mission but that it is his, under whose Name it goes. Herein he fpeaketh of two Points:

Vol. Intit. Synodalia. MSS.

Penes me.

"The former, that by this Act they must forsake the See of " Rome, and the Weight and Force, Danger and Inconvenience thereof. And the Latter, to consider what this Supremacy, to be given the "Queen, was; whether it consisted in Spiritual Government, or "Temporal. If in Spiritual, then to consider in what Points that "Spiritual Government consisted: And then, whether the House "could grant such a Government to the Queen; and whether her "Highness were an apt Person to receive it. These things he went "over. And as to the first, he said, That, by forsaking and flee-"ing from the See of Rome, they must first forsake and slee from all General Councils; Secondly, All Canonical and Ecclesiastical "Laws; Thirdly, The Judgment of all other Christian Princes; "Fourthly, The Unity of Christ's Church; And by falling out of "Peter's Ship hazard themselves to be drowned in the Waters of

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"Schisms, Sects and Divisions. And then as to the second Head, ANNO "wherein the Spiritual Government confisted, it he made to stand "in four things. 1. In binding and Loofing; 2. In those Words, Pasce, " Pasce, Pasce, that is, in feeding the Flock of Christ : 3. In Confirming "the Brethren, and Ratifying them by wholsome Doctrine, and Ad-" ministration of the Sacraments; 4. In Excommunication and Spi-" ritual Punishment: These things as the Scripture allowed them "not to a Woman, so it was not, he said, in the Parliament's Power "to grant them to the Queen. But I refer the Reader to the whole Speech, as I have diligently transcribed it into the Reposito- Numb. VI.

And Bishop Numb. VII.

Scot Bishop of Chester also after the second reading of this Bill, which was Febr. 28. stood up and pronounced an Oration against it at sufficient length, which I have placed also before the Readers Eye: Wherein that Bishop made Answer to some body, in the House, that had questioned, Whether ever the Greek Church had acknowledged the Pope of Rome. Whereat he faid, he marvelled, Seeing that Church remained Eight hundred Years in obedience to the Roman Church; and since her Falling off, had fourteen times returned with Submission again unto it.

Herein the Bishop laboured also to answer other Matters, which sed in the House fome Lords had urged for abolishing the Pope's Authority, and re-restoring the storing the Supremacy to the Imperial Crown of this Realm: As Supremacy. namely, that this had been done before at a Solemn Provincial Council and Assembly of the Bishops and Clergy of the Land. And whereas some of these had afterwards revoked what they had done, it was said by one, that he would never trust those Men again which once denied the Pope's Authority, and now stood in defence of the same. It was urged also that the Spiritual Supreme Power must be in the Prince, otherwise he could not confer Authority in Spiritual Matters upon others. For no man could give that to another which he had not himself.

Arguments w.

By this Speech of the Bishop of Chester also we gather, that se- The Bill of Suveral other Speeches were made in the House against this Bill: And premacy athat the Lords to whom this Bill was Committed, to be weighed and considered by them, were such as favoured the Popish Religion. For it appeared they would not suffer the old Service of the Church and Administration of the Sacraments to be altered, but to be still retained; as they mitigated the Rigor of the Punishment mentioned in the Bill, as it was it seems at first drawn up, against such of the Clergy as refused to comply with the Supremacy.

I know not any more that was faid in the House in behalf of the Supremacy, there being no Protestant Bishops yet made, and so penned in farone sitting there; but I meet with the Heads of a notable District vour shereof. course, or rather a Treatise, designed to vindicate the Queen's Right to the Supremacy, and to display the Usurpations of Popes; calculated I suppose, for this matter and purpose. See it in the Reposi-

Feb. 15. A Bill was brought in for casting away the old Service, and ham makes a bringing in the English Liturgy; but this was laid aside; and in Apr. Speech against

Numb. VIII. ano- the Liturgy.

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A N N O another Bill was brought in, For Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments. This also the Roman Prelates in the House did tooth and nail stickle against. And Feckenham Abbot of Westminster made a set Speech against it in the best manner he could, which I suppose was at the second Reading, April 26th. This Speech the right Reverend the Author of the History of the Reformation makes the aforesaid Hethe to be the Speaker of, finding in the Benet College Volume, where this Speech is, Intit.Synodal. these Words (writ by some body as his Conjecture) That Dr. Hethe was thought to be the Penner of the said Speech, and that it was spoken to the Queen's Council. But it appears, that he that wrot this was but an ignorant or heedless Conjecturer, in that he makes this to be a Discourse exhibited to the Queen's Council, whereas it is Vespasian, D. plain it was spoken to the House of Lords. But I have met with the fame Oration in a Cotton Volume, where it is expresly intitled thus, The Oration of Dr. Feckenham, Abbot of Westminster, made in the Parliament House, Anno 1559. In this Oration he makes a Boast in the "beginning, "That they and their Fathers had been in possession of "the old Religion for the Space of 1400 Years. Then he propound-

"ed their Honours three Rules, whereby they should be able to put "a difference between the true Religion and the Counterfeit. " first Rule was, to see which of the two had been most observed in the "Church, of all Men, and at all times. Secondly, which of them " both is the most stayed Religion, and always agreeable to it self. "Thirdly, which of the two did breed the more humble and obedi-"ent Subjects unto God and unto the Queen.

Reflects herein unworth:ly upon the Refor-

Cranmer:

unbecoming Reflections upon the foreign Protestants of greatest eminence, as Luther, Melancthon, Zuinglius, Martyr, for their different Sentiments about the Sacrament; and especially upon two of our own Bishops, Cranmer and Ridley. Cranmer he makes to contradict himself in two Books, which he set forth in one Year, Viz. The Catechism in the English Tongue, dedicated to King Edward, wherein he affirmed the Real Presence: And another Book which he shortly "after set forth, "wherein (to use Feckenham's own Expression) he "did shamefully deny the same, falsifying both Scriptures and Doctors." This Charge he did but take up from others of his Persuasion; as Bp. Gardiner and Dr. Rich. Smith in their Books against ABp. Cranmer's admirable Book of the Sacrament. But Feckenham thought fit to take no notice of the Answer, that the said ABp. in his last excellent Book gave to this Accusation: Which was, That he then, when he put out the Catechism, and when he put out his other Book after that, did hold and teach the same thing, Namely, That we receive the Body and Blood of Christ in the Sacrament truly: And he that received it Spiritually received it Truly. But he no where writ Really and Substantially. Which were the Papists Terms to express their Carnal Presence. So that it was not fairly done of Feckenham, to urge that in such an Audience against him. which he had so publickly and sufficiently cleared himself of: and especially to belie a Man. whom they had cruelly burnt to Ashes before. Of Bp. Ridley, whom he called

In the Profecution of this his Speech he made very unworthy and

See Cranmer's Memor. pag. 160.

called The notablest learned man of that Opinion, he said, that he did in ANNO a Sermon at Paul's Cross publickly set forth the real Presence of Christ's Body in the Sacrament; repeating certain Words, which, he faid, he heard him speak; and that shortly after at the same Paul's windicated. Cross, he did deny the same. This was also a Calumny. And a Calumny, which before now he had cast upon him, namely, in a Sermon which he preached at Pauls, in the beginning of Queen Mary's Reign. And Feckenham had heard Ridley vindicating himself soon after, against this Slander of his: Telling him to his Face in the Tower, before the Lieutenant, Secretary Bourn, Cholmely, late Lord Chief Justice, and divers others, that speaking in his Sermon of the FoxesMartyrel. Sacrament, he inveighed against them that esteemed it no better than a Piece of Bread, and bad them depart, as unworthy to hear the Mystery: and that then he quoted Cyprian, that he should tell, how it was, that Christ called it, Viz. The Bread is the Body, Meat, Drink, Flesh. Because unto this material Substance is given the property of the Thing, whereof it bears the Name. And then Ridley added, that he took this place to maintain that the material Substance of Bread did remain. At this clear Vindication which Ridley then made of himself (which was in the Year 1553) it was observed, that Feckenham, as privy to his false Report made of Ridley, was as red as Scarlet in the Face, and answered him never a Word. And yet now again 5 Years after did he lay the same thing to his Charge in the Parliament House: now he was dead, tho' before being alive he had so sufficiently refuted it to his Face. This was not fair, to say no worse. But I must remember I am not now writing an Apology but an History: And therefore I forbear to add any thing more on this Subject. This Speech of Feckenham aforesaid I have placed in the Repository with the rest; that it may be seen what the learnedest Men of that Per-Numb. IX. fuafion could then fay for the retaining of the old Religion.

Dr. Scot, Bithop of Chester, also made another long Speech upon Bishop Scot's the third reading of the foresaid Bill, which was April 28. and ac-speech against cording to his hot Temper, began after this manner, "That the the English Line "Bill was such as it was much to be lamented, that from so Honou-

"rable an Assembly it should be suffered to be read, or any Ear to be given to it of Christians. For it called into doubt such things as "ought to be reverenced without any doubt; [meaning the Mass:] "And, which was more, made earnest request for Alteration, nay, for the

"Abolishing of the same. He proceeded upon these Heads: That their "Religion consisted of certain inward things, Faith, Hope and Charity; " and certain outward, The Common Prayer and H. Sacraments. Now " he laboured to shew, how this Motion did extinguish those out-

"ward things, and put in their place he could not tell what. And "it shook those Inward things, and lest them very bare and feeble.

"That by this Bill Christian Charity was taken away, which consisted in Unity. And it was evident, that divers of the Articles " and Mysteries of Faith were not only called into doubt, but partly "openly, and partly obscurely denied. And Faith and Charity being

"gone, Hope was left alone, or presumptuously set in higher place: "Whereupon for the most part Desperation followed. He dwelt

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" much upon the unlawfulness of calling into doubt the Matters of "Faith, which had been decreed. And if Athanasius did think that " a Man ought not to doubt of Matters determined in the Council " of Nice, where were present but 308 Bishops, how much less ought " we to doubt of Matters determined in the Catholick Church by " 300000 Bishops, and how many more he could not tell. " that if the Certainty of Faith should hang upon an Act of Parlia-" ment, we had but a weak Staff to lean to. For, for Matters of "Religion, he doubted not, that it ought not to meddle with them, " because of the Certainty which ought to be in Faith, and the Un-" certainty of Statutes and Acts of Parliament. But that the Parlia-" ment confisted partly of Noblemen, and partly of Commoners, "which were Laymen; and so not studied or exercised in Scrip-"tures, nor Doctors, nor Practice of the Church, so as to be ac-" counted Judges in such Matters. And then, the better to convince "them, that these Matters belonged not to them, he enlarged upon "these things: The Weightiness of the Matter of this Bill; The " Darkness of the Cause; And the Difficulty in trying out the Truth; "And the Danger, if they took the wrong way. And under each " of these Heads occasionally, he shewed the desectiveness of the "New Book, so much extolled, as he said. He spake of a certain "Lord, that in a Speech the day before did say, that he believed " that Christ was received in the Communion set out by that Book. " And being asked, if he did worship him there, he said, No, nor ne-" ver would so long as he lived. Which, this Bishop said, was a " strange Opinion, that Christ should be any where and not be wor-" shipped. Some had said, they would worship him in Heaven, but "not in the Sacrament. Which the Bishop compared to a Man that " should say, He would honour the Emperor in Cloth of Gold, and " under his Cloth of State, but not in a Frize-Coat in the Street. His Speech went on to a good length; and what it was from the beginning to the end, is fet down in the Repository. But notwithstanding these Speeches, the Bill for Uniformity of Common-Prayer passed April 28. all the Prelates dissenting, viz. The Archbishop of Tork, the Bishops of London, Ely, Wigorn, Landaff, Coventry and Litchfield, Exeter, Chester, Carlile: as was shewn before.

Numb. X.

A discourse framed to Compare the two ReligiThere was also about this very time some Man of Learning, (whether it were Harpsfield, or some body else) procured to write a Discourse, whereby the two Religions should be compared, viz. The Roman Catholick, and that now endeavoured to be established. Which Discourse he said, he wrote upon short warning without Meditation, or help of Books: Yet he esteemed it so well grounded, that it could not well be answered. Which by God's Grace, he said should be tried, when he should see a direct Answer made. This Paper consisted of several Notes of the Church, which he accommodated to the Roman Church, and made the Protestants to sail in. As, that the Church is One: That it is Apostolick: That it is Holr, That it is Catholick: That there is but one Sheepfold, and one Shepherd, John 18. And that one Sheepfold is no where, but that which he is Head of. But all other Churches distinct from that of

Rome

1559.

Rome have so many Shepherds, as there be divers Realms. The Ci- ANN O "ties of Germany each of them one, Geneva another, England another, " &c. But all that be now called Papists have but one Head. And " therefore they are so much the nearer to the Unity of the Church. " Again, That Church is Apostolick, that can shew her Descent from a the Apostles: No Church can do that so well as the Papists. " can, faith he, in Canterbury, and in every other See, shew you, " how our Bishops came from the Apostles. Because they could by "Chronicle go up from William Warham, the Apostolick last before " Cranmer, to the first, who was sent by Pope Gregory. And then they " could bring Gregory up to St. Peter. But in Canterbury, Cranmer dis-"agreed from all his Predecessors, and in Exeter, Miles Coverdale, " and so forth. Now it was not enough for these Bishops to leap up " from these present days unto the Apostles times, by saying, they " agree with them; but they who challenge the See Apostolick, " must bring their Pedigree by linial Descent unto the Apostles, as " we do. He proceeded, That their Church was Catholick, that is, " spread abroad through all Places, Times and Persons. And Apo-" finlick, because they shewed the Succession from the Apostles "downward, and could go upward linally to the Apostles. There-"fore the Church called Papiffical, having one Head, the Pope; be-"ing Holy, [that is, as he interpreted it,] having benefits of God by "flourishing Miracles: Catholick, that is, spread in all Times, in " all Places, through all Persons universally: That is to say, for the " most part being able to shew their Pedigree, even to the Apostles, even without any Interruption; That Church, I say, is only "the true Church. This Discourse in full is placed in the Appendix with the rest of the same nature. And as these hot and earnest Speeches before mentioned happened Dr. Story's

in the Upper-House, so the House of Commons had some Popish House of Com-Members as hot, or hotter. Dr. Story was one of these, who had mons. been one of Q. Mary's trusty Commissioners, for the taking up, imprisoning, and burning the Gospellers. This man made a bold and bitter Speech in the House, Justifying himself in his Doings under that Queen, when so many by his Sentence were burnt: "He wished, " he said, he had done more than he did, and that he and others had been " more vehement in executing the Laws; and impudently told the "House, how he threw a Faggot into the face of one (an Earwig " as he stiled him,) at the Stake at Uxbridge, as he was singing a " Psalm, and set a bush of Thorns under his seet: And that it was " his Counsel to pluck down Men of Eminency that were Heretics, "as well as the more ordinary fort; and mentioned two fuch, brought into Trouble by his means, Sir Philip Hoby, and another "Knight of Kent. And that he saw nothing to be ashamed of, nor " forry for. And that it grieved him, that they laboured only about " the young and little Twigs, whereas they should have struck at "the Root. By which Words it was well enough known he meant the Queen her felf. This man afterwards left England, and became an Officer under the King of Spain at Antwerp. Whence divers Years after he was craftily seized on board an English Vessel, and

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brought into England, and being found guilty of Treason, dyed the Death of a Traitor.

He was for bewing up the Rost. In Biblioth, Joan. D.Epifc. Elien.

This man and his impudent Speech this Parliament, concerning the Queen, was not soon forgotten. A Book was writ in the Year 1569, entitled, A Warning against the dangerous Practice of Papists, &c. wherein he, and such as he, are glanced at: Viz. Other some are such, as one of them even openly in her Majesties High Court of Parliament, made such Moan that his Counsel was not followed in Q. Maries time, to hew up the Root, as all men plainly saw and understood his Grief, That the Queen's Majesty was not in her Sister's time dispatched. And it is said, that some others made grave Motions for her Disinheritance.

The Popish Divines not guided by Conscience.

Life of Bern. Gilpin, by Bifbop Carleton. p. 111.

But that it was not their Consciences that led these zealous men (as we related before) thus to stickle against the Queen's Supremacy and the English Liturgy, but rather some other politic Ends, is evident, by what they and other such chief Papists did in cool Blood declare in K. Edward's days. Which convinced Bernard Gilpin, a diligent Enquirer, and Contemporary with them, of the Unfoundness of the Papal Religion. Of which Matter we have this notable Relation, in his own Letter to his Brother George Gilpin, 1575; 'That in his Desires to search out Truth, he repaired to [Tonstal] the Bishop of Durbam, that he might be further instructed. Who told him, that in the Matter of Transubstantiation, Innocentius, Pope the Third of that Name, had done unadvisedly, in making it an Article of Faith. And further confessed, that the Pope committed a great fault in the Business touching Indulgences; and other things. in conferring with Dr. Redman, a man of eminent Virtues, and great Scholarship, he affirmed to him, that the Book of Common-Prayer [then newly composed,] was an Holy Book, and agreeable to the Gospel. That afterwards one of the Fellows of Queens-College told him, That he heard Dr. Chedsey say among his Friends, that it must come to this Point, that the Protestants must grant unto them [Papists] a Real Presence of Christ in the Sacrament, and they likewise give way unto the Protestants in the Opinion of Transubstantiation. Dr. Weston [another chief Papist in Oxford] made a long Oration touching the Supper of the Lord, to be administred under both kinds. Mr. Morgan [another great Disputant] told him, [Gilpin,] That Dr. Ware, a man most famous for Life and Learning, affirmed unto him, That the principal Sacrifice of the Church of God, was the Sacrifice of Thanksgiving. his Answer, when Gilpin demanded of him, what could be said for the Sacrifice of the Mass. And lastly, That the Bishops in this Kingdom, at that time confuted the Primacy of the Pope, both in Words and Writing.

Among other Acts passed this Session, there were two private ones; one concerning Cardinal Pale, and the other concerning Cathedral and Collegiate Churches; which must have some mention here

An AB made tencerning Cardinal Pole.

That relating to the late Cardinal, was, That whereas a Parliament in the first and second of King Philip and Queen Mary, had repealed

pealed and taken off his Attaint, that lay upon him by Act of Par- ANN O liament in the 31st. of K. Henry VIII. and had cleared him of every Branch and Article of that A&; and also of all Indiaments and Processes of Outlawry procured against him, many Questions had been moved upon some Words in the said Act of Repeal: As, from what time that Act should extend or take effect; It was declared by this present Act, That it should take effect, as touching any Estate, Right or Title, from the time of making the faid Act. And that the Act made under King Henry should be of force and effect, for all the mean Acts and Things, happening or done before the making of the said Act of Repeal. Which was a prudent Act for the stopping or ending many contentious Law-Suits, that might be, or probably had been commenced, for the Recovery of any Estates or Lands belonging to the faid Cardinal, and disposed of by K. Henry unto others.

The Act concerning Cathedral and Collegiate Churches, was to And concerning empower the Queen to make Statutes for divers such Ecclesiastical Cathedral Foundations, and Schools erected either by K. Henry VIII. K. Edward, Q. Mary, or Cardinal Pole, in case of some Desect of good Rules, Orders and Constitutions thereunto appointed. And that she might at her pleasure, alter or change, augment or diminish those Statutes and Ordinances of the foresaid Churches, Schools and Cor-And that all fuch Statutes, which the Queen should appoint under her great Seal of England, should be kept and observed, notwithstanding any former Rule or Constitution whatsoever: And that they should remain good and essectual to all intents and purpo-This was an Act of great use and service for the intended Reformation. Both these private Acts I have thought not unworthy a Numb. XII, room in my Repository.

But among the good Acts made by this Parliament, one was want- No All would ing, tho' as it seems laboured by the Protestant Divines to be brought past for about. It was to revive King Edward's Act for the Marriage of Marriage of Priests. Priests, which Q. Mary had repealed. But the Queen would not be brought so far to countenance the Conjugal State of her Clergy. This troubled not a little the Divines, especially such as were married, as was Dr. Sandys, and Dr. Parker, and Mr. Lever now very lately, and divers more. Of this Matter Sandys speaks in a Letter dated April ult. to Parker, then in the Country; telling him, 'That on Law was made concerning the Marriage of Priests, but that it was left, as it were, in Medio; and that the Queen would wink at it, but not establish it by Law. Which is nothing else, said he, but to bastard our Children. The Inconvenience hereof was, that the Clergy was fain to get their Children legitimated. So I find did Parker his Son Matthew.

But to return to the English Liturgy: Notwithstanding this Op- The Commons position of Speeches and Arguments made by Popish Bishops and established. others against this Bill for the Book of Common Prayer, it passed, as was faid before, into an Act of Uniformity: And was to begin to take effect at S. John Baptist's day ensuing. This was but the Reestablishment of K. Edward's Book, set forth in the fifth and sixth Year

ANNO Year of his Reign, with these few Changes, as they are mentioned in the said A&; One Alteration or Addition of certain Lessons to be used on every Sunday in the Year; The Form of the Litany altered and corrected: And two Sentences added in the Delivery of the Sacrament to the Communicants. But besides these mentioned in the Act, there were some others, as shall be shewn by and by.

CHAP. IV.

Divines review the Common Prayer Book. Secretary Cecil's Influence therein. Guest a very Learned Man, his Labours about Posture of Receiving. K. Edward's Ornaments. An Objection of Dr. Boxal against the Communion Office: Wherein the present Book varied from K. Edward's Book. Dr. Haddon's Account of the English Service. Foreign Churches rejoice at it: But some English dislike it.

The Divines prepare the Li-

DUT great pains had been used in reviewing of the old Common Prayer Book, and weighing all things in it; to render it fit to be presented to the Parliament, to confirm it by an Act. In this Business the Divines, Dr. Sandys, Dr. Bill, and the rest abovementioned, were diligently employed at Sir Thomas Smith's House in Westminster. And in this Affair, Sir William Cecil the Queen's Secretary was a great Dealer and Directer; and was very earnest about the Book. Here let me insert what Dr. Sampson, the great Puritan, in the Year 1574, wrote to him being then Lord Burghley, when the said Dr. urged him to reform the established Government in the Church, and to alter the Episcopacy for Calvin's Discipline, which he was too wife and too knowing to do. He called to mind what he did in the beginning of the Queen's Reign in repairing of Religion. "What your Authority, said he, Credit and Do-"ing then was, you know, God knows, and there are Witnesses of And when Edward Dering, another great Labourer for the abolishing of Episcopal Government, had charged him with Neglect of Religion, and unhandsomely and untruly told him, "That he "[the Lord Burghley] had for many Years looked upon Religion "Eminus, and now scarcely loved it:" He, in a Concern to be charged so unjustly, answered Dering's Letter with another, shewing him therein, 'How active he was above others in propagating Re-" ligion in the beginning of the Queen, and that he underwent ma-"ny and great Labours in Anxieties and Disquiets of Mind: And " that he did Cominus dimicare in establishing it, enduring great Con-"testation in it." And he said true; for there was indeed great Opposition now made to the Reformation of Religion by many

Cecil's Influency in the Reformation.

men at Court. And had it not been for Cecyl's Wildom, Diligence ANNO and Interest with the Queen, in all likelihood it had not proceeded with that Roundness it did. This I set down here, as a Debt of Gratitude owing from this Church to his Memory.

But to go no further in this place in discourse concerning him, Appoints than as to his Influence in the English Liturgy: He appointed Guest, Guest to exact the concerning him. a very Learned Man, (afterwards Archdeacon of Canterbury, the pare the Book. Queen's Almoner, and Bishop of Rochester) to be joined with the rest of the Revisors of the Book; and as I conjecture substituted him in the room of Dr. Parker, being absent, at least some part of the time, by reason of Sickness. Him the Secretary required diligently to compare both King Edward's Communion Books together: and from them both to frame a Book for the Use of the Church of England, by correcting and amending, altering and adding, or taking away, according to his Judgment, and the Ancient Liturgies. Which when he had done, and a New Service-Book being finished by him, and the others appointed thereunto, the faid Guest convey'd it unto the Secretary, together with a Letter to him containing his Reasons for his own Emendations and Alterations; and therein particular Satisfaction given unto divers things, many whereof feem to have been Hints and Questions of the Secretary's, pursuant to the Settlement of the Liturgy.

As First, Whether such Ceremonies as were lately taken away by Questions by King Edward's Book, might not be refumed, not being evil in them- him refelved

II. Whether the Image of the Cross were not to be retained?

III. Whether Processions should not be used?

IV. Whether in the Celebration of the Communion, Priests

should not use a Cope beside a Surplice?

V. Whether the Communion should be divided into two Parts? [that is, the Office or Book of the Communion.] And whether a part thereof should be read to all without distinction, and another to the Communicants only, the rest being departed?

VI. Whether the Creed is rightly placed in the Communion-Of-

fice; as tho' it were to be repeated by the Communicants only?

VII. Whether it be not convenient to continue the Use of Praying for the Dead in the Communion?

VIII. Whether the Prayer of Consecration in the first Communi-

on Book should be left out?

IX. Whether the Sacrament were, according to the first Book, to be received into the Communicant's Mouth, or to be delivered into

X. Whether the Sacrament were to be received Standing or Kneeling ?

To all these Guest gave learned Answers: And thereby vindicated what Alterations were newly made in the Book prepared to be laid before the Parliament. And by this Writing it appears, that the main Care of the Revisal and Preparation of the Book lay upon that M 2

ANNO Reverend Divine, whom I suppose Parker recommended to the Secretary to supply his Absence. And for his Pains was soon after by I him, when Archbishop, rewarded with the Archdeaconry of Canterbury. But thus Guest having shewed good Cause, as he thought, why the Service was fet forth by him and his Company as it was, he concluded his Paper, "Beseeching God for his Mercy in Christ, to "cause the Parliament with one Voice to enact it, and the Realm " with true Heart to use it." This Discourse of Guest, shewing him to have been a folid and well-read Man, I have transcribed from the Original, and put in among the Monuments in the end of the

Numb. XIV.

Posture of Reectving the Sacrament.

What the Original Draught of the Service-Book was, as it came from the Divines Hands, and was presented to the House, would be worth knowing: I suppose very little was altered by the Parliament: yet something it seems was. For it appears by Guest's Paper, that the Posture of Receiving the Sacrament, either Kneeling or Standing, was left indifferent in the Book by the Divines, and that every one might follow the one way or the other: For this Reason, to teach men that it was lawful to receive either way. But the Parliament, I suppose, made a Change here, enjoining the ancient Posture of Kneeling, as was in the old Book.

K. Edward's Ornaments' retained. MSS C.C.C.C. Ep. Illust. Vimr.

April was almost spent before the Divines had finished this new Service-Book, wherein was a *Proviso* to retain the Ornaments, which were used in the Church in the first and second Years of King Edward VI. until it pleased the Queen to take Order for them. "Gloss upon this Text, saith Dr. Sandys in a Letter to Dr. Parker, is, "That we shall not be forced to use them, but that others in the " mean time shall not convey them away; but that they may re-"main for the Queen. But this must be looked upon as the Conjecture of a private Man.

Dr. Boxal's Exception.

The particular Exceptions that were made to this Book, when it lay before the Parliament, I cannot tell; but I find Boxal, who was Dean of Windsor, and had been Secretary to Queen Mary, and still it feems at Court, found much fault with one Passage in the Communion Office; namely, That in the Consecration of the Elements, there was not a Thanksgiving. For Christ, said he, took Bread, and gave Thanks; and in the Consecration here they give not Thanks. This he put into the L. Treasurer's Head, and endeavoured according to the Interest he had with the Queen, to alienate Her from passing the The Divines gave their Reasons for what they did. And their particular Reason for this may be seen in Guest's Paper beforesaid. But by the means of Secretary Cecil, and the great Esteem the Queen had for him and his Advice, the Divines were in good hope their Enemies should not prevail. And their Hopes were not deceiv-

Differences between the two

The Book came out with small Variation from the Second Book of King Edward. I will fet down a Note of the differences Verbatim. as Archbishop Whitgift afterwards upon some Reasons sent them to the Lord Treasurer Burghley.

" First,

"First, King Edward his Second Book differeth from her Maje-ANNO titles Book in the first Rubrick, set down in the beginning of the Book. For King Edward's second Book hath it thus,

"The Morning and Evening Prayer shall be used in such place of the MSS. Burght.

"Church, Chappel or Chancel, and the Minister shall turn him, as the "People may best hear. And if there be any Controversy therein, the "Matter shall be referred to the Ordinary, and he or his Deputy shall "appoint the Place. And the, &c.

Whereas the Queen's Book hath it thus;

"The Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chappel or Chancel, except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

"Again, King Edwards Second Book hath it thus;

"Again, here is to be noted, That the Minister at the time of the "Communion, and at all other times in his Ministration, shall use neither "Albe, Vestment nor Cope. But being Archbishop or Bishop shall have and wear a Rochet; and being a Priest or Deacon, he shall have and wear a Surplice only.

The Queen's Book hath it;

"And here is to be noted, That the Minister at the time of the Com"munion, and at all other times in his Ministration, shall use such Orna"ments in the Church, as were in use by Authority of Parliament in the
"Second Tear of the Reign of King Edward the Sixth, according to the
"Act of Parliament set forth in the beginning of this Book.

"Secondly, In K. Edward's second Book, in the Litany there are these "Words, From the Tyranny of the Bishop of Rome, and all his dete-

" stable Enormities: Which are not in her Majesties Book.

"Thirdly, in the Litany, Her Majesties Book hath these Words" more than are in King Edward's Second Book, Viz Strengthen in the true Worshipping of thee in Righteousness, and true Holiness of Iife 810

"Life, &c.
"Fourthly, In the end of the Litany there is no Prayer in King Ed."
"mard's Second Book for the King, nor for the State of the Clergy.
"And the last Collect set in her Majesties Book next before the first "Sunday in Advent, and beginning, O God, whose Nature and Property" is ever to have mercy, is not in King Edward's Second Book. Further, there are two Collects appointed for the time of Dearth and Famine, whereas her Majesties Book hath but one. And in King "Edward's Second Book, this Note is given of the Prayer of St.

"Chrysoftom, The Litany shall ever end with this Collect following: "Which Note is not in her Majesties Book.

"Fiftbly, King Edward's Second Book appointeth only these Words to be used, when the Bread is delivered at the Communion, Take and Eat this in remembrance, that Christ died for thee; and Feed on him in thine heart by Faith with Thanksgiving. And when the Cup is delivered, Drink this in remembrance, that Christ's Blood was shed for thee, and be thankful. [Whereas in her Majesties Book at the Delivering of the Bread, these Words must be said, The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and

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"and Soul unto everlasting Life. Take and Eat this, &c. And at the Delivery of the Cup these Words, The Blood of our Lord Jesus "Christ, which was shed for thee, preserve thy Body and Soul unto ever-

" lasting life. Drink this, &c.]

Papifts clamour against theRe-formation.

Sacra, Cere-

nia funditus

everti, &c. Haddon O-

pufcul.

monias & Sacramenta omAnd thus the pure Worship of God was again happily established in this Nation. It highly indeed offended Papists abroad, as well as at home: And they represented it to the World as the hereby all Religion were abandoned in England. Thus did Hieronymus Osorius, a Portugueze Bishop, (a Man famed in those times for Eloquence) in an Epistle which he took the Considence to write to Queen Elizabeth about the Year 1562. That all Rites and Sacraments and Sacred Things were overthrown to the very Foundations. But Dr. Haddon, Master of Requests to the Queen, a grave and wise Civilian, and who very well knew, what was done in this Resormation of the Church of England, took occasion hence in his Epistle Responsory to this Foreigner, (in no less eloquent a Stile,) briefly to give him and the World this Account of our Rites of Religion now reformed.

What was done

What was dend in the Reformation.

'First, Because Faith, said he, cometh by Hearing, We send 'Teachers of the Holy Scriptures to all the Coasts and Corners of our Country, to instruct the People in all the Duties of Piety, and to inform them in the true Worship of God. Then, we have a Public Form of Prayers, collected out of the Sacred Scriptures, ratified by Authority of Parliament, as we call the Assent of the three Estates of the Commonwealth. From whence we do not fuffer any to stray or vary. Providing in both, as much as we can, that the Precept of the Holy Ghost be obeyed, that proclaimeth, He that speaketh in the Church must use the Oracle or Word of God in it; and then, that all be of one mind. The Sacrament we do, as near as possible, take care to administer according to the Prescript of Scripture, and the Example of the ancient Church; as our Lord Jesus Christ first instituted it with his Disciples. All this is set forth in our Mother Tongue: Inasmuch asit is a great Folly to utter that before God which we know not what it is: And it manifestly impugneth the found Doctrine of S. Paul, together with all ancient Examples of the Apostolical Churches. We perform the Imposition of Hands, the Celebration of Matrimony, the bringing to Church Women after Childbirth, and the Burial of the Dead, with folemn and publick Offices: That all things may be done in the Churches conveniently and in Order, as we know well we are admonished to do in the New Testament. As for Times, Places, Days and other Circumstances, there is in effect no Change made among Nor in all our Religion is any thing new, unless what had either evident Absurdity in it, or express Impiety.'

The DivineService according
God's Word.

And indeed concerning our Holy Service thus settled, to be used in the Publick Worship, it was commonly urged by the Friends of the Reformation in those Times, how agreeable it was to the Holy Scripture: That some Part of it was the very Word of God, and the rest was framed according to that Word. And as to that Part of it that consisted of the Catechism, it was also a great Part of it God's express Words

Words (as the Ten Commandments and the Lords Prayer) and ANNO that it taught young People so much of the Knowledge of Scripture, that is, God's Word, that Children hereby knew more of Christian Religion, than the oldest before, bred up in the former Superstition. For thus did another great Divine and Bishop (sometime an Exile) speak to these offended Papists: 'Our Service hath nothing in it, Bp. Pilking, but what is written in God's Book, the Holy Bible, (where no Lye Confutat. can be found) faving Te Deum, and a few Collects and Prayers;

which altho' they be not contained in the Scripture, yet differing in Words, they agree in Sense and Meaning with the Articles of the

Faith, and the whole Body of the Scripture. None is so ignorant, but he sees the Popish Service and Doctrine to agree little with the

Scriptures, and Ours to contain nothing else but Scriptures. Is that New-fangled and Schismatical [as they had charged it] that

containeth nothing but the Doctrine of the Prophers and Apostles? And then again, to prove that our Faith is right, as well as our Worship, he added, 'That the Faith of a Christian Man is generally contained in the Creed, and particularly declared in the Scripture at large. And then he proceeded, 'That we do esteem these Articles of the Christian Faith so much, with the Lord's Prayer and the Ten Commandments of Almighty God, that by common order it is appointed (and good Ministers practife it) that Children might learn them, not in a Tongue they understand not, as the Pope would

have them, but in their Mother Tongue; with fuch a short De-' claration of it by a Catechism; that now a Young Child of Ten The Catechism.

Years old can tell more of his Duty towards God and Man, than

an old Man of their bringing up can do of Sixty or Eighty Years

The great and good Archbishop Cranmer's Judgment of King Ed- Mer Sjudgment ward's Book of Common Prayer, may deserve here to have a Place. of the Common When Bishop Gardiner would have fortified his corrupt Doctrine of Prayer. the Sacrament out of that Book, and afferted that the receiving of the Body and Blood of Christ into our Mouths, was a Teaching set forth there, and there Catholickly spoken of; the said Archbishop thus Cranm. against answered: 'That the Book of Common Prayer neither used any Gardin p. 60. fuch Speech, nor taught any such Doctrine: And that he [the "Archbishop] did not in any point improve [i. e. disprove] that GODLY BOOK, nor vary from it: and that no man could mislike it, that had any Godliness in him, joyned with Know-. ledge.

To which Passages let me add, that, as in the Beginning of this Set-tlement of Religion by this Book of Common-Prayer; the Papists Foreign Churchwere the chief Persons that were disgusted, and opposed it; so af- ex rejoice at terwards divers Protestants among our selves found great Fault with it: this Refor-The Vindication of which Dr. Bancroft (another Archbishop of Canterbury afterwards) undertook in a Sermon at St. Paul's, February Dr. Bancroft, Wherein he told his Auditory, how glad all the Churches of Europe were at this Establishment of Religion in the beginning of this Queen's Reign. Then he shewed, what Pains were taken in reforming the Book; and brought divers Testimonies of godly learned

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Men

A N N O Men, to prove that the Book was in a manner void of all reprehen-1559.

Some English disike the Li-

Yet it is true, that divers of our English, in the Time of their Exile, living and conversing in some of the Resormed Churches abroad. surgy now effa- had imbibed a better Opinion of the Model of their Church Worship, than this at home, now establshed, and were very desirous to bring it in, and use it instead of our Liturgy. And certain Eminent Members of those Foreign Churches, had applied to the Queen for an Indulgence to these her Subjects in this Matter. But She resolving firmly to adhere to Her Laws, would not permit of this variety of Publick Worship; and wrote thus courteously, but stedsastly in anfwer to them: 'That it was not with Her Safety, Honour and Cresir Hen. Syd. 'dit, to permit diversity of Opinions in a Kingdom where none but She and Her Counfil governed; not owning either Imperial or Papal Powers, as several of the Princes and States there did, and were

ney's Memer. în Fox and Firebr. Part 3.

them.

CHAP. V.

glad to compound with them. And thereby She satisfied several of

A Disputation at Westminster in Parliament Time, between some Papists and Protestants, before a great Assembly of the Nobility. The Questions. The Papists decline the Dispute. ment of the Protestants. Jewel's Wish for a Disputation. Popish Disputants punished.

A Publick Di-Sputation.

Uring this Session of Parliament, there be two or three other Things that must be remembred, relating to Religion. The First is concerning a Conference between some Popish Bishops and other Learned Men of that Communion, and certain Protestant Divines, held in the Month of March, by Order of the Queen's Privy Council, to be performed in their Presence: Eight on one side, and Eight on the other.

Eight and Eight on a fide.

For whereas it is faid by the Right Reverend the Author of the History of the Reformation, that there were Nine and Nine on a side, according as Hollingshed indeed sets it down, it is an Error, as appears by a Letter of Dr. Richard Cox, one of the Disputants on the Protestants side, written to Weidner, a learned Man at Wormes, therein giving a Relation of this Conference; mentioning but Eight: As likewife by the Account thereof kept in the Paper Office, and transcribed thence into the Collections of the said History of the Refor-Pol. II. 2-345. mation, that speaks of Four Bishops, and Four Doctors only appointed to dispute. And these were White, Watson, Baine and Scot, Bishops of Winchester, Lincoln, Coventry and Litchsteld, and Chester; and the Doctors Cole, Dean of St. Pauls, Langdale, Harpsfield and Chedsey, Archdeacons of Lewis, Canterbury and Middlesex: And on the Prote-

Names of the Disputants.

stants

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stants side were these Eight only; John Scory, late Bp. of Chichester, David Whitehead, John Jewel, John Ælmer, Richard Cox, Edmund Grindal, Robert Horne, and Edmund Guest, as they are set down by Dr. Matthew Parker's own Hand, at the end of his MS. Paper, containing the Protestants Discourse upon the first Proposition. So the Bp. of Carlile on the Papists side, and Sandys on that of the Protestants are misadded to the aforesaid Disputants: Though probably they were present at the Conserence. And we find that the Bp. of Carlile was present the second Day; and so was Turbervile, Bp. of Exeter too, and Abbot Fecknam.

But because the Bp. of Sarum in his History, and Mr. Fox before him, have fet down at large the Transactions of this Conference, therefore I shall pass it over with more Brevity, only relating somewhat perhaps by them omitted, and rectifying somewhat mistaken. Hethe ABp. of Tork did make the motion, that this Dispute should A Motion to be managed especially by Writing. Which way was most acceptable monage is by also to the Protestants; and was once propounded by Hoper, and some other Divines in Prison under Q. Mary, after they saw how untairly the Disputation was carried (all by Noise and Confusion) with Cramner and Ridley at Oxford. Bramhall, ABp. of Armagh approved and required such a way of disputing with some Papists that he had to do with. 'Conferences, faith he, in Words do often engender Heat, or produce Extravagancies and Mistakes. Writing is Brambas, 'a way more calm, more certain, and such as a Man cannot depart Works, p. 987. ' from: In his Letter to Mrs. Cheubien in the Nunrey.' And according to this Motion the Queen ordered it should be managed in Writing on both Parties, for avoiding of much Altercation in Words; and she The Rules of ordered likewise that the Papist Bishops should first declare their Minds the Disputation with their Reasons in Writing: And then the others, if they had any ". thing to fay to the contrary, should the same day declare their Opi-And so each of them should deliver their Writings to the other, to be considered, what were to be disproved therein; and the same to declare in Writing at some other convenient day.

All this was fully agreed upon. And hereupon divers of the No- The Beginning bility, and Estates of the Realm, understanding that such a Meeting and Manner of should be, made earnest Means to her Majesty, that the Bishops and Divines might put their Assertions into English, and read them in that Tongue, for their better satisfaction and understanding, and for enabling their own Judgments to treat and conclude of such Laws as might depend thereupon. And so both Parts met at Westminster Abby: The Lords and others of the Privy Council were present, and a great part of the Nobility, and of the Commons. But while all were in expectation to hear these Learned Men and their Arguments, the Bp. of Winchester, Dr. White, said, they were mistaken, That their Assertions and Reasons should be written, and so only recited out of a Book; adding, That their Book was not then ready written; but that they were ready to argue and dispute. And therefore that they would only at that time repeat in Speech what they had to fay to the First Proposition. This with some Words was past off: And then the begun. Bp. of Winchester, and his Collegues appointed Dr. Cole, Dean of

St.

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St. Paul's, to be the utterer of their Minds. Who partly by Speech, and partly by reading Authorities written, and at certain times being informed by the Collegues what to fay, made a Declaration of their

Meanings, and their Reasons to their first Proposition.

The Protestants follow.

Which being ended, they were asked by the Privy Council, if any of them had any more to say. They said, No. Then the other Part was licensed to shew their Minds, which they did according to the first Order; exhibiting all that they meant to propound, in a Book written. Which after a Prayer and Invocation made to Almighty God, and a Protestation to stand to the Doctrine of the Catholick Church built upon Scripture, was distinctly read by Dr. Horn (who was the Penner of the same) upon the first Proposition. And so the Assembly was quietly dismissed. This was on Friday, the last day of The Question then disputed was, That it was against the March. Word of God, and the Custom of the Primitive Church, to use a Tongue unknown to the People in Common Prayer, and Administration of Sacraments.

The First Question.

The Second Meeting.

The Two Popift Bishops cavil.

When Monday, the second Day of Conference came, and all the Grave Assembly were set, White, Bp. of Winchester, and the rest of that side, resused to proceed on the second Question, but would by all means infift still upon the first, argued the last day; and pretending they had more to fay of it, were resolved to read upon that Argument only: Urging much, That they and their Cause should suffer prejudice, if they should not treat of the first. And Watson, Bp. of Lincoln, striving to have his turn of speaking, hotly said, That they were not used indifferently, that they might not be allowed to declare in Writing what they had to fay of the First Question: And added, That what Dr. Cole spake in the last Assembly, was Extempore, and of himfelf, and with no forestudied Talk, and that it was not prepared to strengthen their Cause. These Sayings made the Nobility and others the Auditors frown, knowing that Cole spake out of a Paper which he held in his Hand, and read in the same: and that according to the Instruction of the Bishops, who pointed unto several places in his Paper with their Fingers, for his Direction. Watson also complained that their Adversaries had longer Warning than they. And that they themfelves had notice of it but two days before, and were fain to fet up the whole last Night. But Bacon the Lord Keeper told them, That at the last Conference, when Cole had done, he asked them, the Bishops, whether what he had spoken was that they would have him fay, and they granted it: And whether he should say any more in the Matter, and they answered, No. But for their satisfaction the L. Keeper added, That they should at present, according to the Order agreed upon, discourse upon the Second Question; and at another Meeting, when the day came for them both to confirm their First Question, they should have liberty to read what they had further to say upon To which all the Council there present willingly condethe First. But this also the Bishops would not be contented with. At last Hethe ABp. of Tork told them they were to blame, for that there was a plain Decreed Order for them to treat at this Time of the Se-

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cond Question, and bad them leave their Contention. Then the Bi- ANNO shops started another Matter of Quarrel, and said, It was contrary to the Order in Disputations, that they should begin; for that their fide had the Negative, faid the Bp. of Chester. And therefore they that were on the Affirmative should begin. That they were the Defending Party. And that it was the School Manner, and likewise the Manner in Westminster Hall, that the Plaintiff should speak first, and then the accused Party answer. To which the Keeper told them, They began willingly on the First Question; and the Protestants told them, that they had the Negative then. Horne wondered, that they should so much stand upon it, who should begin. Then the Bishops charged the Protestants to have been the Propounders of the Questi-But the Keeper told them, that the Questions were of neither of their propounding, but offered from the Council indifferently to Then Bayne, Bp. of Litchfield and Coventry, minding to run from the Matter, began to question with the Protestants, What Church they were of? saying, That they must needs try that first: For there were many Churches in Germany; and he demanded of Horn, Which of those Churches he was of? Who prudently answered, That he was of Christ's Catholick Church. The Keeper told them, They ought not to run into voluntary Talk of their own inventing. The Bp. of Litchfield said, That they, on their part, had no doubt, but assuredly stood in the Truth. But those other Men pretended to be doubtful. Therefore they should first bring what they had to impugn them, the Bishops, withal. And the Bp. of Chester told the Lords plainly, If themselves began first, and the others spake after, then they speaking last should have the Advantage to come off with applause of the People, and the Verity on their side not be so well marked. And therein indeed he spake out the true Cause of all this Jangling. And hereupon Winchester in short said, he was resolved except they began, he would fay nothing. When the Lord Keeper could not persuade them, he spoke of departing. And Winchester, as though this were the Issue he desired, presently cryed, Contented, and offered to go. But the Keeper first asked them Man by Man, to know their Resolution, and they all, save one, Fecknam, Abbot of Westminster, utterly denied to read, without the other Party began; and some so very disorderly and irreverently, as had not been seen in so Honourable an Assembly of the Two Estates of the Realm, Nobility and Commons then assembled, besides the presence of the Queen's Council.

And so, without any more Dispute, all was dismissed. Bu the Lord They break up. Keeper at parting said these Words to them, For that ye would not that we should hear you, perhaps you may shortly hear of us. And so they did; for, for this Contempt the Bps. of Winchester and Lincoln were committed to the Tower of London; and the rest, saving the Abbot of Westminster, were bound to make their personal Appearance before the Council, and not to depart the Cities of London and Westminster A Brief Account of this which I have fet down, is till their Order. given in a small Book, printed long since by Jug and Cawood, by the Queen's Authority. The Original Copy whereof is in the Paper Office;

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A N N O and published from thence by the Bp. of Sarum in his History. also extant in Holling shed's History of Q. Elizabeth, and at the end of 1559.

Vol. II. Collett. p. 345. The Papers of Cole and Horn extant. p. 333, 338. Num. XV.

Fox's Acts. Dr. Cole's Paper upon the First Question, together with that of

First Edit. p. 1721.

An Error cor-

retted.

Dr. Horn, remains among ABp. Parker's MSS. in the Volume entituled Synodalia. Whence they are both published in the History of the vol. II. collect. Reformation. But I observe Horn's Excellent Presace omitted there, as indeed it is in the MS. the Author made use of; which I have therefore supplied in the Appendix. And a great part of Horn's Discourse, about the middle thereof, is also left out; consisting of Authorities out of S. Ambrose, Hierom, Chrysostom, Dionysius, Cyprian, and a Constitution of Justinian: Which may be supplied out of Fox's Acts. towards the Conclusion, where the same Learned Discourse is preferved. And let it be marked, that that Discourse which the Right Reverend Author of the History of the Reformation sets down, as that which Cole first read, must be mistaken. For it plainly appears not to be read before Horn's Discourse, but after it, being a Reply to him. For thus Cole begins; 'Most Honourable, Whereas these Men ' here present have declared openly, It is repugnant and contrary to the Word of God, to have the Common Prayer, and Ministration of Sacraments in the Latin Tongue, ye shall understand, that to prove this their Assertion, they have brought in as yet only one 'Place of Scripture, taken out of St. Paul his First Epistle to the Co-'rinthians, Chap. 14. with certain other Places of Holy Doctors, 'whereunto Answer is not now to be made; but when the Book which they read, shall be delivered unto us according to the Appointment 'made in that behalf, God willing, we shall make Answer, &c.' as it follows in Cole's Paper. By this Preface it is undeniably evident, that this cannot be the Paper that Cole first began with. And I conclude it was that which the Bishops had prepared, and made all that ado to have read at the second Meeting, but would not then be permitted.

The Second Question.

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The Second Question which was to be disputed, but was not, by reason of the Resulal of the Popish side, as is abovesaid, was, That every particular Church hath Authority to Institute, Change and Abrogate Ceremonies and Rites of the Church, so that it be to Edification. A Learned Discourse in Writing was prepared by the Protestant side for the proof of this; which follows in the faid MS. where the other Discourses are. And because little Account is given of this in the Bishop of Sarum's, History only what we find thereof, a Page or two after, I will here shew briefly the Arguments. The Method was to prove this Assertion by God's Word, by Ancient Writings, and by Examples. The Proof from the Word of God, consisted in these six Particulars following:

I. All Ecclesiastical Rites and Ceremonies are things that appertain The Protestants to Order and Decency. But St. Paul committed to the Church of Corinth the Disposition of all such things: And committing that Authority to that particular Church, he consequently committed it to all other particular Churches.

Argument for

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II. That the Principal Foundation, whereupon may be gathered, A That any Council or Assembly hath Authority to change or institute Rites and Ceremonies, stood upon those Words of Christ, Wheresoever. It two or three are gathered together in my Name. But in a particular Church not only two or three, but also great numbers may be met together in the Name of Christ.

III. The Authority of the Church, both Universal and Particular, to institute, abrogate and change Rites and Ceremonies, dependeth only upon Obedience to Christ and his Word, in directing of all things

to the Edification of Faith and Charity.

IV. Ceremonies, that were profitable at first, may grow by continuance to abuse, and be hurtful. And as for General Councils, they come together but seldom; nor can do other by reason of Wars and Troubles in the World. So that if Particular Churches may not remove Rites tending to Idolatry, great numbers of Souls may perish before General Councils can come together.

V. Look what Authority the Seven several Pastors and Churches in Asia had, to reform the things that were amis among every of them, the same Authority now have the Several Pastors and Churches

in all Kingdoms and Provinces.

VI. If a Particular Church were bound to retain and exercise, and might not abrogate evil Rites and Customs instituted by Men, then were the same Church also bound to obey Men more than God; who hath commanded, that all Things should be done in the Church to Edify.

But because their Adversaries stayed themselves most upon Old Councils, and the Writings of Doctors and Fathers, therefore to match them with their own Weapon, the rest of the Discourse con-

fisted partly in the proof of their Allegations from thence, (which is very large) and partly in Examples in Ancient Times. Lastly, they proceeded to answerObjections, which they promised to consider more at large, when their Adversaries Book should be exhibited. though long, is an Excellent Learned Discourse, but by whom composed I know not, perhaps by Jewel, or Guest, though I make no doubt the whole Club was concerned in it, and contributed their affistance. The whole is recommended to the Reader's perusal in the Therein they faid, 'That the Old Councils thought it a Num. XVI. Appendix. thing commodious for the Church to have Variety in Ceremonies. 'That such Uniformity of Rites and Ceremonies as was then seen in the Popish Churches was not in the Church when it was most pure. but was brought in after, when the Bp. of Rome had unjustly aspired to the Primacy, and was continued in those Churches rather for 'a Publick Recognition of his Monarchy, than for any Edification. 'That it was more for the profit of the Church to have some Variety of Ceremonies in divers places, than to have all one; that the Liberty of the Church might remain, that in indifferent things, every Church might abound in their own Sense; and that Ceremo-'nics might not be too much esteemed, and be made equal with God's 'Word. That late Experience in this our Country shewed that the Abrogation.

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Abrogation of many Ceremonies established by general Authority, was lawful and profitable. For that in K. Henry's Time many Superstitious Observations, and Idolatrous Rites were abolished; and that by the consent of many of them, which now were, or lately had been, Adversaries; as Pilgrimages, Pardons, Superstitious Opinions of Purgatory, Holy Water, Masses for Cattel, Scala Cali. &c. And that even in that late time of Q. Mary it appeared that they were ashamed to restore the same again. Then they proceeded to instance in several Superstitious Fables out of the Festival Book, which 'in time past were propounded to the People for wholesome Doctrines. but indeed were occasions of Dissolute Life and Sin. One whereof 'was, of a Woman which never did good Deed, but only that she 'had continually kept a Candle burning before our Lady; and of a 'Candle that by our Lady's appointment was kept burning before her when she was in Hell; which Light the Devils could not abide. And by reason thereof she was rescued from Hell, and restored to Life again; and then became a Good Woman. They demanded whether, when in the late Days there was so much Preaching against Reading the Scriptures in the Vulgar Tongue, there was any in-'veighing against this Festival, or such like Superstitious Books; and when straight Inquisition had been made for English Bibles and Te-'s staments, to have them burned, they left others to judge whether 'the like Diligence had been used for abolishing those Books.

They ended this their learned Argument with some Brief Consideration of their Adversaries Reasons concerning 'the Authority' of General Councils, the Continuance of Time, and their Possession in the Church. As to the two last, they bad their Adversaries prove their Things true, and then alledge Time. For against the eternal Truth of God's Word, no Continuance of Time can make Prescription. And that they should never be able to prove the Bp. of Rome Head of the Universal Church, by the Scriptures (by which Title he claimed his Authority) nor that under his Obedience all Christians ought to live under Pain of Damnation: This they should never be able to do, as had been often proved in the Realm and elsewhere. And that therefore the Authority of their Church was no-

The Papiff Di- 'thing, and their Possession unjust.

The Papist Di-Sputants warily decline the Dispute.

Great pity it was this Disputation ended so abruptly, and proceeded not as was designed, that this Discourse before mentioned might have been read to that Grave, Honourable and Numerous Audience, and that this Argument might have been further pursued, by considering and answering the Adversaries Papers, as the Protestant side were prepared to do. But the Popish Disputants thought it their wisest Course to forbear, lest they might have been too closely pinched in their Cause, if they had gone on; and therefore warily declined entring further into this Contest, lest the weakness of their Arguments might more openly appear to all.

Jewel's Wish for a fair Di-

It was Jewel's Desire that this Disputation had gone on; and his Wish that some such Publick Conference might have been appointed, for the sull satisfying Mens Minds in these Controversies, and for making the Truth more evidently appear to all. Thus in one of his Sermons.

Sermons, reflecting upon this last Disputation, he hath these Words: A N N O That however it might not become him to fet Order in these things, vet, if it were lawful, he would wish that once again, as Time would serve, there might be had a quiet and a sober Disputation; and that each Part might be required to shew their Grounds, without Self will, and without Affection, not to maintain or breed Contention; (for he trusted it should be the way to take away all Contention) but only that the Truth might be known, many Consci-Jewel's Working ences quieted, and the right Stone tryed by comparison of the Coun-P. 207. terfeit. For at the last Disputation that should have been, every one knew which Part gave over, and would not meddle. And whereas some would say, the Judge would not be indifferent; Alas! said 'he, what Man that doubted his own Matter would ever think the Judges indifferent? But he added [None should be appointed Judges, but] let the whole World, let our Adversaries themselves be Judges here, (Affection put apart). What can we offer more? Let them call for their Doctors and Councils. If they come, faid he, but with one sufficient Doctor or Council, they may have the Field, That he spake not this to boast himself of any Learning, but that the Goodness of the Cause made him the bolder. Neither would he have said so much as he had in this behalf, saving that the Mat-'ter it self, and very Necessity forced him so to do: Since it were great pity that God's Truth should be defaced with PrivyWhisperings, that whole Houses should be overthrown, Mens Consciences wounded, the People deceived.

The Resentments of the Court for this sullen and Restractory Behaviour of the Popish Disputants, appeared soon after, by these Or-Proceedings ders of the Council against them. April the 3d, The Lords sent a seasing shele Letter to the Lieutenant of the Tower, with the Bodies of the Bps. of Popific Disputation. Winton and Lincoln (who had given most Offence) and willed him to Minutes of keep them in fure and several Wards: Suffering them nevertheless to Council. have each of them one of their own Men to attend upon them, and their own Stuff for their Bedding, and other necessary Furniture; and to appoint them to some Convenient Lodging meet for Persons of their fort: Using them also otherwise well, especially the Bp. of Lincoln, for that he was sick. For which Respects also, and because this was his Sick Night, the faid Lieutenant was willed the rather to have regard unto him, and to spare him some of his own Lodging and Stuff for this Night: And also to suffer his Chyrurgeon, and such other as should be needful for his Health, to have access to him from time to time. And the same Day the Lords of the Council did appoint Sir Ambrose Cave, and Sir Richard Sackvile [two of the Council] to repair to the Houses of the foresaid Bishops here in London, and both to peruse their Studies and Writings, and also to take Order with their Officers for the Surety and stay of their Goods.

And the next Day, being April 4. this Order past upon the rest of these Offenders, that Rafe, Bp. of Coventry and Litchfield, Cutbert, Bp. of Chester, and Owin, Bp. of Carlisle, Henry Cole, LL.D. John Harpsfield, S. T. P. and William Chedsey, S. T. P. should all (and accordingly did) enter into Bonds severally to make their Personal Appearances

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pearances before the Lords of the Council as often as they sat, and not to depart the Cities of London and Westminster, and the Suburbs, until they should have Licence so to do: And surther to stand unto, and pay such Fines as should be by the Lords of the Council assessed upon them, for their Contempt committed against the Queen's Majesty's Order, as the Obligation ran. The first of these Bishops was bound in 2000 Marks Sterl. The Second in 1000 l. The Third in 500 Mark. Dr. Cole in 1000 Mark. Dr. Harpsfield in 500 Mark; and Dr. Chedsey in 300 l.

And so accordingly they all, both Bishops and Doctors, did from day to day come personally and wait upon the Council from the 5th of April till the 12th of May next, desiring daily their Appearances to be recorded. The day before, viz. May the 11th, the Council came to assess the Fines which each of them were bound to stand to for their Contempt, and were as follows: The Bp. of Litchfield and Coventry 333 l. 6 s. 8 d. The Bp. of Carlile 250 l. The Bp. of Chester 200 Mark. Dr. Cole 500 Mark. Dr. Harpsfield 40 l. and Dr. Chedsey 40 Mark. The next day, May the 12th, when they came to make their Personal Appearances, Dr. Harpsfield paid his 40 l. into the hands of William Smith, Clerk of the Council; and Dr. Chedsey his 40 Mark. And so they were discharged; Recognizances of their good Abearing being sirst taken of them. How and when the greater Fines were paid by the rest, I know not, only I find these savourable Orders of Council for the two Bishops in the Tower.

Favourable Orders for the Two Bi-Jhops.

April 27. Letters were fent from the Lords to the Lieutenant of the Tower, to suffer the Bp. of Lincoln presently remaining in his Ward, to come at such times, as he by his Discretion should think meet, to his Table, for the better relief of his Quartan Ague: and also to have the Liberty of the House, as Prisoners heretofore, having the Liberty of the Tower, have used. The ordering whereof was referred to his Discretion. And May the 10th, the Lords sent to the Lieutenant their Letters, to suffer the Bp. of Winchester's Cook from time to time to attend upon him, for the dressing of his Meat: So as he spake only with him in his Presence, or such as he should appoint. And in like fort to suffer the Lady White, his Sister, to repair unto him at such times as he should think meet. Thus gently did these Bishops and Divines feel the Displeasure of the Lords of the Council.

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The Queen's Marriage motioned. Exchange of Bishops Lands. Bp. Cox's Letter to the Queen. The Bishops elect their Secret application to the Queen about it. Considerations about Bishops Temporalities. Commissions for the Exchanges.

The Emperor's Sonspropounded for a Match with the Queen.

HE Parliament had a great Desire to see the Queen well married; that there might be an an Heir to the Crown. Nor did

did She want Suitors in the very Entrance upon her Kingdom. Phi- ANN lip King of Spain, late Husband to her Sister Queen Mary, was one of the first. And almost as soon as he, did the Emperor make a motion for either of his Sons, as I find by some Papers among the Burghleian M.SS. George Van Helfenstein Baron of Gundelsingen was in England with the Queen, soon after her first coming to the Crown, in quality of Agent or Ambassador from the Emperor. Then there happened communication between him and Sir Thomas Chaloner about the Queen's Marriage, which Chaloner and all good men then had their Thoughts much bent upon. They talked together of the Emperor's Son, the Archduke of Austria. And now Van Helfenstein being departed, and at Bruffels, wrote Mar. 21, 1558. to Chaloner, and fent him the Picture of that Duke, which he might shew as he should think most convenient. This Representation of him shewed him to be a most comely Person, but his Mind and inward Abilities exceeded his Person, as the Noble German told Chaloner in his Letter; 'That if Quodsi animi the most excellent Virtues and gallant Endowments of his Soul rissima Virtue were known as well to him, as they were to himself and others, he tes Heroicze;

bottom of the Dottes tibizg; would soon acknowledge they did by many Degrees surpass the acmihi&aliis, Beauty of his Body. But that Picture receiving some Damage by the Wagons in which it was brought, he promised to send Chaloner another of the Duke's whole Body, and of his Brother also; Wishing that he might have a Sight of them both alive, without the Help of long anteceller diceres Paint and Colour. He told him all the Report at Brussels was, That MSS. Burghl. the King of Spain was to marry the Queen; although, as he subjoyned, Men of great Authority, when he was in England, seemed not a little to misdoubt it. But he prayed Chaloner out of their great Friendship, to give some Account of that whole Matter. that indeed was the very reason, why the Emperor, who intended to osser to the Queen either of his Sons, did forbear at present to do it; because he would not any ways disoblige one so nearly related. But if the King's Suit succeeded not, he then requested his Friend, the faid Sir Tho. Chaloner, to give him with all Silencean Account of it: And then would the Emperor put in strongly for one of his Sons. And so he did afterwards. But the Queen, tho' she would sometimes retain Suitors, yet was not minded to wed her felf, but to her Kingdom only. How this Affair proceeded, and what hand the Papilts had in it, hoping to effect some benefit to themselves hereby, we shall see hereaster.

In this Parliament was a Bill (mentioned before) for Exchange of Bips Lands, and it passed into an Act, remaining among the private changing Bpr and unprinted Acts of Parliament. By vertue whereof Authority Lands. was given to the Queen, on the Avoidance of any Archbishopric or Bishopric, to take into her hands certain of the Temporal Possessions thereof, recompending the same with Parsonages impropriate and Tenths. And foon after this time, there being an A voidance of all, or almost all, the Bishoprics, the Queen and her Courtiers had a fair opportunity to pick and chuse what Houses, Lands and Revenues they pleased, belonging to the Episcopal Sees throughout England, that were the fairest and the best, and that had no Incumbrances upon

them.

A N N 0 them. Which no question was now done; and in Lieu thereof, were made over to those Sees certain Parsonages formerly belonging to the To many of which Parsonages appertained decayed Monasteries. Chancels, and ruinous Houses, and sometimes Pensions to be payed out for the maintaining of Vicars and Curates. And for the Tenths which were also to go in Exchange for the Bishops good Lands, these were and would be but ill payed, being to be collected from the Clergy, many whereof were indigent, and some obstinate, and so could not, or would not pay them without great trouble. which was worse than this, the Tenths being so peculiarly settled upon the Crown, the Bishops could not have a right to receive them, unless some Law were made in that Case, and provided. These and many other Inconveniences arising from this Act, and well perceived by the Clergy, and especially Parker, and other Bishops Elect, made them fad.

The Bishops Elett Address to the Queen hereupon.

But to help the Matter as well as they could, they put up an Address to the Q, suing to Her, 'To stay and remit this Exchange, and not to use this Liberty which the Parliament had given Her. And that if they could not obtain that, (to make the best Terms they could for themselves) that the Exchanges might be even and equal, and that consideration might be had of the Expences of Parsonages. and the ill Payment of Tenths, and of the Advantages and Benefits of their Lordships and Mannors. In this Address they signified, how "much this, if it came to pass, would endanger the Decay of Hospitality and of Learning, and discourage Men from serving the Church in the Ministery. And to incline the Queen to grant this their Suit, and lest they should not appear to consider the Queen's great Charges daily sustained (which it seems was one of the Pretences for this Bill) Parker and the other four Elects, who made the Address, in the Name of the Province of Canterbury, did offer to give unto her Yearly a Thousand Marks during their Lives and Continuance in their Bishoprics, for and in consideration of the Exoneration of the said Exchange.

They took this Opportunity also to pray the Queen in their own behalf, that they might be discharged of all Arrearages of Subsidies and Tenths past in the days of their Predecessors, and in times of Vacation; and to be discharged of their own Subsidies the first Year of their Fruits-paying; and that in consideration of their necessary Expences, as in Furniture of their Houses, and the Payment of great Fees, to suffer them to enjoy the half Years Rent last past, and that their first Fruits might be abated somewhat, and distributed unto more Years, and that She would take their own Bonds for Pay-In the behalf also of the New Bishoprics erected by King Henry, they befought her for their Continuance: and that the Bishops thereof might Nominate and appoint the Prebendaries, as other Bishops did, for the maintaining of Learned Men, and Preachers; and that Cliff might be joyned to the See of Rochester; and that, from the See of Chester, the Benefice lately annexed might not be dismembred, in consideration of the Smalness of the Revenues of those Bishoprics.

quested for the (mall Bprics.

And

And here let me add, That Cox Bishop of Ely, an ancient and ve- ANNO ry learned Man, and in great Esteem both with the Queen's Father and Brother, and likewise with Her, privately on this Occasion addrest himself to Her, against taking away the Bishops Temporalities by "Bp. Cox's pri-Exchanges; in some Papers of Arguments sent her, shewing the the Q. against Inconvenience and Evil, not to fay, Unlawfulness of them.

'Forasmuch (writeth he in one Paper to Her) as I am fully per- MSS. Guil. 's studed, That God's Holy Spirit hath adorned your Majesty with Petit. Armig.

three excellent Graces, First, That you are well instructed in God's 'fincere and trueReligion; Secondly, Because I have heard you say, That vou are not in fear of Death, whensoever it shall please our Hea-

'venly Father to call you; Thirdly, Necessarily to follow upon this former, that you work uprightly in Conscience, and in the Fear of God; I am the more bold to become an humble Petitioner to your 'Highness, and that alone, without the Knowledge or Consent of others: To the Intent, That if your Highness incline to my Peti-

tion, the Grant may come only of your own Bountifulness; or if 'your Grace grant not my Petition, it may pass in Silence, as tho'

'never Motion had been made thereof.

'Mine humble Request unto your Majesty is, That it might stand with your Highness Pleasure, to command your Officers not to pro-'ceed any further in the Exchange, appertaining to your Graces Bi-'s shoprics. Which will be as noble and as famous an Act, as the like 'hath seldom been seen. The Causes which move me to sue unto your Majesty are these.' This Paper goes no surther: But in another Paper of the same Bp, in the Name of the rest there be divers Considerations urged to Her, all writ with his own Hand. But whether it was actually delivered Her, or only prepared for Her, I cannot tell. It begins withapt Arguments, taken from Scripture, Viz.

I. Gen. XLVII. Joseph brought all the Lands of the Kingdom of His Arguments Egypt unto the Possession of King Pharoah in the Extremity of Fa- used with Her.

mine; but the Lands of the Priests remained untouched.

II. 1. Esdr. VII. King Artaxerxes, sending great Riches to the building of God's Temple in Jerusalem, commanded all the Jews to be Contributers to the same; the Priests and Levites being excepted from all Impositions and Contributions. These Examples are written by the Holy Ghost not in vain, but to admonish Princes liberally to use God's Ministers, and not withdraw things from them.

III. Agg. I. God threatned fore Plagues to his People, because they were negligent in building up of the Earthly Temple. If now then the Builders of Christ's Heavenly Church be diminished of their

Wages, God cannot be well pleased.

IV. Mal. I. God was mightily angred with his People, because they offered unto God the Blind, Lame and worried Sacrifice; which therefore was counted polluted and foul. And God was very angry with his Priests, because they would receive such things to be sa-Wherefore, if the best be taken from his Ministry, and worse put in the Place, God will be displeased, both with the Takers away, and with his Ministers, which agree to the same.

V. Gal.

A N N O 1559.

V. Gal. III. St. Paul alloweth not, That the Will of the Testator should be altered, by putting to, or taking away; especially, when the Bequests are needfully and godly bestowed. Godly Men have bestowed Livings and Lands upon the Ministry of Christ's Gospel, an godly and needful Functions in Christ's Church: With what Conscience can their godly Wills be broken?

VI. God saith, Mal. III. That the whole People were cursed with Penury; because they defrauded the Payment of Tithes and First-Fruits. And we fear God will not bear it well, That the Stipend

of his holy Ministry should be diminished or impaired.

* Added in another Copy. VII. Esa. XLIX. Thus God saith to his Church, Erunt Reges nutrii tui, & Reginæ nutrices Kings and Queens shall be Patrons and Nurses, [not Spoilers and Step-Dames *] of his Church and People. Therefore great Kings and Princes have not only submitted themselves to Christ's Yoke, but with Gists and Possessions have maintained and conserved the Ministry of Christ's Church. Kings and Queens of this Realm having but a dim Knowledge of Christ's Faith, in comparison of your Grace, have shewed themselves in all Ages honourarably beneficial toward the Ministry of Christ's Gospel. God forbid that your Grace's Assection should in this behalf swerve from the Godly Examples of your noble Progenitors, to the rejoicing of the Adversaries to God's Truth and your Highness, and to the dismaying of God's faithful Ministers, beside the Slanderous Talk of the World; which cannot possibly be stayed.

VIII. Your Grace's Father and Brother of honourable Memory, took away the foully abused Lands and Possessions of Monks, Friars, Nuns, &c. But they touched not the Possessions of the Ministry of Gods Holy Word and Sacraments. Insomuch that when the Colleges of the Universities were given by Act of Parliament to your Majesties Father, to change their Lands and Possessions, he would by no means meddle with them. We most humbly besech your Majesty, of your bountiful Goodness and Christian Assection toward the Ministry of Christ our Saviour, now to do the like, the Cause being not unlike. And forasmuch as your godly Zeal doth so fervently tender God's heavenly and true Religion, we trust that your Highness will tender and encourage by allmeans the Ministers of the same.

IX. Concerning Exchange of Lands for Impropriations; it will be unto us a grievous Burthen to take Benefices impropered. Because we are persuaded in Conscience, That the Parishes ought to enjoy them, in such sort, and for such godly end, as they were ap-

pointed for, at the beginning.

X. We do not disallow the Zeal of the Honourable Parliament, which hath travailed to relieve your Graces Necessity in this miserable time, (yet God knoweth what Relief it will be to your Majesty in the End,) but under your Majesties Resormation, we put you in remembrance, according to our bounden Duty and Discharge of our Conscience, to weigh this Matter by your self, as God's Holy Spirit shall direct your godly heart in his Fear and Love towards his Heavenly Word and Sacraments, and the Ministry of the same.

Final-

Finally, We bearing your Majesty like good Heart and Zeal as ANNO your Honourable Parliament hath expressed, do offer towards the Relief of your Majesties Necessity the Sums following, yearly to be paid out of the Lands of our Bishoprics; making therewith humble Requests, That your Majesty and your Successors will graciously hereafter restore them again, when God of his Goodness shall enrich and plentifully furnish the Crown of this Realm.

On the other side of the Paper stand the Names of certain Sees with Sums annexed, agreed to be paid to the Queen annually by the respective Bishops. With intent no doubt, as other Bishops should be Confecrated to the Vacant Sees, to have their Subscriptions also

added, for competent Sums of Mony to be yeilded by them.

This Paper was thus concluded: God we call to witness in the 'last and great Day, We say thus much, without any corrupt or sini-

'ster Affection, for the Maintenance of Learning in this your Realm,

for the Continuance and Increase of true Religion, and for the esta-

blishing of your Majesties Honour and godly Report throughout

whole Christendom.

There was another Paper drawn up by the same Bishop's Hand, in behalf of Bes and prepared for the Queen, consisting of more Arguments, to dissuade Temporalisies. her from these Exchanges, which bore this Title,

Considerations why Bishops Temporalities should not be taken away.

Bishops heretosore have brought up to be learned, a great Number of Scholars in the Universities, which they shall not be able hereafter belike to do. Bishops heretofore have builded Colleges in the MSS Guil Per-Universities, for the Increase of Learning; which hereaster they tyt. Armi g. shall not be hable to do. Men are Men, and have not always a Spiritual Eye: And when they fee the Reward of Learning decay, they will not set forth their Children to that kind of Learning. And thus shall Learning decay in this Realm; and shortly Christ Fesus be utterly forgotten, and darked as much, or more, as in the time of Papiltry.

To break the Will of the Testator, when the Will is made to a

godly Use, it may appear against Nature and Godliness.

King Henry VIII. of Noble Memory erected new Bishoprics, and new Colleges; and endowed them, and never took any Land from any of them. To alter his godly Will cannot be good.

Queen Mary restored again to the Bishoprics such Lands as were taken from them in King Edward's time. Because She thought such taking-away to be Sacrilege. Reason would, that the true Ministers of the Church should find as much favour at your Highnesses Hand, as the false Ministers found at the hand of your Grace's Predcesseor.

Fur-

ANNO

Further, The Fact will be ill spoken of through Europe. For the like Example hath not been seen: For in Germany, tho' the Bishops have been dispossessed of their Lands, but Princes, who set forth the Gospel have given to those Ministers, but not taken from other Bishops. This Fact will be slanderous to the Gospel. For all Men will fay, that the Gospel is set forth to this End, that the Bishops should lose their Lands.

When the Bishops Lands are gone, the Kings and Queens of this Realm shall never have such present Relief any where else, as they may have of the Bishops, if need should require. Your Highness for the present Necessity may take such Sums of them as they may

be most hable to give; and so likewise at other times.

Your Highness's Ancestors, and noble Progenitors, yea, your Father and Brother of most noble Memory, have maintained honourably the Ministers of God's Holy Word; We trust your Highness will do the same. The Fame of the contrary all true Christians would be forry to hear. Forasmuch as your Majesty doth so fervently tender God's holy Word and true Religion, we hope affuredly, that your Highness will by all means tender and encourage all godly Ministers of the same.

Dan. V.

It is evident what came to King Balthazzer, because he did bring forth the holy Plates and Vessels, and used them in banqueting; which Nabuchodonozer had taken out of God's Temple. He was flain the same day. Whereby it may appear, That God willeth not that Things appointed to a godly use, should be otherwise ordered.

Commissions for Exchanges of Bps Lands.

But notwithstanding all these Endeavours of the Bishops to the contrary, the Queen proceeded roundly in this Business. And soon after the Parliament was broken up, in order to these Exchanges, She appointed Commissioners to survey the several Vacant Bishoprics, (which were now about Fourteen, vacant either by Death or Deprivation) and to fend in their Certificates into the Exchequer, of the Values of all the Lands, Revenues, &c. pertaining to the respective vacant Bishoprics. And besides, She appointed by her Letters Sept. 13.1559. bearing Date in September, other Commissioners, Viz. The Lord Treasurer, Sir Richard Sackvile, Sir Walter Mildmay, and Mr. Keilway a Lawyer; to consider, which of these Lands She should take into her Hands, and what Impropriations and Tenths it should be convenient to grant instead thereof. The Reason of this Commission. might be, that both the Queen might receive congruous Benefit and Convenience to her Royal State hereby, and likewise that the Bishoprics might receive no Damage, but a just Proportion and equal Value in the Exchanges to be made.

Qucen's Letter to the L. Trea-

urer hereupon. Pap. Office.

The Queen's said Letter to the Lord Treasurer and the other Commissioners, was to this Purport: It mentioned an Act past in Her late Parliament, which among other things granted unto Her, That upon Vacation of every Abpric or Bpric within the Realm, it should be lawful for her to take into her Hands and Possession as much, and so many, of any of the Honours, Castles, Mannors, Lands and Tenements, Parcel of the Poffessions of such Archbishoprics and Bishop- ANNO rics, as the clear yearly Value of all her Parsonages impropriate and vearly Tenths, within every fuch Bishopric, should yearly amount unto; and for the Trial of the very Value of such Honours, Castles, &c. it should be lawful for her to appoint Commissioners to survey the same: And thereupon to certify the very clear yearly Value, over all Charges, to her Court of Exchequer by such time as should be to the same Commissioners appointed, with such other Matter, as in the said Act thereon made more fully was contained.

Forasmuch as Sithen She had, according to the said Act, addressed forth fundry her Commissions for the Survey of the Lands, Tenements, &c. of certain Archbishoprics and Bishoprics presently vacant, the Certificates of which Commission were in part already returned into the Court of Exchequer, and the rest looked for daily; She let them wit, that for the proceeding to the End in the said Matters, according to the meaning of the faid Act; knowing their approved Wifdoms, Diligences, and Dexterities in fuch Cases; She had authorized them, Four, Three or Two of them, to consider diligently, as well the Certificates of such Lands of such as were already returned, as fuch others as should hereafter be returned, and certified in the said Court: And likewise to consider, what Parcel of the said Lands, &c. should be meetest for her to take into her Hands and Possessions; and what Impropriations or yearly Tenths She should in recompence depart withal again; with such further Matter in and about the Premisfes, as their Wisdoms should think meet, for her Knowledge : willing them, after the deliberated and advised Consideration of the Premisses, to certify her of their Opinion in Writing: To the Intent She might resolve her determinate Pleasure touching the same, as should be thought good unto her.

CHAP. VII.

The Behaviour of the English Professors and Exiles; And of the Popish Clergy towards them. Consultation about admitting the Pope's Nuncio.

OW 'tis time to look a little back upon the Professors of the The Exiles and Gospel, who had been so harassed in the late Reign; and to other Professors observe their present Condition and Circumstances in this Juncture: now shew thems Both how they have behaved themselves, and how the Papists be-selves. haved themselves with respect to them. Some of them who lay close and concealed in the late evil times, and hidden in secret Retirements, now crept forth; among these was Dr. Matthew Parker, afterwards made Archbishop of Canterbury, and Sir Thomas Smith: Others were Exiles abroad, who now hasted home, to partake of the Blessings they expected under this Queen, and to affift in the Work of the Refor-

broad a little longer.

Reformation of Religion, which they had (it feems) fome fecret Intimations of. Of these were Cox, Sandys, Grindal, Jewel, Horne, &c: And many Persons of Quality and Learning as Sir Ant. Cook, Knollys, Wroth, Hales, &c. of the Laity. Others chose to stay somewhat longer in their Quarters where they were, in Germany, Switzerland, Geneva or other Places; to see first, how things would go in England in this critical time; and to follow and finish Works they had in hand.

Those at Gene-

John Fox.

Those at Geneva were busy in finishing a more correct English Tranflation of the Bible, and of the Pfalms in Verse and Prose: Having the Assistance of learned Men and other Helps, they tarried some time in that Place. John Fox was at Bafil; (where was a good Printing Press, the Master of which was Oporimus a learned and able Man; here the faid laborious Englishman was detained in printing, or preparing to print, in the same House, the History of the English Martyrs in Latin. And Grindal and Sampson were just now coming from Strasburgh to him, to bring him Informations from England, and to assist him in the Work. But were prevented therein, being urged (as Grindal in a Letter dated Decemb. 19. 1558. to Fox wrot) by Friends to take their Journey into England, upon this happy Change of Government.

The Exiles reconciled before

But something was done by the aforesaid English Congregation of Geneva, (Which seems to have been intended to prepare the Minds of their Return. all the Exiles to Peace, against their Return home) moving them for an amicable Understanding, before they came into England, in respect of the Contentions about some Church Matters, which had been among them at Geneva and Frankford and other Places: Yet resolving to follow the best Reformed Churches they had seen abroad. other Churches of the English Exiles resolved, not to contend about Ceremonies, when they should return into England, but submit to the Decrees of their Superiors. To relate this Matter more at large.

The Church at Geneva writes to the reft of the Churches of Exiles.

The English Church at Geneva, upon the Tidings of Queen Mary's Death, and the Lady Elizabeth's coming to the Crown, thinking now of their coming home, confulted among themselves, and concluded, that it was expedient and necessary, that an unseigned Reconciliation should be betwixt all the Churches of the Exiles, whatever Contests there had been among them before about the Book of Common-Prayer and Ceremonies: And that they should so joyn together in Matters of Religion and Ceremonies, that no Papist or other Enemy should take hold or make Advantage by any further Dissension, when they came into their own Country; which might arise in time to come, if it were not seasonably foreseen and prevented. Whereupon they wrot a Circular Letter to the English Congregations at Arrow, Bassel, Strasburgh, Wormes, Frankford, &c. and sent it by the hand of . William Kethe their Messenger, and one of their Members. The said Letter bore Date Decemb. 15. 1558, and is extant in the Book called, The Troubles of Frankford. Wherein, 'To cut off all Occasions from Papilts, and other Cavillers, they declared a Reconcilement; and defired that they might all teach and practife unanimously that Know.

Troubles of Frankford.

Knowledge of God's Word, which they had learned in this their ANNO Banishment and seen in the best Reformed Churches. This Letter was figned by Christopher Goodman, Miles Coverdale, John Knox, John Bodleigh, William Williams, Anthony Gilby, William Whittingham, Joh. Pullein, Francis Withers, William Fuller, and William Bevoies, in the Name of the whole Church.

The Effect of the Answers of the Church of Frankford and of Ar- The Answer of row to the former Letter, as the same Kethe brought them back, was the Church at The Letter from Frankford was dated January the 3d. which imported, 'That it would not lie in either of their Hands, to 'appoint, what Ceremonies should be, but in such Men's Wisdoms as 's should be appointed to the devising of the same; and which should be received by common Consent of Parliament. And therefore it would be to small Purpose to contend about them. Wherefore as they [Viz. of the Church at Frankford] trusting they should not Troubl. at be burthened with unprofitable Ceremonies, purposed to submit Franks. p. 162; themselves to such Orders as should be established by Authority. Edit. 1642. themselves to such Orders as should be established by Authority f (not being of themselves wicked) so they would wish them [of Geneva] to do the same. And that whereas all Reformed Churches differed among themselves in divers Ceremonies, and yet agreed in the Unity of Doctrine, they saw no Inconvenience, if they used fome Ceremonies divers from them; so that they agreed in the chief Points of their Religion. Notwithstanding, that if any should be intruded, that should be offensive, they [of Frankford] upon

iust Conference and Deliberation upon the same at their meeting with them in England (which they trusted by God's Grace would be shortly) would brotherly join with them, to be Suitors for the reforming and abolishing of the same. The Subscribers to this, in the Name of the rest of the Church, [many being already departed for England] were James Pilkington, Francis Wilford, Edmond Isaac, John Gray, Henry Knolles, Henry Carew, Richard Beesley, Christopher

Brickbate, John Mullins, Alexander Nowel, John Browne. The Answer from the Exiles at Arrow in Switzerland, dated Jan. 13. And of Arrow imported, 'That they of that Church defired, that as oft as they might find occasion hereafter to consult or confer by Word or Writing, that they both might so take and seek the same, as might be "most to their Unity in Minds, and Diligence to do good in the *Lord's Work. And for preaching and professing of sincere Doctrine, fo as they had seen and learned in the best Reformed Churches, they did gladly hear the Church at Geneva's Advice to be so agreeable to their own Purpose. They that subscribed hereunto, being of the Ministry, in the Name and Consent of the whole Church, were Thomas Lever their Minister, Robert Pownal, Richard Langborne, and Tho. Turpin. These things may not be amiss to have specifyed, concerning those of the Exiles that yet remained abroad.

As for the Popish Clergy, they looked with a very angry and dif- The Popish Clerg pleasant Eye upon them; and of all things dreaded these learned Men, gricalous of least they should take their Places, and occupy room in the Churches. And they seemed to make it one Point of their Policy, to keep the Protestant Ministers (as much as they could) from officiating there.

A N NO And for that purpose counselled the Priests and Curates then in posfession of Ecclesiastical Preferments and Benefices, to comply with the Constitution of Religion that should be set up, that they might retain their Parishes and Places, and in the mean time, as Opportunity served, exhort the People to hold and think well of their old Supersti-

An Instruction to the Parish Priests by Bishop White.

There is a Passage sounding to this Tenor in the Sermon preached at Westminster by White Bishop of Winton, at the Funeral of Q. Mary. If they who by God are placed to keep Watch and Ward upon the Walls, and give Warning when the Enemy cometh, see the Wolf. come toward the Flock, as at this present, I warn you, the Wolves be coming out of Geneva, and other Places of Germany, and have fent their Books before, full of pestilent Doctrines, Blasphemy and Herefy, to infect the People; if the Bishops, I say, and Ministers in this Case should not give Warning, neither withstand and resist, but for Fear or Flattery with the World, forfake their Places, and thereby give occasion to the Wolves to enter and devour the Flock; then 's should the more Mighty be more mightily scourged, and the Blood of the People be required at their hands.

The mistaken Policy of the Popist Clergy.

The Popish Bishops and Clergy however entertained a Conceit now, that the Number of Learned Divines and Ministers of the Gospel (after so many of them put to Death, and such great Discouragements to study or profess pure Doctrine) was so very small and inconsiderable, that if they themselves held together, and remained incompliant with the Steps that were taking, the Queen must be forced to keep them in the Church, lest otherwise it should be wholly unsupplied. But they were much deceived. This is declared fully Antiq Britan. in the British Antiquities, set forth by some that lived in those Times, and were well acquainted with the Affairs thereof. 'They resolved among themselves not to comply to take the Oath of Supremacy to the Queen, nor to renounce all Foreign Jurisdiction: Going upon this Policy, That the Queen could not displace them, there being onone else to supply the Rooms and Places in the Church, whether Dioceses or Parishes. In which crafty Counsel, while they seemed to be wife and please themselves, they were, as by a Judgment and Revenge from Heaven, deceived and infatuated. For a great many very learned and godly Men, in all that Tyranny of the Papists, which lasted almost Six Years, were either abroad in Banishment, or skulking so closely here, that these their Enemies searching never so diligently for them, could not find them. And they, as it were by Inspiration, in all that dreadful and cruel time of Q. Mary, followed close the Study of Divinity. And being reserved to the prosperous and happy Time of Q. Elizabeth, did as it were blow away the Popish Arguments which themselves thought so mighty knotty and unanswerable. Men who coming forth of Affliction and Exile were looked upon with Contempt by the Romanists; simple Men without Pontificial Ornaments to fet them out, but eminent for the Integrity of their Lives, the Gravity of their Behaviour, and the Greatness of 'their Spirits; and finally, for their diligent Search and accurate Knowledge of Scripture, Councils, Orthodox Fathers, and all Ec-

Ability of the Exiles.

clesiastical

clesiastical Antiquity. And the Papists could not equal them in A N NO Strength of Reason, and Written Authorities; but were fain to endeavour to overcome them by Calumnies.

Chap. 7.

The English Protestants Abroad soon expressed their Publick joyful They con-Congratulation to the Queen upon Her Advancement to the Crown. gratulate the And this they did fundry ways, according to their present Abilities: Queen. As, in a Prosopopæia of the Nation of Germany, addressing Her Speech to England in a very Elegant Latin Stile, done in the Name of the rest by John Fox; wherein they take Opportunity in the Person of another John Fox. to express their own Minds at large, and the gladsome Sense they had of this Happy Change. It was Entitled, Germaniæ ad Angliam restituta Evangelii Luce, Gratulatio; and was printed at Bafil by Operinus, Anno 1559. Beginning thus,

Facit divina erga te Clementia Magnitudo (germana in Christo Soror Anglia) atq; immensitas, ut meritò impia sim, &c. To this Tenor in Eng+ lish; 'It might justly be imputed to me as a Piece of Impiety, (O England! mine own Sister in Christ if, upon this great and unmeafurable Mercy of God towards you, I should not in your Name, render to God in the first place (as is fit) most hearty Thanks; from whom alone all must acknowledge all good things to come: And in the next place, it might in like manner be esteemed a piece of Ingratitude in me, should I not, on account of our old Friendship and Neighbourhood, congratulate you this so great Happiness in the Lord, befallen you: Who hath granted you Strength to struggle out of so many Difficulties; and now at last, as it were, out of the Grave to breathe again the more joyful Air of Liberty.

It goeth on in a very handsome Style, expressing, 'How She [Germany] not in her own Name only, but in the Name of other Nations, that loved Christ, and that had any sense of Godliness, did, as well as She, congratulate England her Felicity and her Queen. By whose most desired Influence there was no question, but that the British State, if heretofore it had lost something of its former Splendor and Glory, should recover it again with much Advantage, and restore its self to its Ancient, yea, and greater, both Civil and Reliegious Tranquility. Some furer and more certain Hopes whereof, did also those noble Beginnings give, as some Tokens and Arguments of vindicating the Church of *England* from a long Servitude into greater Amplitude and Liberty.—If therefore the Liberty of Human Nature were so sweet, which was only outward, how much more reason was there to congratulate her this Spiritual and Christian Freedom, which not only took off from her Shoulders the Yoke of outward Affliction, but freed the Soul and Conscience from base Idolatry, false Worship, manifest Impiety, and forced Dissimulation? And although the Divine Goodness had at no time been wanting to the Afflictions and Sufferings of the Church, yet never did it more on a sudden, or (certainly) more in season, stretch forth its help; whether we consider the greatness of the Evils it endured, or the dreadfulness of them which it expected. For why (as she

ANNO 1559.

Az Euchari-

fic of the E-

ziles to Jesus

Christ.

goes on) should I here mention the Gibbets, Fires, Poison, Famine, Sword, Banishment, or the numbers of those that died, or the sharpness of the Punishments? What Good Man in the whole Kingdom was there, whom either the Storm of the Persecution took not away, or the Fear of Danger did not shake, or Religion dissembled contrary to his Conscience, did not afflict more grievously than any Death? in short, whom Affliction did not render miserable, or Diffiguration had rendred (I had almost faid) wicked?

Then Germany comes to shew her own Hospitality to her Sister England's Natives: 'In what one respect of Friendly Duty might I 'help your English People flying to me, but I did it; and out of Love to 'you with ready Embraces, received, cherished, protected and brought' on their way. Nor opened I only my Houses, but my Churches to them. In aWord, Imade no other difference in my harbouring of them than I did of mine own Germans. And although I did not adorn you with the same Splendor, Riches and Plenty you had at home, yet according to my Poverty, I took care that none might justly complain against me of Unkindness; that in the mean time I say nothing of the Supplies of Money, and Secret Benefits. think I may testify this both truly, and for my Credit, that however they were with me in a mean Condition, yet in Safety and preferved from all Danger and Fear of their Enemies within my Walls, while they could not be fafe at home. And now when all is fafe at home, and they may return securely, and do so much desire it, I fend them back again fafe and found to you, and I hope better and more improved in Learning.

Then She proceeds to give Good Counfil to the Queen and Her

Court, and Excellent Advice to the Preachers.

And in Conclusion She congratulates also Scotland, and the Resto-

ration of Religion there.

Another Tract the Exiles set forth at this time, was, their Thankf-giving to Christ, in like Elegant Latin; which I believe was done with the same Pen, namely, that of John Fox. It was Entituled, Ad CHRISTUM Anglorum exulantium & Lacardon. It began,

Postulat Privata Officii nostri Ratio, communis erga Patriam Charitas, tum in utrosque pariter nostrûm commulatissima tua Benesicentia, Pietatisque ineffabilis Magnitudo, summe ac omnipotens Redemptor noster, &c. i. e. Aswell our own Private Duty, and our common Love to our Countrey, as thy abundant Kindness, and unspeakably great Affection towards us both : O Lord Jesus Christ, our Highest and Almighty Redeemer, require us to fet forth perpetual Panegyricks of Praise and Thanks to Thee. Who, besides that eternal Indulgence of thine towards us, whereby thou hast spent thy Sacred Blood to redeem us, hast exercised at this Time that Clemency to us in vouchsafing to restore us again to our Countrey, and our Countrey to us. that now that same Pity of thine, which joineth us into one Body, who have been separated far from one another, would vouchsafe to retain us thus joined. That being all Sodred together in Mutual Peace, and Good Will, we may never cease to trumpet forth the Glory of thy Name with one Voice, one Spirit, and one Faith.

Let thy same Pity grant to the French, the Spaniards, the Italians, ANNO the Flemings, and the Scots, a Return in common with us to their own Countries. That as we have all one and the same Cause, so the same good Success may in like manner by thy Favour unite us all together in Gladness. We know it is thy Gift and Goodness, if it be well at any time with thy People; without whose Eye not a Hair, or a Sparrow falleth to the Ground: And we know again, that it is thy Justice, if any thing happening otherwise grieveth us. by we are the more confounded with a fecret Shame, in the enjoyment of this Mercy, that when we have deserved heavier Judgments, yet that we now less rejoice for them than for our selves. But thy dispensing Wisdom knoweth what is expedient for every one, and not less wisely disposest all things in their Seasons. 'Therefore as our good Success teacheth us, that we distrust not the

manifestation of thy Mercy towards them; so for thy present Favours towards us, as it is fit, with most joyful Minds, and on most ample Accounts, we render all possible Thanks to thy Benignity: To Confess their whom, our fad Banishment being at an end, thou hast mercifully werance. opened so glad a Return to our own Country Seats. It was thy great Mercy first, that when we might not be safe at home, thou wouldest have some Haven of Refuge lie open for us among thy

German People: But it was greater, that in an Unknown Tongue, in Unknown Lands, thou hast so kindly cherished us, and fed us so liberally: Since there hath been none of us all, that hath not experienced the Supplies of thy Providence, after a fingular and wonderful manner: But above all, that is the highest, the chiefest part of our Happiness, that commiserating the Condition of our most deplorable

Countrey, thy Pity hath changed those most sharp Flames of Persefecution, which otherwise no Floods could put out: That thy Merciful Eye knew, faw and looked upon the unworthy Butcheries of Good Men, and their Bitter Torments; some whereof were spoiled of all their Goods, others of their Lives: Many afflicted in Prisons

with hideous Cruelties; not a few wasted miserably with Famine, perillied: the Faces of some were scratched and torn with the Nails of Bishops, and their Beards half pulled off: Some lost their Hands, being at the Command of the Bishops, roasted: and many being put

alive into the Flames, were reduced to Ashes.

'These and other Torments of thy People, thou, I say, O Lord 'Jesus, hast sufficiently beheld: Nor hast thou beheld only, but hast in a manner suffered the same thy self in thy Members. And moreover, how bitter these things are to Flesh, thou art not ignorant, who hast partook of our Fleih. And indeed our Wickedness deserved sharper sufferings than these; but thy Pity surpassed our Impieties; thy Grace overcame thy Justice. Therefore thou sawest the Torments of Thine in thine own Cause, and broughtest Help. 'Thou knewest the Groans of thy Sighing ones; thou sawest their Prayers, and heardest them: Thou sawest the Evil Days, and shortnedst them: Thou sawest their Tears, and wipedst them off. 'now, most Merciful Jesu, in like manner, their Tears being wiped off, that they degenerate not into the undecent and mad Mirth of.

 \boldsymbol{A} N N O 1559.

' of this World. Grant to the Queen and Nobility, that they ruling rightly and mercifully, may long rule and reign. Give to the People, and thy poor Sheep, Shepherds endued with Learning mixed with Meekness, and diligent without Pride: Grant again to the "Shepherds a Flock that may be ready to follow, and be obedient; and while they teach them rightly, shewing themselves willing to obey. Grant both to the Highest and to the Lowest, that being endued with thy Spirit, they may know Thee, and the free Salvation 'that is in thee alone.

'Vouchsafe to those that are, whether in a Private or Publick Cal 'pacity, that piously governing, and modestly obeying, they may mutually defend Peace, and each serve in his Vocation in thy Fear. Lastly. Vouchsafe most Merciful Jesus, even to our Enemies, or thine rather, a better Mind, without Obstinacy, and an humble Desire of 'Truth. In a Word, For our German Nurses and Harbourers, according to their Kindness to us, we pray for a mutual Return of Kind-'ness from Thee upon them. Whom, in the Saving Knowledge of thy Gospel, let thy Almighty Goodness confirm more and more, and

replenish with all thy Bleslings. Amen.

A Letter Congratulatory to the Duke of Norfolk, from J. Fox.

John Fox also at this Time, on this Occasion writ, and printed a pretty large Epistle to Thomas Duke of Norfolk, a Young Nobleman of great hopes, whom formerly the faid Fox had under his Care and Tuition, and Instruction in his Learning. The faid Epistle bears this Title, Nobilitate ac Indole ornatissimo & præpotenti Domino THO-MÆ Norfolciæ Duci, &c. Joan. Foxus veram in Christo & æternam cum salute Nobilitatem. It is sull of excellent Counsil and Advice, with relation to the present hopeful Prospect of Religion: Congratulating him, both on the Publick Account of the flourishing again of Religion, and likewise on occasion of his own Private Good Fortune in the late Recovery of his Ancient Stile and Title.

Humfrey's Tract of prefer-ving and reforming Reli-

Another learned Exile, and of an Eloquent Pen, viz. Lawrence Humphreys (afterward President of Magdalen College, Oxon) took also this Opportunity to write a Seasonable Tract; which was also printed at Bazil, as Fox's Writings were, and by the same Printer Oporinus. and in the same Year 1559. The said Tract bore this Title, De Religionis Conservatione & Reformatione vera, &c. i.e. Of the True Preservation and Reformation of Religion: And of the Supremacy of Kings and Magistrates; and of the yielding Obedience to them, as the highest Ministers of Christ here on Earth. Dedicated to the Nobility, Clergy and People of England. This little Book seemed to be written on purpose to prepare the great Work designed in Parliament, viz. for the restoring of the Supremacy, and reforming of Religion from Popery.

It begins in this Tenor, In illa superiorum Temporum Tristitia, Honorandi Patres, & colendi Fratres, neminem bonum Civem, tam ab omni humanitatis sensu alienum, &c. i. e. 'In that sad State of the Times 'foregoing, Honoured Fathers, and Respected Brethren, I suppose, no good Citizen is so alienated from all Sense of Humanity, and so enslaved to Irreligion, whom the late Common Grief of Godly Men. and the woful Disturbance and Confusion of all Things, have not " moved

moved. For all faw the present Hand of an Angry God, and ex- ANNO pected his future Hand too. They felt War, the Sword, and many Dangers, their Thoughts were disturbed with the Fears of more. The Banishments of many innocent Persons, their Prisons and most unworthy Deaths were before all Mens Eyes. They underwent a 'Slavery laid upon their Shoulders, and their Consciences too; and especially they experienced a Famine of God's Word, miserably slaying the Souls of Men. All which Things would force some Tears from a Man that had not altogether put off Humanity: Yea, I think, though he had put it off, although he were a Stone, or a

'But when God and our Heavenly Father had pardoned us his Children, adopted in Grace and Mercy by Christ, when now those Evils do not any more press, nor lie upon us, nor hang over us, in this Time, in this your and our Publick Joy, I would not be wanting to 'my Duty, not so much to express my Affection, who have hitherto been concealed, as that I might fully persuade all, and my self too, that the best and greatest Cause of Congratulation, is now come: That we may not feem to be without the Sense of the Benefit of our God in this Change of Things, and the Felicity of this Time, which would be great Stupidity; or not to have regarded it; which would be dissolute Negligence: Or not to have acknowledged it; which would be the part of the highest Ingratitude.

The Design of this his Discourse was, First, To make all Men senfible of this Mercy, and to refresh the Memory thereof: And then to treat, 1. Concerning True and Perfect Reformation. 2. Concerning the Reforming of Religion: And, 3. Of the Primacy of Kings against the Papacy, and of Obedience to be yielded to Magistrates. And in the Conclusion of his Book stands his Dedication of it to Francis, Earl of Bedford, President of the Queen's Privy Council.

Dated from Bafil.

After this manner did the Exiles in Germany and Switzerland express The Exiles of their Joys and Congratulations. The English Church at Geneva con- Geneva prefifting also of other of her Majesty's Exiled Subjects, signified to her fent the Queen with the Engtheir Welcome of her to her Kingdom, by presenting her in February lish Plalms. with the Book of Pfalms in English, printed there in a little Volume, with Notes in the Margin; being a Part of the good Work which the Learned of this Church set themselves about, viz. To translate the whole Bible more correctly according to the Hebrew: Wherein they had proceeded a good way already; and resolved to tarry still at Geneva till it was compleated.

In the Dedication they feafonably exhorted her now, in her entrance on her Government, to go on with resolution in reforming Dedication. Religion from the Corruptions of Papistry: Thus addressing themselves unto her: 'That as the Famous Queen of Saba obtained most worthy Renown, for her great Defire to hear the Wildom of Solomon; fo Q. Elizabeth's Noble Fame should remain for ever, not only upon Earth, in perpetual Memory, but also registred in Heaven, among the Holy Angels of God, if with earnest Zeal, and hearty Assection the fought after, and fet forth the Heavenly Wildom of the True * Solomon,

4 N N O

Solomon, (even Christ Jesus:) Who had opened and offered the rich Treasures of his Divine Wisdom in such Abundance at this present 'to all Nations, but especially to her Noble Realm of England by her Which other Realms and Nations set before their Eyes as a Pattern of true Religion, and Christian Life, to imitate. That they could look for no greater Blessings to come, but only that this King should right shortly appear with his mighty Angels, to execute his Judgments for the Deliverance of his Servants, and the Punishment of his Enemies.

'That in the mean season, they her Humble Subjects, according to the Talents that God had given them, thought it their Duty with the most convenient speed, to further even with the utmost of their Power, her Godly Proceedings, and most worthy Enterprizes. And albeit they had begun more than a Year ago *, for the comfort of the Church, then most grievously afflicted by the Cruel Rage, and Horrible Tyranny of the Papists, to peruse the English Translation of the Sacred Bible, and to bring it to the Pure Simplicity and true Meaning of the Spirit of God, as far as they were able to attain unto the same by the knowledge of the Hebrew Tongue, the Conference of most Perfect Translations in other Languages, and by the Judgment of the best Learned in those Parts: Yet when they heard that the Almighty and most Merciful God had no less miraculously preserved her to that most Excellent Dignity, than he had above all Mens Expectations, preserved her from the Fury of such as sought her Blood; with most Joyful Minds, and great Diligence they endeavoured themselves to set forth this most excellent Book of the Psalms unto her Grace, as a special Token of their Service and Good Will; till the rest of the Bible, which, they praised God, was in good readiness, should be accomplished, and prefented.

They supposed in their Judgments, that no part of the whole Scripture was more necessary for her Grace, than that little Book of Psalms, if it were well weighed and practised. For here she fhould see painted, as in a most lively Table, in the Person of King David, such things as she had felt, and should continually feel in her self: That is, the Perils and Persecutions that he sustained before he came to his Royal Dignity, and also the Assistance of God in the same: And moreover the sharp Storms, and rough Tempests raised against him, when he was entred into his Kingdom, as well by Foreign Enemies, as by the Philistines, Moabites, Edomites, "Ammonites and Amalekites, as by his own Subjects; yea, even by them of his own House; as by Achitophel his Counsillor, and Abso-"lom his Son: And how God never forfook him, but was present with him in his greatest Afflictions, and delivered him from all

Danger; because he put his whole Trust in him alone.

That as he had mercifully preferred her to this high Honour, so fhould she be zealous of his Glory, obedient to his Will, and diligent to suppress all Papistry, Vice and Heresy, and to cause the Light of God's Holy Word speedily to shine through all her Domions. That if she honoured God, and advanced his Kingdom, he would

Viz. Ann. 1557. Employed upon a new English Translation of the Bible.

'would honour her, and make her Kingdom stable; he would bless A N N O her with Godly Posterity, and maintain her in perfect Peace and Quietness. If she were apprehensive of any Weakness, that she 's should remember what Promise the Lord, in the Person of Foshua, maketh to all them that faithfully Execute their Vocation, faying, I will not leave thee, nor for sake thee. If the outward Enemy threatned or invaded, the should remember also how God preserved his Servant David, and enlarged his Kingdom. If the Inconstant Multitude murmured against her, she should call to her Mind God's Appointment, who had fet her up to execute his Will, and not the "Fantasies of the Ignorant Multitude. For though infinite Thousands pitched against her, yet she ought not to fear, because God was on 'her side, &c.' Dated from Geneva the 10th of February, 1559.

I omit the Latin Poem which Walter Haddon, LL. D. the great Poem Congra-Orator and Poet in those Times, made to the Queen upon her Ac- sulainty. cession to the Crown, (To whom he was after Master of the Requests) Beginning,

[Anno ineunte.]

Anglia, tolle Caput, sævis jactata procellis, Exagitata malis, Anglia, tolle Caput. Aurea Virgo venit, roseo venerabilis ore, Plena Deo, princeps ELIZABETHA venit, &c.

That the Queen stood not much affected to the Divines in Vogue The First in the former Reign, appeared, that the Publick Preachers at Court, Preachers, or at S. Paul's, were fuch Learned Protestants as were newly returned At the Gourt from Exile, or that had privately concealed themselves at home. Two of the first Publick Sermons were preached by Dr. Bill, (who was the Queen's Almoner) and Dr. Cox; the former preached at S. Paul's the very next Sunday after the Queen was proclaimed; and the latter at Westminster before her first Parliament at the Opening of it. Preaching was foon prohibited for some time, (as hath been observed already) but when it was allowed, I find the Preachers appointed to preach before the Queen, and at St. Paul's, were generally the learned Professors and Confessors of the Gospel; as hath been partly shewn before.

One Important Point of Policy this first Year of the Queen was adjusted, tending much to the Establishment of Religion: Which was a Consultation held at Greenwich, Whether it were for the Good of about receiving the Commonwealth to grant, That the Abbot of Martinego, [or Mar- the Pope's tinengo] the Pope's Nuncio, should come into England, who it seems was Cott. Libr. now in Election to be sent hither by the Pope. This Matter duly de-Julius, 6.6. liberated, came to this Conclusion, That it was against the Ancient and Late Laws of this Realm, That any Nuncio from the Pope should That in Ancient Time the Nuncio could never enter into this Realm. enter but by License, and by a Solemn Oath on the other side the Sea, not to attempt any thing to the Derogation of the King, or the

and St. Paul's

Liberties of the Realm. That he could not come without great Pe-

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Entrance into the Realm deny'd him.

ANNO ril to the Realm, as the Time stood, and that his Coming would be a Preparation to animate Discontented Minds in the Cause of Religion.

The next Year notwithstanding, Viz. 1560, or 1561. the said Martinengo came to Brussels, requesting License to come into the Realm; but it was denyed him.

CHAP. VIII.

The Protestants Declaration of their Doctrine, in Vindication of themselves against the Slanders of Papists. The Dutch Strangers return to their Church in London. Bp. Grindal their Superintendent. Dutch Anabaptists.

The Protestants falfly charged by Papists.

Dr. Sandys.

HE Papists at this Time spared not to cast Reproaches and Defamations upon the Professors and Profession of the Gospel, with all their Might; and that, no doubt, openly in Parliament: And many of these accused them to the Queen (before whom some of them had lately preached) as Men that were inconsistent to themfelves, and that they had no Agreement of Doctrines among them: As well as that more Common Charge, that their Doctrine was nothing but Herefy, and they a Company of Sectaries and Schismatics, Disturbers of Commonwealths, and Persuaders of Rebellion. fore Dr. Sandys, and the rest of the Divines, concerned now about preparing of the Book of Common Prayer, and in the late Conference at Westminster, among themselves, in the Month of April, drew up a Declaration of their Faith, intending to publish it in their own Vindication. Of this Sandys, April ult. wrote to Dr. Parker, not yet come up from London, telling him, 'How they were forced through ' the vain Bruits of the Lying Papists, to give up a Confession of their Faith, to shew forth the Sum of that Doctrine which they profes-'fed, and to declare, that they diffented not among themselves. That this Labour they had then in hand on purpose to publish, as soon as ' the Parliament was ended; wishing they had his Hand to it, as it was 'subscribed by the rest.' Meeting with this Declaration among the said Parker's Papers, I shall here set it down.

DECLARATION

Of Dollrine, offered and exhibited by the Protestants to the Queen.

Their Declaration of their Faith. MSS. C.C. C. Vol. intit. Synodalia. Apoc. 20.

'As our Ancient Enemy Satan hath ever, and at all times, hated and 'persecuted the Truth of God's Word, with the Ministers and Pro-' fessors of the same; So in these our Evil and Latter Days, as one 'let loose for the Tryal of God's Elect, and Subversion of Unbelie-'vers, he hath wonderfully raged, labouring by all possible Power, 'like a Subtil Serpent, to deceive. And how much in these sew Years passed, God so permitting, and our Sins so deserving, he hath prevailed,

the World can bear witness. What Old Heresy hath he not revived? AN NO What Strange and New Doctrine hath he not invented? What Idolarry and Superstition hath he not planted? What Ignorance and Blindness hath he not brought in? What Truth hath he not obstructed and darkned? Not only abusing the Power of Princes by all means to persecute Christ in his Members, and by Unlawful Laws to stop the free Course and Passage of the Gospel; but also using Practices of his Fasse Prophets, in whose Mouth he hath even been a Lying Spirit, by all subtil Persuasions to bring into Hatred, and to slaunder for Heresy the Insallible Truth of God's Written Word; fassly defaming, slandering and misreporting the Ministers of the same, as a ready way to deface their Doctrine. Of this Practice all Ages can report, as may easily appear to all such as have travelled in Ancient Writers and Histories.

'Yet at no time hath the Subtil Serpent been more strong in his 'Wicked Members, and Deceitful Workers, to deface the Doctrine of the Gospel, and to slaunder the Setters forth of the same, than he hath shewed himself at this Time: And namely, against us who have of late preached before the Queen's Majesty, as against our Brethren Teachers of the same Truth: Most untruly reporting of us, that our Doctrine is detestable Heresy; that we are fallen from the Doctrine of Christ's Catholick Church; that we be Subtil Sectaries; that we dissent among our selves; and that every Man nourisheth and maintaineth his Peculiar Opinion; and that we be the Teachers of Carnal Liberty; Condemning Fasting, Praying, Alms, and like godly Exercises; that we be disordered Persons, Disturbers of the Commonwealth, Persuaders of Rebellion, and Teachers of Disobe-

dience, against Magistrates, and what not?

But it is no marvel if [these] Children be like unto their Father, who hath been a Lyar from the beginning, and the Author thereof. Neither can it be strange to the Teachers of God's Truth to be untruly reported. Elias the Prophet was burthened with False Do-Arine, and to be a Disturber of the Commonwealth of Israel And the Son of God, and Author of Truth, was not only charged to work by the Power of Beelzebub, to seduce the People, and leave them to Carnal Liberty; but also to be a Transgressor of the Laws. a Glutton, a Drunkard, and a Companion with Publicans and Sin-The Apostles of Christ were reported to be Sectaries, and Teachers of New Doctrine, Disordered Men, and Stirrers up of Sedition and Tumults. The Learned and Godly of the Primitive Church were flandered with horrible Incest, and the unnatural eating of Man's Flesh. The Good Bishop of Jerusalem, Narcissus, was untruly defamed of Incontinency. The learned and godly Bp. of Alexandria, Athanafius, was most faisly accused not only of Incontinency, but 'also of Murder. And who hath lived so purely, or taught so sincerely, which hath not either been charged with evil Life, Error, or Herefy? And although a Clear Conscience can easily bear this Burthen, neither ought the Servant to grudge if he be ased like his Master: and, as St. Paul saith, we ought to behave our selves in all things as the Ministers of God, so confirmed in true Piety, and sincere Doctrine, Q 2

that we can patiently bear all manner of Reports, and constantly go forward in the Office of our Vocation, whether we be defamed, or well spoken of; as hitherto through the Grace of God, (his Name ' be praised) we have gladly and joyfully done; contemning for the

'Yet notwithstanding, lest we should seem utterly to neglect our

Truth's sake, the sanderous Reports of the Wicked World;

Good Name, and through Silence in this behalf not only fuffer the 'Truth to be flandered, and our Innocency defamed, but also false Reports to be credited for true, to the great hindrance of the Gospel. and abusing of the Simple; We have thought it good and necessary to publish and set forth to the World a brief Sum and Confession of that our Faith and Doctrine, which we have heretofore professed and taught; Which presently we do profess, and as Time shall serve intend to teach; purposing through the Grace of God, and assistance of the Holy Spirit, constantly to remain in the self-same until our Lifes end. That thereby it may appear how untruly we have been charged, and how fallly we have been flaundered. 'And although in our lastProtestation made before the Honourable Auditory at Westminster, we sufficiently set forth in sew Words the Sum of our Faith, whereunto we all fully consent, yet to confound 'all Lying Lips, and to stop all such vain Rumors as are bruited abroad, we shall more at large set forth the Chief and most necessary Articles of the Doctrine which we believe and teach, as hereafter shall follow: Most humbly beseeching the Almighty God for his 'Mercy sake, and for the Merits of his Son Christ, to pardon and forgive our Persecutors and evil Reporters, to turn the Hearts of the

Wicked, to illuminate the Ignorant with the knowledge of his Truth. and to give us all the Grace, that we may consent together in the Unity of the Uniform Truth, and live in Brotherly Love and Cha-'rity, to the Praise of his Name, and our everlasting Comfort in Christ, Amen.

And then they proceed unto the Confession of their Faith in divers Articles, agreeing much with the Artilces Concluded in Convocation under King Edward, Anno 1552. but more large, as explanatory of them. And then baving declared their Articles, they make this Conclusion.

And thus both to satisfy the Godly Minded, and also to stop the Mouths of evil and slaunderous Reporters, which have laboured by all means to defame our Doctrine and Doings: We, for our just Purgation in the defence of our Innocency, have with one Uniform Confent set forth this short Declaration concerning the Principal Points of our Religion, and Chief Articles of our Faith. Wherein we have neither swerved from the Infallible Truth of God's written Word, neither yet from the Doctrine and Confession of Christ's Catholick Church; as we by God's Grace shall be able and ready at all times evidently to shew unto all Men.

'And although in this our Declaration and Confession, we do not precisely observe the Words, Sentences and Orders of certain Godly Articles by Authority set forth in the Time of K. Edward of most famous

famous Memory, (for the Malice of our Adversaries hath occasion- ANN O ed us otherwise, to whose wrongful Defamation we must of necessity make Answer otherwise) yet in altering, augmenting or dimi-

nishing, adding or omitting, we do neither improve*, nor yet recede . i. e. Diferfrom any of the said Articles, but fully consent unto the whole, as grove.

to a most true and sound Doctrine, grounded upon God's Word, and

do refer our selves unto such Articles there as in our Confession, for

's shortness sake, we have omitted.

'And for so much as the Sum of this our Doctrine is to set forth Christ crucified to be the only Lord and Redeemer; giving all Glory unto God, the only Worker of our Salvation, and removing all Merit from Man, and that we commend and teach such good Works of all Men diligently to be done, as God in his Word hath Prescribed, only reproving such vain and Superstitious Works, as Man of 'himself hath invented; moving all Men to believe and live according to the Rules and Statutes given forth by God, and not according to the Devices and Traditions set by Man, (for God will be served as he biddeth, not as Man willeth) and that in all the Course of our Doctrine and Doings, as we call God, who feeth and fearcheth the Secrets of our Hearts, to record, we feek not our own Praise, but the increase of Christ's Heavenly Kingdom; Having our chief care, how we may set forth faithfully the Office of our Vocation; Ever " considering with our selves, that Christ is ready to come and call us to Account, and that they shall be judged worthy of eternal Damation, which through False Doctrine infect and seduce the People of God:

"We trust the Godly, setting these Considerations in their sight, cannot so ill conceive of us, that wittingly and willingly we would either cast our selves headlong into Hell, either yet through Offence kill our Brethren, whom to fave, Christ the Son of God hath wil- lingly fuffered: And so consequently to the utter wounding of our Conscience, procure God's hot Wrath upon this Realm, our Natural

Country.

Seeing therefore that we teach none other Doctrine, than that which is warranted by God's Word; and that we feek nothing else but the Glory of God, the promoting of his Gospel, and the edifying of his Church and People, (as we trust, through God's Grace, the contrary shall never appear in us) we exhort and beseech the Godly, for the Merits of Jesus Christ, charitably to judge of us. esteeming us the Servants of Christ, and Ministers of his Word; and that they will with all Reverence and humbleness of Heart, in one Spirit with us, hear the Voice of their True Shepherd Christ, and refuse hereafter to give ear unto a Stranger, and thankfully receive and embrace the wholfome Doctrine of Salvation. That we altogether bringing forth the Fruit of Faith, may testifie our selves to be the Children of God, to the eternal Praise of his Name, and our ever-' lasting Salvation in Christ. Amen.

On the Backside of this Paper are writ these Words by Grindal's Hand, as itseems, Articuli Subscripti Anno primo Reginæ nunc. i. e. Arti-Though cles subscribed the first Tear of the present Queen.

ANNO

Though I have omitted, for brevity fake, transcribing all the Articles of this Confession, yet to satisfy Curious Readers for a taste of them, I will hereunder set down somewhat said under Two of

The Article of Predestinati-

Rom. 8. 9. Eph. 1.

I. Under the Article of Predestination, they have these Words. 'And although there are many Godly Men in these our Days will think. that in this our Corrupt Age, in the which Men are given to all Rashness of Judgment, and Dissoluteness of Life, and do not weigh the Mysteries of Faith with such Christian Humility as they ought to do, it were best that such Articles should be passed over in silence: Indeed we do think that Discreet Ministers will speak sparely and circumspectly of them, and that upon the Consideration before rehearsed: 'Yet notwithstanding, seeing some Men of late are risen, which do gainfay and oppugn this Truth, we cannot utterly pass over this Matter with silence, both for that the HolyGhost doth so often make mention of it in the Scriptures, especially in St. Paul's Episses: 'Which argueth it to be a Thing both fruitful and profitable to be known. And also being occasioned by the same Reason which moved St. Austin to write of this Matter of Predestination, &c. Notwithstanding we do not despair, but that such as are curable, through free and open Preaching of the Gospel, will be brought to ' see and understand the Truth better than hitherto they have done. For true it is, that these and other most grievous Errors have increased in these Realms in these late Years, for want of True 'Preaching.

The Article of gistrațe.

II. Under the Title of the Civil Magistrate, here they took occathe Civil Ma- sion to shew their Loyalty to Government, and their utter disallowance of Christopher Goodman's and Knox's Books against the Regiment of Women. 'Some are born to be Kings or Queens, and so by Inheritance come to Kingdoms, &c. The Word of God doth not condemn the Governance or Regiment of Women, but that such Women as by Succession, Inheritance, or other just Title, according to the Orders and Policies of the Realm, are placed in such Esteem, are Lawful Magistrates, and are no less in any respect to be obeyed, and honoured in all lawful Things, than if they were Men, Kings, Princes, &c.

A Tyrant, or Evil Magistrate, which by Succession or Election attaineth to a Princely State or Government, is a Power ordained of God; and is also to be honoured and obeyed of the People in all Things, not contrary to God, as their Magistrate and Governor.

'It is not lawful for any Private Person, or Persons to kill, or by any means to procure the Death of a Tyrant, or Evil Person, being their Ordinary Magistrate.

All Conspiracies, Seditions and Rebellions of Private Men against their Magistrates, Men or Women, good Governors or evil, are un-' lawful and against the Will and Word of God.

This

This new Face of Things, and the Countenance given to pure Religion under Q. Elizabeth, rejoiced the poor persecuted Protestants abroad, especially in Flanders, and those that had under K. Edward quiet and fafe Harbour here, and the Liberty of Religion. Many of The State of the Foreigners, and these were already come into England; and one Adrian Hamstedius their Church in a learned Preacher, and one that had done and suffered much under London. the Cross, came from Zealand hither, and gathered a Congregation of his Countreymen. He was chosen their Minister, and got Liberty to perform his Function of preaching God's Word to them: Which he did sometimes in Christ-Church, and sometimes at S. Margarets, and sometimes in other Places. These Strangers, who consided chiefly of Low-Dutch and Germans, had once the West Part of the Church of the Augustine Friars in Broadstreet granted to them by King Edward VI. MSS. Eccles. and his Royal Letters Patents, directing and confirming the Consti- Belgic. Lond. tution of this Congregation; whereof Joannes a Lasco a Noble Poloper Sim. Ruynian was their Minister, with the Title of Superintendent. But under Gheschiednis-Q. Mary they were dissolved, and glad to flee into Foreign Parts. And sen. the Members of this Church settled themselves, some in Poland, others in Friezeland. But upon this happy Change, these Strangers bent their minds fully to return again into England, and take possesfion of their former Church and Liberty. Shortly after, Fohannes Utenhovius, a Person of Learning and Quality, and who had been a chief Member of this Congregation under K. Edward, arrived at Frankford. Aug. 24. 1559. Here he received Letters of Commendation from Henry Bullinger, Chief Minister of Zurick (under whom the English Exiles had received great Favour) to the Queen's Majesty. And with these Letters he proceeded in his Voyage to Friezeland; and thence to England, taking with him Peter de Loene a Minister, Son of Walter. Who being arrived here, was admitted to serve the Church of Strangers aforefaid with Hamstedius. It must be known, that these worthy Men Utenhovius and De Loene brought over with them K. Edward's Charter to this Church; and foon took their occasion humbly to petition the Queen to establish it, and to grant them their Church in S. Augustine's, and the Privileges, as they had before under her Royal Brother of Blessed Memory. But the Matter being referred to her most Honourable Council and the Bishops, it was refused at first for certain Reafons. As, because the Queen thought it not convenient in her Kingdom to have another to be Superintendent over a Church, and that a Stranger, besides the Bishop of the Diocese.

But to take off this Objection, this Church soon after chose Grindal Bp. Grindal Bishop of London their Superintendent: Who did shew himself on all their supering Occasions a true Patron to them, and concerned himself tenderly in tendent. their Affairs. But after him, I think they had no other Superintendent.

Further, the Queen did not like that Clause in the Patent, of their being called Corpus Corporatum Politicum. And lastly, it was thought worthy fome further Consideration, before all the Ground whereon the Church and Church-yard, and the Ministers Houses stood, (which K. Edward gave them) should be granted away. This seemed to be the Counsil of the Marquis of Winchester Lord Treasurer, who had obtained from that King all the Situation of S. Augustine Friars, ex-

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cept this Church and Premisses, and had his House upon Part of it: and so laboured that as little of that Monastery as might be, should escape his Hands. For of Religion he had little or none.

The Dutch she Strangers.

But yet thus far the Queen readily gratified them, and yielded to Church granted their Petition; that she gave them a Letter, for her Purveyor to empty the faid Church or Temple of all Casks and Vessels, and other Stuff wherewith it was filled in Q. Mary's Days, (laying up there her Naval Stores and fuch like Things) and to restore the said Strangers to the Possession of the said Temple. The next Year on the 29th of January the same Congregation did again renew their Petition to the Queen for the Confirmation of K. Edward's Grant. But what Success they then had, I cannot tell; but ever fince, throughout all the fucceeding Kings Reigns, they have quietly enjoyed their Temple and Original Constitution.

The French Protestants their Church.

The French Protestants at this time did not concern themselves in this Matter with the Dutch; tho they were formerly included as Members of this Church of Strangers; but contented themselves now with another Church in Thredneedle-street, which they had either borrowed or hired, belonging to the Dean and Chapter of Windsor, and which they have to this day; being part of S. Anthony's Hospital disfolved.

The Bishop of London affifts the Strangers.

But the Registers of this Dutch Church do shew (and gratefully confess it) that their main Assistance now was from Bishop Grindal aforesaid; and whom therefore they submitted unto as their Superintendent. I find a Case or two wherein he exercised his Superintendency and Authority in this Church. In the Year 1560, one of their Ministers, namely Hamstedius, was convened before the said Bishop judicially, for favouring some Dutch Anabaptists, that desired to be received into this Church, and had supplicated the Bishop to be admitted. He had afferted in their behalf concerning that Herefy of theirs, (Viz. That Christ took not his Flesh of the Virgin Mary, but brought it from Heaven:) That the Doctrine of the Incarnation of Christ, and his partaking of our Nature, was not a Foundation, [i. e. a Fundamental Doctrine] but a Circumstance only of the Foundation: And that Children and Distracted Persons were saved without Faith. But the Bishop required him to renounce these and other like Errors: Which he refused to do, and continuing obstinately in them, was excommunicated by the Bishop. And so was declared the next Sunday in the said Dutch Church. Soon after, Hamstedius retired beyond the Sea. And again in the Year 1564, there happened again an earnest Contention in that Church concerning Baptizing Infants: Which was finally referred to the Bishop of London as their Superintendent, to decide.

CHAP.

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CHAP. IX.

The Reformation in Scotland. Knox's Book against Womens Government: Answered by an English Divine. Goodman's Book of that Argument. Some Account of that Book. His Recantation thereof. Knox's Letter to John Fox concerning his Book. The Principles of these Books en-The French King's Funerals Solemnized at tertained. St. Paul's.

HE Reformation was now carrying on in the neighbouring Kingdom of Scotland, as well as here: And May the 2d, John Knox Knox comes the Scotchman, being Fifty Four Years of Age, arrived at Edinburgh into Scotland from France. From whence, Anno1557. he had earnestly wrote to the Scotch Nobility, who had taken upon them the Publick Reformation: Telling them, That he had the Judgment of the most Godly and Learned in Europe; (meaning, no doubt, the Ministers of Geneva where he fo- Life of Knox. journed) to warrant his and their Consciences, for their present Enterprize. The Polition maintained by them was this, That if Kings and Princes refuse to reform Religion, the Inferior Magistrates and People, being directed and instructed in the Truth before by their Preachers, might lawfully Reform within their own Bounds themselves: And if all, or the far greater part be enlightened, they might make a Publick Reformation.

In 1559, while he tarried at Diep, he wrote thus to one Mrs. Anne Lock, an English Woman, from a Mind sufficiently embittered against Knox on Enethe English Reformation: 'A Portion of his [the Beast's] Mark are lish Book. these Dregs of Papistry, which are left in your great Book of Eng-' land; Croiling in Baptism, Kneeling at the Lord's Table, Mum-'bling or Singing of the Litany, A Fulgure & Tempestate, &c. Any 'jot of which Diabolical Invention will I nevercounsel any Man to use. The whole Order of their Book appeareth rather to be devised for the upholding of Massing Priests, than for any good Instruction, which the Simple People can receive thereof. Their Sacraments were ministred for the most part without the Soul, and by these, who to Christ Jesus are no True Ministers; and God grant that so they be not yet. Without the Soul, I say, they were ministred, be-. cause they were ministred without the Word truly and openly preached. And your Ministers before, for the most part were none of Christ's 'Ministers, but Maismonging Priests.' And therefore towards the end of his Letter, he dissuaded this Gentlewoman, 'from countenancing of such Superstitious Priests in their Corrupt, Lifeless, Liturgical Services; and affirming with great Fervency, that all Things 'should be judged abominable, yea, execrable and accursed, which God by his Word hath not sanctified in his Religion. This is enough to shew the Hot Spirit of this Man, and the Prejudice he had, for some Cause or other conceived against this Church and Kingdom: where he chad once been kindly harboured.

ANNO 1559. Two dangerous Books disper-

About this Time were Two Books dispersed abroad, and in the Hands of People, set forth by certain Protestant Authors, and sound many Approvers: Which did the Protestants very ill Service, in making the Court jealous of a Reformation. In one of these Books was afferted, That a Woman could not by the Law of God be Queen, nor fway the Scepter, and govern over Men; to whom they ought to be in fubjection by the Scripture. The other allowed a Private Subject in some Cases to rebel against, nay, to do to Death the Sovereign, suppoling him a Tyrant. Dr. Parker, and many other of the Learned and Sober Divines of the Church were extremely nettled and offended with these Books, and declared publickly against them. But to enquire into the Authors of these Books, and the particular

Arguments of them: Whofoever was the Author of the latter, the former

was composed by John Knox, the Famous Scotch Divine above-mentioned, and printed at Geneva, about the Year 1556, or 1557. and entitled, The first Blastagainst the Monstrous Regiment and Empire of Women. Wherein

Knox the Auther of one of whem.

> he endeavoured to prove, that it was altogether unlawful for Women This Book was exceedingly ill taken, and ill-timed, being now fresh in the Hands of the English People: Many whereof began to doubt, whether they should obey the Queen, and when at this time the had France a Powerful Enemy. This Treatife therefore by all

Hist. of the Reformation of the Church of Scotland.

Knox writes to Secretary Cecil about this Matter.

the Sober Protestants ef the Church of England was much cryed out against, and stiled, A Treasonous Book; and the Queen was most highly disgusted with Knox for writing it; though indeed he wrote it in spight to Q. Mary, rather than levelled it at Her. And when by certain Messengers he desired leave of the Queen to pass from France through England into his Country, and to visit in the way the North Parts of England, where he had formerly preached, there would no License be granted him; nay, and the Messengers he sent had like to have been taken up: Nay further, the English Exiles that were newly returned from Geneva (to whom Knox had been Preacher there) telt the Effects of it here at home, being frowned upon, and having no Favour shewn them. However this Book Knox stoutly stood to in a Letter to Secretary Cecyl, faying, 'He did no more doubt of the Truth of the Proposition, than he doubted this was the Voice of God, which first did pronounce this Penalty against Women, In dolour shalt thou bear thy Children: And threatned to reply to whomsoever should anfwer his Book, as there was then much talk that it was to be anfwered. But notwithstanding his Book, Knox was willing by the help of a Distinction to own heartily Q. Elizabeth and her Government, though it were a Woman's Government: 'Because, as he said, he reckoned Her to be fet up by God's extraordinary Providence, in the behalf of Religion. Her he acknowledged God had promoted for his Miraculous Work; Comforting his Afflicted by an Infirm Vessel. He acknowledged and would obey his Power, and his most Potent hand in raising up whom best pleaseth his Mercy, to suppress fuch as fight against his Gospel; albeit that Nature, and God's most perfect Ordinance repugn to such Regiment.' And by this way only he would allow the Queen to be obeyed, and not by virtue of her Right by Succession, or the Laws of the Land. For so he told the Secretary.

Secretary, and charged him, In the Name of the Eternal God, to ac- ANNO quaint the Queen therewith, [in these Words;] 'THAT if Q. Elizabeth would confess, that the extraordinary Dispensation of God's ' great Mercy made that lawful unto her, which both Nature and God's Laws did deny unto all other Women besides, then should none in England be more willing to maintain her Authority, than he. 'if, God's wondrous Work set aside, She grounded the Justness of Her Title upon Consuetude Laws and Ordinances of Men, then, as he was assured, that such foolish Presumption did highly offend God's 'Supreme Majesty, so he greatly feared, that her Ingratitude should 'not long lack Punishment.

And to the Queen also he wrote a Letter to the same purpose, in And to the the Month of July, 1559. Telling her, 'That it was God's peculiar Tolk and extraordinary Providence that brought Her to the Kingdom, and that She was not to plead Her Right by Descent or Law; and plainly said, That if she began to brag of her Birth, and to build her Authority and Regiment upon her own Law, her Felicity would be fhort, flatter her whoso listed. This was written from Edinburgh. Thus he took upon him to play the Prophet, to uphold his own Conceit.

The truth is, the main Reason of Knox's writing this Book, that Thechief ground made such a stir in these Days, was the Anger he conceived against writing his two zealousPopishQueens that reigned at that very time he wrote it; Book Mary of Lorain, Queen Regent of Scotland, and Mary Q. of England. And so he hinted politicly in one of his Letters to Cecyl. 'We ought rather to bring to pass Christ's Reign over us, than vainly to travail for the maintenance of that whereof already we have feen the Danger, and ' feel the Smart. If the most part of Women be wicked, and such as willingly we would not should reign over us; and if the most god-'ly, and fuch as have rare Graces be yet Mortal, we ought to take 'heed, lest in establishing one godly and profitable to her Countrey, we make an Interest and Title to many, by whom not only will the Truth be impugned, but also will the Country be brought into Bondage: Therein meaning the Scotch Queen Regent, who at that time

oppressed the Gospellers.

Two more Blasts of Knox's Trumpet were designed to have been Knox's Second blown by him, but Q. Mary ending her Days so soon, he blew his Blast. Trumpet no more. Yet the Second Blast was almost ready; and that would have been a terrible one indeed, as Anth. Gilby at the end of his Admonition to England and Scotland fets it down. Viz. I. That it was Gilby's Admen not Birth only, nor Propinquity of Blood, that made a King lawfully nit. to Engine The Land of Land of Land. to Reign over a People professing Christ Jesus, and his eternal Verity, but in his Election, the Ordinance which God had established in the Election of Inferior Judges must be observed. II. That no manifest Idolater, nor notorious Transgressor of God's Holy Precepts, ought to be promoted to any Publick Regiment, Honour or Dignity in any Realm, Province or City, that had subjected themseves to Jefus Christ and his Blessed Evangile. III. That neither Promise nor Oath could bind any fuch People, to obey and maintain Tyrants against God, and against his Truth known. IV. That if they had rashly promoted a manifestly wicked Person, or yet ignorantly had chosen such

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ANN 0 an one as after declared himself unworthy of Regiment over the People of God (and fuch were all Idolaters and Cruel Persecutors) most justly might the same Men Depose and Punish him, that unadvised-

ly before they had nominated, appointed and elected.

Protestants on this Occasion Sandered by Papifts. Dozm. Proof. P. 1 19.

Papists took occasion hence (and not without cause) to slander the Protestants in general as false to their Princes. So Dorman to Alex. Noel in the Name of all English Protestants; When it served your Turn. 'you defended stoutly, with tooth and nayl, that a Woman might not govern a Realm lawfully descended to Her, no, not in Civil and Politic Matters. Within how few Years, yea Months after, taught ye. 'That aWoman may rule, not only a Realm in Temporal things, but 'the Church too in Spiritual?' But this was all Popish Calumny, Knox's Doctrine being absolutely disowned by the Church and chief Churchmen of England; as shall appear by what follows.

Knox's Blast Answered by Ælmer.

As Knox had heard, so it was true. For a notable and full Answer in Ar. 1550. came out against his Book. Which Answer was printed at Strasburgh; the Author a (Witty as well as Learned Man) was John Almer, an Exile, formerly Arch-Deacon of Stow; who gave his Book this Title: A Harborough for Faithful and True Subjects against the late blown Blast concerning the Government of Women. Wherein were confuted all such Reasons as a Stranger of late made in that behalf. With a Brief Exhortation to Obedience. And printed An. Dom. 1559. at Strasburgh. Dedicated to Francis E. of Bedford, and the Lord Rob. Duddely, Master the Q's Horses. And all little enough to reconcile the Q. to the Exiles.

Goodman's Rook.

It was not long after Knox's Book, that Christopher Goodman, or Gudman (formerly a Publick Reader of Divinity at Oxford) one of the Exiles at Geneva, printed a Book to the like Tenor with that of Knox's, while Q. Mary was alive: instigating Her Subjects to rise up against Her, and to take away Her Authority from Her, because of Her Idolatry, Cruelty, overthrowing the good Laws of the Land, Misgovernment, and betraying the Nation by the Spanish Match. give some more particular Account of this so remarkable a Book, and the rather it being now so rarely to be seen. It was a little Tract in Decimo Sexto, and bare this Title, How Superior Powers ought to be obeyed of their Subjects, and wherein they may lawfully be disobeyed and rejected. Wherein also is declared the Cause of all this present Misery in England, and the only way to remedy the same. By Chr. Goodman. Printed at Geneva by John Crispin, MDLVIII. A Preface Commendatory of the Man and his Work was wrote by Will. Whittingbam; Beginning thus, W. Whittingham, To all them that love and know the Truth and follow it, Grace and Peace. In this Preface he speaks of the occasion of Goodman's writing the Book, in these Words: 'When Mr. Chr. Goodman, one of our Ministers, according to the Course of the Text, expounded both faithfully and comfortably this Place of the Ads of the Apostles, Judge, whether it be just before God, to obey you rather than God, Acts 4. 6. certain learned and godly Men most instantly, and at fundry times required him to dilate more at large that his Sermon, and to suffer it to be printed, that not only we here present, but our Brethren in England and other Places, might be persuaded in the Truth of that Doctrine concerning Obedience to

Whittingham's Preface.

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the Magistrate, and so glorify God with it. Which Request he ad- A NNO mitted not easily; till at length well weighing how many perished in their Ignorance, for lack of Means to attain to the Knowledge of the Truth: And also conferring the Articles and Chief Propositions with the best Learned in these Parts, who approved them; he confented to enlarge the same; and so to print it as a Token of his Duty and Affection towards the Church of God. And then, if it were thought good to the Judgment of the Godly, to translate the same into other Languages; that the Profit thereof might be more universal, &c. Dated from Geneva, Jan. 1558.

Then follows Goodman's own Preface; wherein are these Expression The Author's ons, which shew the Design of his ensuing Book: 'And yet these Men Design. [i. e. in the middle of their Fury, without all Obedience and Order, sub-girstates.] verting the Laws of God and of Nature, will be called, notwithflanding, Defenders of the Faith, Maintainers of True Religion, Authors of Peace, Teachers of Obedience, and most discreet Goveronors of Commonwealths and Policies. To the intent therefore that these disguised Persons which abuse the whole World, may appear in their own lively Shapes, and be known as they are indeed, I have thought it good, having occasion by this Worthy Answer of Peter. and John, and being hereto of divers godly Persons provoked, somewhat to write of true Obedience, to wit, what God himself requires of us, and what he commands to be given also to Men: Whereby, God willing, the disguised Cloaks, and Crasty Pretences of Obedience used and practised by the Ungodly Worldings, shall be discovered. Who have fought always, and yet do feek, under the pleasant Name of Obedience, only to maintain their Ambition, Pride and Liberty. Whereby we shall learn also, how in times past we have been shamefully abused in yielding to the wilful Will of Man, in obeying his ungodly Commandments, and fearing Man more than God,

In his Book he bitterly inveighs against those Protestants, Clergy Some dangerous and Counfillors that set up Q. Mary; and that upon many Reasons. Principles in his Book. As first, Because she was a Woman; The Anointing of whom, if Mo-Against Queen fes and his Ceremonies were in full Authority, would not have been Mary. lawful for him to do: It being never appointed to be ministred to any but only Priests, Kings and Prophets. Again, Because the Government of a Woman the Law forbad, and Nature abhorred; and whose Reign was never counted lawful by the Word of God, but was an expressign of his Wrath and notable Plague for the Sins of the People; as was the Reign of Cruel Jezebel, and Ungodly Athaliah. 's special Instruments of Satan, and Whips to the People of Israel. Thirdly, She was an Idolatress and a wicked Woman. Nay, Fourth-'ly, He calls her a Woman begot in Adultery, a Bastard by Birth. It being contrary to the Word of God, and the English Laws, that fuch should Reign. And that she was adjudged as a Bastard by all the 'Universities in England, France and Italy, as well of Civilians as Di-vines. And all Bastards are deprived of all Honour: Insomuch as by the Law of *Moses*, they were prohibited to have Entrance into the *Congregation of the Lord to the Tenth Generation. Deut. 23. And

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'therefore he reproved those that set her up, preferring her to the Lawfully begotten Daughter.' To instigate the People surther, he added, 'That if without Fear Princes transgressed God's Laws them'selves, and commanded others to do the like, then they had lost 'that Honour and Obedience which otherwise their Subjects did owe 'unto them; and ought no more to be taken for Magistrates; but pu'nish'd as Private Transgressors.' Much more might be added, but this is enough to shew the Man, and his Dangerous Doctrines. If you would see more, you may have recourse to Tho. Rogers his Catholick Doctrine of the Church of England; where he hath preserved another Tast of Goodman's Book.

The Author Recants his Book, Dr. Sutcliff, in his Brief Reply to a certain Odious and Scandalous Libel by N.D. [that is, Robert Parsons] Who therein had laid to the Charge of Protestants their Rebellion against their Princes, and mentioned Goodman's Book; Dr. Sutcliff, I say, answered, 'That Goodman did' not like Rebellion, but misliked Womens Government. And that 'this Opinion he himself had since retracted.' Which remarkable Retractation I have met with among certain MSS. made, as it seems, before the Lords of the Council, with Goodman's Name subscribed by himself; And these are the very Words:

The Recantation. MSS. Gul. Petyt. Armig.

'For so much as the Extremity of the Time, wherein I did write 'my Book, brought forth alteration of Religion, setting up of Idolatry, Banishment of good Men, Murdering of Saints, and Violation ' of all Promises made to the Godly; I was, upon consideration of the present Grief, moved to write many things therein, which may be. and be, offensively taken, and which also I do mislike, and would wish had not been written. And notwithstanding the which Book so by me written, I do protest and confess, That good and godly 'Women may lawfully govern whole Realms and Nations; and do from the bottom of myHeart allow the Queen's Majesty's most Law-'ful Government, and daily pray for the long continuance of the fame. Neither did I ever mean to affirm, that any Person or Per-' sons of their own Private Authority, ought or might lawfully have punished Q. Mary with Death. Nor that the People of their own 'Authority may lawfully punish their Magistrates, transgressing the Lord's Precepts: Nor that ordinarily God is become Head of the 'People, and giveth the Sword into their Hands, tho' they do seek the accomplishment of his Laws.

'Wherefore, as many of these Assertions as may be rightly collected out of my said Book, them I do utterly renounce and revoke, as none of Mine, promising never to write, teach nor preach any such offensive Doctrine. Humbly desiring, that it may please your Lordships to give me your good and favourable allowance; whereby I shall by God's Grace endeavour to labour in surthering the True Service of God, and Obedience to her Majesty, to the utmost of my Power, during my whole Life: to the satisfaction of all good men, and to the Contentation of Her Majesty, and your good Lordships.

Christopher Goodman.

This Recantation was made either before the Queen's Privy Coun- ANNO cil, or her Bps. of the Ecclesiastical Commission; who in all probability had summoned Goodman before them for his Book, that contained fuch Principles as they could not but take notice of; and gave Dr. Matthew Parker no small Offence, as also many others.

Though some of the English at Geneva allowed of these Books of The Protestants Knox and Goodman, yet generally the English Exiles in all Places uttergenerally distily disliked them. Neither did Beza himself approve of either, beked these Books. ing published, though in Geneva, yet without his knowledge. as to the English Exiles, John Fox, one of them, then at Basil, expostulated with Knox in a Letter about this his Principle. To which Knox in a Letter dated in May 1558. from Geneva, thus justifyed his Book; 'That in the writing of it he neither fought himself, nor yet the vain Praise of Men: That his rude Vehemency, and inconsiderate 'Affirmations (as he rightly stiled them) which might appear rather to proceed from Choler, than of Zeal and Reason, he did not excuse: That it was enough for him to say, that Black was not White, and Man's Tyranny and Foolishness was not God's perfect Ordinance. That he writ not so much to corrupt Commonwealths, as to deliver his own Conscience, and to instruct the Conscience of some Simple. But his whole Letter I have put in the Repository, to be read by those that please.

These Books seem to have been studiously conveyed into England under Queen Mary, to disaffect the People from her Government. But To have them with whomsoever they were taken, they incurred Treason Ipso facto. In the House One Lithal of Southwark was taken up for Religion in the Year 1558. Queen Mary. by Avales the Promoter, and Cluny the Keeper, who brought him to Lithal. Dr. Darbishire, Bp. Boner's Chancellor. Avales had seized upon Lithal's Books in his House; where among the rest was one of these Books against the Regiment of Women. Which when Darbishire saw, he told Lithal's Friends, that he had in his keeping a Book by which he could make him guilty of Treason, and have him hanged, drawn and quartered. But the Queen's Sickness at that time saved him, and

the Chancellor took Bonds for his Appearance, and so dismissed him. These Principles againstWomensGovernment seemed not to be buried many Years after, but to be secretly entertained, and that by These Princi-Papists as well as Protestants: As may well be conjectured from some ples continue. Passages in those Sermons in the HomilyBook, framed by occasion of the Popish Rebellion, Ann. Dom. 1569. Where in the first Part, having quoted the two Places for Subjection to Government, Rom. 13. and 1 Pet. 2. immediately it follows, 'By these two Places of Holy Scriptures it is most evident, that Kings, QUEENS and other Prin-'ces (for he speaks of Authority and Power, be it in Men or Women) are ordained of God, are to be obeyed and honoured of their Sub-'jects.' And again, 'Rebels are ever ready to rebel against Princes, especially if they be young, [having herein respect to King Edward] 'Women in Sex.' And so throughout these Sermons, when soever there is occasion to mention Kings, Queens are commonly joined. 'It comes neither of Chance nor Fortune, nor of Ambition, that there be Kings, QUEENS, Princes—But all Kings, QUEENS

ANNO 1559. and other Governors are specially appointed by the Ordinance of God.

What became of Goodman.

If we desire to know what became of Goodman asterwards; in the Year 1560. (after the Wars and Troubles in Scotland were over, and Religion established there) he was appointed to be Preacher at St. Andrews, when John Knox was appointed at Edinburgh, having returned during these Commotions to Ayre. For sowe read in the History of the Reformation of the Church of Scotland, of one Christopher Goodman, who, I suppose, was the same with Christopher Goodman whom we have been speaking of. He afterwards was in England: And when Sir Henry Sidney, L. Deputy of Ireland, went against the Popish Rebels there, Goodman was his Chaplain. He lived long in the City of Chester, where in the Year 1602, being very ancient, Dr. Usher, asterwards Archbishop of Armagh, saw him, and had Discourse with him, as he related in one of his own Letters lately printed.

ters.

Usher's Les-

The Funeral of the French King celebraas Pauls. Henry II. of France departed this Life at Paris in the Month of July, and the Queen according to the Custom of Princes, in shewing Honour to each other even at their Deaths, appointed his Obsequies to be solemnly observed in the Chief Church of Her Realm, the Cathedral of St. Paul's, London. Which was done the 8th and 9th Days of September, beginning the Funeral Pomp according to the Usage of those Times on the Eve of one Day, and continuing and finishing it on the Morning of the Day ensuing.

The Attendants on these Obsequies were Sir William Paulet, Mar-

The Mourners.

Ex Offic. Ar.

mor.

quiss of Winchester, and Lord Treasurer, Chief Mourner, who walked alone; Then the L. Will. Howard, Baron of Essingham, Lord Chamberlain, and Henry, Lord of Burgavenny; then the L. Dacres of the South, and Henry Cary, Baron of Hunsdon. Next, Will. Brook, Lord Cobham, and Henry L. Scrope. Then the L. Darcy, L. Chiche, and Sir Rich. Sackvile. After them, Charles Son and Heir to the L. Will. Howard, and Sir Edward Warner, Lieutenant of the Tower, Two and two. Four Bishops, all Elects, namely, Dr. Matthew Parker, Archbishop Elect of Canterbury, Grindal, Bp. Elect of London, (but he by reason of Sickness was absent), Scory of Hereford, and Barlow of Chichester. [The Bishops had Black Gowns given them, and eight Black Coats apiece for their Servants.] Then the French Ambassador; two Gentlemen Ushers: The Kings of Arms, Heralds and Pursevants: Of-

ficers of the Houshold, of the Wardrobe, and others.

The Garnishment of the Herse camet

The Majesty

The Helmet, Mantlets, 14 00 06

Sword, &c.

The Carpet of Velvet for the Communion-16 13 04

Table

Banners and Pensils 168 08 02

Hangings, Covering the Ground in the Chancl

Duties of St. Pauls 13 06 08 Church, The Charge of Black Cloth for all the Mourners and other Officers Charges of Dinner 38 03 II Hire of the Herse 06 00 00 Reward to the Clerk? of the Wardrobe 305 00 00 Offerings 00 17 04 I The Dole 10 .00 .00 The

The whole Expence was the Queens, which in all, with some other ANNO Charges not here set down, cost Her 789 l. 10 s 10 d.

But to give some Account of the Funeral Ceremonies; and the rather, because now they were not such as were lately used under Po-Ceremonies. pery (the Religion being now reformed) but altered, and the groffer Ex Offic. Superstitions, customarily observed before, were now omitted. On Armor. J. 14. Friday, Sept. 8. when the Hearse was solemnly brought into the Church, and every Man placed, whereas the Ancient Custom was for one of the Heralds to bid aloud the Prayer for the Soul of the Party departed, faying, Pray for the Soul of, &c. now there was an Alteration in the Words. For Tork Herald standing at the Upper Choir Door, bad the Prayer (as it used to be called, but now more properly the Praise) first in English, and after in French, Benoist Soit Eternel, &c. Bleffed be the King of Eternal Glory, who through his Divine Mercy hath translated the most High, Puissant and Victorious Prince Henry II. late the French King, from this Earthly to his Heavenly Kingdom. Which Words he used again at the end of Benedictus, and at the end of the Service: And again on the Morrow, at the times accustomed. The ABp. of Canterbury in his Surplice and Doctors Hood on his Shoulders, who did execute, began the Service, assisted by the Bishops of Chichester and Hereford, apparelled as the Archbishop and by two of the Prebendaries in their Grey Amices. And first, certain Psalms of Praise were sung for the Departure of the Dead in the Faith of Christ, instead, I suppose. of the Dirige. After that, one Chapter of the Book of Job, (perhaps taken out of the Dirige) and then certain like Psalms. After that was read the XVth Chapter of the First Epistle to the Corinthians. Which ended, Magnificat was fung. And lastly, the latter Part of the Evening Prayer.

All things ended, they returned in like Order as they came, (except the Banner left in the Church) to the Great Chamber within the Bishop's Palace, where they had a Void of Wine and Spices and other things. And after they had taken Order to meet there again by Eight of the Clock in the Morning, they shifted them, and

departed.

Saturday, the 9th of September, about the Hour assigned, they met together at the said Bishops Palace. And about Nine of the Clock they proceeded up to the Hearse as the Day before, and all being placed as before, the Three Bishops Elect in Copes, and the two Prebendaries in Grey Amices came forth of the Vestry unto the Table of Administration, and then Tork Herald bad the Prayer as before. the Communion Office began, and proceeded forward until the Offering; when the Chief Mourner proceeded, the Officer of Arms, and Gentleman Usher before him, with his Train born, the rest of the Mourners following him, but he alone offered, being a Piece of Gold for the Head-Penny; And he and others returned to the End of the Service. Then the said Chief Mourner, with Clarencieux before him, again proceeded up without any State, and offered for himself, and returned to his Place. Then the L. Chamberlain, and the L. of Burgaveny with two Heralds before them proceeded up and offered, and returned and took their Places. In which like Order offered all the other A N N 01559.

Eight Mourners, two after two. The Money for them to offerhad been before delivered to them by Tanner, Gentleman Usher. Then offered the Ambassador of the French King. Then the L. Mayor, with his Brethren followed him, but offered not. Then Sir William St. Low. with Rouge Dragon before him offered the Banner to Clarencieux, &c.

The Sermon preached by вр. Scory.

Ex Offic, Armor, J. 13.

The Ancient Order of the Burial of the Dead.

The Offering finished, the Sermon began by the Elect of Hereford (the Elect of London, who should have preached, being sick.) His Anthem, [that is, his Text,] being Veniet Hora, & nunc est, quando mortui audient Vocem Filii Dei, &c. The Hour shall come, and now is. when the Dead shall hear the Voice of the Son of God, and they that hear shall live. Whereupon he declared and proved the Last Day not to be far off. And therefore persuaded Amendment of Life, and to live well. And farther he endeavoured to pacify both Parties of the People; that it seems now freely uttered their Minds according as they stood affected to Religion: The one Party thinking, and faying, how the Ceremonies used for Burial were too many; yea rather, that none at all ought to be used for the Dead; the other thinking them to be too Hence he took occasion to shew out of divers Ancient Authors, the Order of the Burial of the Dead in the Primitive Church, and how the Service at the same was to give Praise to God for taking away their Brother in the Faith of Christ. Which self-same Order they had now observed, and were about to fulfil and observe. As for the rest of the Ceremonies there used, which were but sew, seeing they were not contrary to the Faith of Christ, nor yet contrary to Brotherly and Christian Charity, but for the Maintenance thereof. the rather to continue Amity betwixt both Princes, which Charity Christ especially doth command; therefore ought to be observed, and not gainfaid. But for the other Ceremonies, for that they were neither beneficial to those which were alive, nor yet to the Parties deceased, nor yet according to the Order of the old Fathers and Primitive Church, they were therefore now taken away and abolished. After this, commending the Royal Person departed, for his worthy and noble Chivalry, and valiant Heart, as well in Prosperity as Adverfity; together with great Commendation of his Chast Life, keeping himself only to his own Wife, (being a rare Thing, he said, in Princes) he made an end.

The Commumion.

After the Sermon concluded, they went forward to the Commu-At the Time of the Reception thereof the L. Chamberlain, the L.Dacres, and Sir Edward Warner rose up and went to the Table, where kneeling together with the three Bishops, they all six received the Communion; the rest, it seems, of the Nobility here present were not yet fo well reconciled to the New Way of Receiving the Sacrament, as to partake at thistime of it. All which ended with the other Service: which finished, Tork again bad the Prayer, as before. This done, the Mourners and others returned to the Bishops Palace in order, Where the said Lords and Ambassadors, and all other which had attended these Exequies, were treated with a goodly Dinner, and so departed at pleasure.

CHAP.

CHAP. X.

Chap. 10.

A N N O

The poor neglected Condition of the Protestants, being returned home. And the State of Religion. Jewel's and Cox's Letters thereof to Bullinger and Weidner.

BUT now to make a few Notes how Religion stood at this The State of time. As for the Exiles returned from Germany, Helvetia, and the Exiles come other Countries, whither they had fled for their Consciences, and preserving of their Lives, in the last hard Reign, they were much discouraged, having little notice or regard taken of them, nor any Orders given for the Restoration of them to their former Preferments and Benefices. And tho' they came Thread-bare home, yet they brought back along with them from the foreign Churches and Universities much Experience, as well as Learning. John Jewel upon his John Jewel. Return home into England was harboured about three Months with Nicolas Culverwel a Citizen, living (unless I mistake) in Thames-Street: Then the Lord Williams of Thame being sick sent for him; and with him he abode some time. Another of these was Tho. Le- Tho. Lever. ver, a very grave Man, and formerly Master of S. John's College in Cambridge, who had taken this Opportunity of his Exile to travel into all the chief Protestant Towns and Cities, as Argentine, alias Strasburgh, Basil, Zuric, Berne, Lausane and Geneva; noted the Do-Arines and Discipline in those Places, and talked with their Learned And thence had experience of their fincere Doctrine, and godly Order and great Learning: And especially of much virtuous Learning, Diligence and Charity in Bullinger at Zuric, and Calvin at Geneva: As did greatly advance God's Glory, unto the Edifying of Christ's Church with the same Religion, for the which you be now in Prison, as the said Lever wrote to John Bradford the holy Mar-

But this Learned Divine, with the rest of his Fellows at their first John Fox His coming over, lay by not much regarded, as was faid before, the poor Condition. State then being so full of other Employment. About October, 1559, John Fox, the laborious Compiler of the Church's History, chiefly as to her Persecution, was in London, but very poor; and had sent Writes to the a Letter to the Duke of Norfolk, to whom he had been Tutor, and of Duke of Norwhom he was dearly loved, to afford him Relief, and supply his folk. Want, being newly come over. In the close of which Letter he had Fox', MS. these Expressions: "That as to Religion he needed not to admonish Laters. "him where the Truth stood, but prayed God, that he would man-" fully stand on Truth's side; And [fearing his Interest for Religion

" was not great enough] he advised him, that he should above all " take heed, that if he could not help Christ at this Juncture, at least

that no Mortal Creature should ever prevail so far with him, as to "be an Adversary against him in any thing, For, saith he, Christ will overcome in spight of all men. And for a Conclusion, exhort-

"ed him to bestow that time in reading the holy Scriptures, which

ANNO

"other Nobles did in the Pomps and Pastimes of the Court." as to Fox's own present Condition, it appears by his Letter, that this was not the first Petition he had made to the Duke his great Patron: and that not having Answer, and yet knowing the Forwardness of the Duke's Nature, and his great Propensity towards him, he attri-buted the Cause of this seeming Neglect to the present Time, wherein it seemed not safe for him to take notice or shew Compassion to Fox, or that fort of Men. As for himself his Nature was such as the Duke knew, and so averse from importunate craving, that he should first almost perish with Hunger, before he could do it. In this Letter he also excused himself, that he had not of late dedicated any thing by him written, to his most Illustrious Name, and that it was out of a care of his Grace's Safety, well knowing what Danger might ensue to him in the late Reign, if it should have been known that he had any favour for flich a Man as Fox was. And that this was the true Reason thereof he should soon know; he meant he should know it by his Latin Martyrology which he had dedicated to him, newly finished, and printed beyond Sea, and now brought over with him. This was the Substance of Fox's Letter in an elegant Latin Style to his Noble Pupil. To which he on the 30th of Octob. gave him as elegant an Answer in the same Language, full of Kindness, and expressive of his Care for him, and of the Order he had given his Servants to provide for him all things that he needed upon his first coming over. In which Letter as he calls Fox, Optime Praceptor, so Fox in his had called him, Mi Thoma. All this may be seen more fully in their Let-Num XVIII, ters, which I cannot forbear placing in the Appendix.

And the Duke to bim.

XIX.

the Exiles.

This their neglected Condition the Learned Exiles took not a little Sandys to Par. to heart. Dr. Edwin Sandys one of them, being then at Westminster, ker concerning in a Letter to Dr. Parker in the Country, spake of this with some Concern; As, "That they never asked them in what State they "flood, nor considered what they wanted. So that as he protested "in the time of their Exile they were not so bare, as they were now "brought." These Words of Sandys were occasioned by a kind Letter of Dr. Parker to him, together with some Gratuity sent at the fame time, as it feems. Which moved him to what he wrot before, and to add, "That he rightly considered, that these Times were gi-"ven to taking, and not to giving, and that he had stretched " forth his hand [in Liberality] further than all the rest.

Some of them about the Quem

Yet the Exiles of the most Eminency and Learning were sometimes about the Queen's Person, and preached often before Her. Lever had so much of her Ear, as to dissuade Her from taking the Title of Supreme Head; Which Sandys in his forementioned Letter to Parker, blamed him for; and for wifely [as he feemed Ironically to speak] putting such a Scruple into the Queen's Head.

But to represent yet farther how it fared now with our English Refugees, and withal what the State of Religion now was; I shall take it from the Pen of two others of the same Rank, Jewel and Cox, in

Biblioth. Eccles. their Letters to their Friends abroad. **Ligurin**.

Bullinger, the great Divine and Superintendent of Zuric. had lately sent a Letter to Jewel and Parkhurst, exhorting them in this Juncture

Juncture to carry themselves stoutly and boldly in the Cause of Re- A N NO ligion, which was now upon its critical Point. 'Which Jewel, in a Letter dated in May, said, was an Admonition almost absolutely necessary. And that because they were to oppose not only their old Jewel to Bul-Popish Adversaries, but even their late Friends, who had now re- linger concernvolted from them, and were turned against them, and sided with the ing the Exiler, and Religion, Adversaries, and did much more stubbornly resist them than any arthen it flood. of their Enemies. And which was most troublesome of all, they were to wrestle with the Relicks of the Spaniards [that is, What were to wrette with the Renews of the Spaniaras [that is, what Relick of the they left behind them] their most filthy Vices, Pride, Luxury and Spaniards. Lust. They did as much as they could, but at that present they 'lived after that fort, as tho' they scarce were returned from their Ba-'nishment. For, to say no worse, their Livings and Preserments were not yet restored to them. But they were in good hope their Expectations should not be frustrate, having a Queen both Wise, and Godly, and favourable to them. That Religion was restored on that foot on which it stood in King Edward's time. To which, he told Bullinger, his Letter to the Queen much contributed. But that The Queen will the Queen would not be stiled Head of the Church of England, gi- not be stiled ' ving this grave Reason thereof, That that was a Title due to Christ Head. only, and to no Mortal Creature besides; and that those Titles had been fofoully stained by Anti-Christ, that they might no more be piously used by any. Then he spake of the present State of the state of Oxe University of Oxford: 'That whatsoever had been planted there by ford. Peter Martyr was by the means of one Friar Soto, and another Spanish Monk, so wholly rooted out, that the Lord's Vineyard was turned into a Wilderness: So that there were scarce two to be found in that University of their Judgment. And therefore he told Bullinger he could not advise any of their Youths yet to be sent to Oxford, unless they would have them sent back thence wicked and barbarous. That the Lord Ruffel did what lay in him to forward L. Ruffel's Fathe Religion, and used the best Skill and Art he had, to bring it wear to Reliabout: And that he was so sensible of the Kindness of those of Zu-gion. rick to the poor English there, that he had seriously enquired of Tewel what might be acceptable to them to fend them, as a grateful Acknowledgment. Jewel told him, he was fure nothing would be more acceptable to them, than for his Lordship studiously to propagate Christ's Religion. Which he promised he would do. This was the Substance of Jewel's Letter.

Cox, in his Letter this Year to Weidnerus the chief Pastor of the Church Cox to Weide at Wormes, gave this Account of the present State of Religion here: ner of the same That the Papists were so hardened in Popery under Q. Mary's Five subject. Years Government, that it was exceeding difficult for the Queen, Papifit firms and those that stood for the Truth, to get room for the fincere Rement. ligion of Christ, And in the Parliament, the Bishops, the Scribes and Pharisees, as he called them, opposed it. And they seemed to have the Victory on their side: And that none did then scarce speak to the contrary, because of the great Place and Authority they bare. That the Exiles in the mean time, (which was all they could do) Exiles preach * preached before the Queen, and in their Sermons shewed the Roman Queen. Bishop

ANNO 1559. The good Effett shere of.

The late Difpute at West. minster.

Bishop to be Antichrist, and his Traditions for 'the most part to be mere Blasphemy. And that at length many of the Nobility, and Multitudes of the Common People fell off from Popery: But of the Clergy none at all; standing as stiff as a Rock.

'Then he informed his Correspondent of the Disputation that was lately held at Westminster, Eight against Eight. That the Popish Eight were the Chief of their Bishops and other Learned Men. The Protestant Eight were some of the poor Exiles, [whereof himself was one.] That it was agreed to manage the Dispute by Writing, for avoiding many Words. That the Queen's Council, and almost all the Nobility were present. That the Disputants on the Popish side looked and spake big, and applauded themselves as Victors. on the other side answered, depending on the Truth, not with great Words, but in the Fear of God. But having ended, the Auditory declared their great Satisfaction by the Applause they gave the Cause, to the great Perturbation and Consusion of the Adverse Party. How that another Day they came prepared for another Dispute. Then they were required to begin as they had done before, and the Protestant side should follow. But that they refused to do it, being as it seems sensible of the last Day's ill Success: They cried out, that it was unjust, that they should begin, who had so many Years continued in the Possession of the Catholic Faith: And that if they [the Protestants] had any thing against them, they should propose it, that they by their Authority might confute it, and silence them as degenerate Children, that had departed from the Unity of the

He added, 'That soon after this, Christ's sincere Religion was 'planted every where, and that after the same manner it wasprosesfed under King Edward. This Letter was writ May the 20th. At which time, as he wrote, They were breaking down the Popish Hedge and restoring the Lord's Vineyard. And that they were 'then in the Work, but the Harvest was great, and the Labourers This Letter of Cox's, together with the former of Jewel's, worth Gold to a Lover of these Antiquities, I have put into the Appendix: Having been transcribed out of the Originals, kept yet in the great Church at Zuric, by the hand of John Daille late Minister of the Church at Charenton, but then a Refugee at Zuric. Which were kindly communicated to me by Mr. Roger Morice, lately de-

Church. But while they thus stood out, further Disputation was

ceased; whose Name I here mention in Gratitude.

stopped, and they lost their Cause.

Numb. XX,

XXI.

Christ sincere Religion plant-

CHAP.

ANNO1559.

CHAP. XI.

Preachers at S. Paul's Cross. The Beginning of the Use of Common The Deprivation of the old Bishops. Their Practices. Their Condition afterwards; and other Popish Churchmen. Their Letter to the Queen; and her Answer. The Emperor's Letter to the Queen. A Match propounded with the Archduke of Austria. The vacant Churches supplied. Articles to be declared: And a Protestation to be subscribed by the Clergy. Subscription for Readers.

O W, after the Dissolution of the Parliament, which was on the 8th day of May, let us see how the Summer, and the re-

maining Part of the Year was spent.

Great Care was taken, while this important Work of the Change Paul. of Religion, and Rejection of the Papal Power was in hand, to have good Preaching at St. Paul's; and that none but Men of good Wifdom and Learning should come up at the Cross, the better to reconcile the People to the Work that was doing. And fuch Preachers were put up as were afterwards made Bishops, and advanced to eminent Places in the Church.

April the 9. Dr. Bil the Queen's Almoner, then or soon after Dean Bil. of Westminster, preached at the Cross: Where he declared, Wherefore the Bishops were sent to the Tower: Namely, Those who carried themselves so frowardly in the intended Disputation at Westminfter, disappointing such an august Assembly as came to hear and to be fatisfied in the controverted Matters of Religion.

May the 15. Grindal (afterwards Bishop of London) preached at Grindal. Paul's. Where were present the Queen's Council, and the great Men of the Court and Kingdom: As the Duke of Norfolk, the L. Keeper of the great Seal, the L. High Treasurer, the E. of Arundel, the L. Marquis of Northampton, the Lord Admiral, the Earls of Suffex, Westmorland, Rutland, Bedford, and many more Lords and Knights, together with the Lord Mayor and Aldermen. After Sermon they went to dine with the Lord Mayor.

The 22. preached Mr. Horn, (afterwards Bishop of Winchester) Horn. present the Judges and Serjeants at Law.

28. Barlow, late Bishop of St. Davids, and soon after of Chichester, Barlow.

preached.

June the 11. Sandys, (soon after Bishop of Worcester,) preached. That Sandys. day being St. Barnabas Feast, the Apostles Mass ceased to be said any more: And no Mass said that day. Then the new Dean took Possession of his Church. And the same Night was no Even Song at S. Paul's.

The 18. Jewel, (soon after Bishop of Sarum,) preached: Now was Jewel Sir Edward Rogers Comptroller of the Queen's Houshold, and other Noblemen present.

The

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ANNO1559. Bentham.

Vitell. F. 5.

The 25. Bentham, (asterwards Bp. of Litchfield,) preached. These were all Exiles in the late Reign; andthis Year appointed the Queen's Visitors, and soon after preferred to Bishoprics.

But to go on with the Preachers as I can collect them from the

foresaid MS. Diary, tho' somewhat impersect.

Aug. the 13. Skory, new Bishop of Hereford preached at St. Paul's: while the Vilitation of that Church was in hand. Two days after,

the Rood there with the Altar was pulled down.

Let me insert here, that on the 30. of August, one Mr. Allen, who in the faid Manuscript is said to be Elect Bishop of Rochester [vulgarly reported so to be] was buried in the Body of the Church of St. Tho. Apostle's, London; a few Clerks attending; and his Funeral Sermon preached by Mr Huntington the Preacher. This Allen the Diary-Writer notes to have a Wife and eight Children. But that he was Elect of Rochester seems to be a Mistake, since Guest was consecrated Bishop of that See a Month before. This Allen was an ancient. eminent Protestant Divine.

Makebray.

Sep. the 3. Mr. Makebray a Scot, and an eminent Exile, preached at S. Paul's. The 10th, preached Dr. Turner [William Turner, I suppose who Dr. Turner. was formerly the Duke of Somerfet's Chaplain, and Dean of Wells;] His Audience was very great, (perhaps increast by his Fame) con-

fifting both of Court, City and Countrey.

Veron.

Sep. the 17. Mr. Veron a Frenchman by Birth, a new Preacher (as they termed the Favourers of the Reformation) preached at the Cross. He was soon after Minister of S. Martin's Ludgate and S. Sepulchres. In his Sermon he had these Words, Where are the Bps, and the old Preachers now ? Now they hide their Heads. Spoken in some Joy and Triumph, being now laid aside, and deposed; Who had made themselves odious to the People for late Rigors and cruel Persecution of them and their Relations.

St. Antholin's Merning-Pray-

Huntington.

My Diary observes that on the day of this Month of September, began the New Morning Prayer at St. Antholin's, London, the Bell beginning to ring at five; when a Pfalm was fung after the Geneva Fashion; all the Congregation, Men, Women and Boys singing together.

Sep the 24. Huntington the Preacher officiated at Paul's Cross before a

great Audience together with the Mayor and Aldermen.

Octob. the 8. Veron the above-mentioned preached before the Queen at White-Hall. He was a bold as well as eloquent Man. In this his Sermon he advised, that the New Bishops should have Lands and fair Incomes, as the Old Bishops had: And that otherwise they would not be able to maintain Hospitality, and keep such good Houses as they ought, and was expected at their Hands.

Crowley.

The 15. of Octob. Mr. Crowley preached at Paul's Cross. once a Printer, then an Exilebut a learned and zealous Man, and a Writer.

I insert here a Sermon preached Novemb. the 4. at St. Botolph Bishopsgate, at the Wedding of a Priest to a Priest's Widow of Ware, by one West, a new Doctor: Who took occasion to speak freely and earnestly against the Rood Lofts; and that those godly Ministers that fled for the Word of God were to be helped, and to be presented to Livings for their Sublistence. Which it seems hitherto was more sparingly done. Novemb.

A Sermon at a Pricft's Wedding.

ANNO

Novemb. the 12th, Old Miles Coverdale preached at the Cross. The 19th, Mr. Bentham, (e're long to be Bp. of Coventry and Litch-

1559. field) preached there. And so did

The 26th, Jewel, Bp. of Salisbury. Where upon the Fame of that Learned Man, was a very great Confluence of Auditors as had been ever seen at the Cross; and where, besides the Mayor and Aldermen, were many of the Court. But now to look a little back into the Trans-

actions of this Summer.

The 24th day of June, being the Festival of St. John Baptist, made a great Alteration; that being the Day appointed by the late Parlia- Service Book ment, from which the New Service Book was to be only used in all begins to be the Churches throughout England. Hitherto the Latin Mass-Book as fed. remained, and the Priests celebrated Service, for the most part as they did before; that is, from November 1558. to this Month of June 1559. During which time were great and earnest Disputes and Arguments held among the Clergy, both Protestants and Papists, concerning the English Book for Publick Prayers. But when that Day came, the Protestants generally received the Book with great Joy, finding it to con- Generally received fift of the same Divine Service with that in godly K. Edward's Days. ved; Let me set down the Words of one Earl, a Curate in London in these Joh. D. Episc. Days, in a Diary he kept. Against the 24th Day of June he wrote, Ely. Num. 206. O Blessed Day! And again,

Saint John Baptist's Bay Put the Pope away.

Then was K. Edward's Book restored to all Mens Comfort. And verily the People were most willing to receive the Book of Divine Service thus trought to w. Yet he makes a Note of Exception to a few of Calvin's Church; that is, such as lately came from Geneva, and perhaps from some other Places where his Platform was followed, and where it was their Lot to reside, who sled abroad in the Marian Days. But yet of these he observed withal, that many complied and obeyed.

But the Popish Priests, that is, the Majority of them, utterly re- Except by Pafused. Whose Peevish Obstinacy, he writes, was patiently suffered se-pists.

ven Months, in Conferences and open Disputations.

They objected against the Legality of the Use of the Communion The Fretended Book; and clamoured against the Law that established it, as defective: Illegality of it. As they declared in a Paper of Questions that was a little after privately dispersed. Which Pilkinton, Bp. of Durham printed and anfwered. Herein they fay, That this Manner of ministring of the Sacrament, set forth in the Book of Common Prayer, was never allowed nor agreed upon by the Universal Church of Christ in a General Council; no, not by the Clergy of England at the last Parliament. But that it was only agreed upon by the Laity, who had nothing to do in Spiritual Matters: meaning, in respect of the Bishops then in Parliament disagreeing to the Act of Uniformity; and that nothing could be concluded as a Law in Parliament, but by consent of the Clergy there present. To which the said Answerer replied, 'That this was done but just as Q. Mary had done before: Who by Her Statute took

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ANNO 'away one Religion, and brought in another. And no more was done now. Nor was all the Clergy of the Realm comprehended in a few Popish Bishops. Was there (replied he) no Clergy in the Universities, nor other Parts of the Realm, besides these sew Bishops that con-' sented not? Many in the Universities, and abroad in the Realm had 'used this Service openly and commonly in their Churches afore it was 'received or enacted by Parliament. Which was an Evidence that ma-'ny of the Clergy approved it. Nor did the Parliament, said he, set 'forth a New Religion, but restored that which was before defaced; restored that which was godly begun under good K. Edward, con-'firmed by his Parliament and Clergy then: but suddenly by Violence trodden under feet by Bloody Papists a little after.

> Hefurther shewed, 'That it was not to be granted as true, that no. 'Laws at all could be made without Consent of the Bishops. For that the old Statutes of Parliament, when Bishops were highest, afore 'K. Edward III. we read, past by Consent of the Lords Temporal and Commons, without any mention of the Lords Spiritual: Which Statutes, many of them, stood in force at that Day. And that it was as necessary to have Abbots in the Parliament; for they were present of old time; and their Consent was required as well as the Bishops.

> Further, That the Practice of the Lawyers, Judges and Justices 'evinced this and the rest to be good Laws; for they all executed them: 'And that their Doings-might be a sufficient Reason to lead the Un-'learned in their Opinion of these Laws for Religion; that they would not have executed them, had they not the Strength and Nature of

Laws. Thus Pilkinton.

The Queens Commissioners vifit.

Soon after St. John Baptist's Day, Commissioners were sent forth to visit the Universities, the Diocesses of Bishops, Cathedral Churches, Head Cities and Boroughs, to administer to them the Oath of Supremacy, and to see the Order of Parliament for Uniformity in the Use of the Book fet on foot, and observed.

The Supply of Churches va-

By Laymen in Some Places.

Now also, since many Churches were left destitute, the Ministers that remained, and that were put into the Places of the Popish Priests, especially in London, were fain to serve three or four Churches on Sundays and Holy-days, in reading the Prayers, and administring the Sacraments to the People. And yet they sufficed not. So that in this Year, and some Years following, until the Year 1564. inclusive, many of the Laity, who were competently learned, and of Sobriety and good Religion, were appointed to read the Service in the Churches, by Letters of Toleration from the Bishops, some as Deacons, some as Helpers of the Ministers in the Word and Sacraments: And divers havingbeen made Deacons, after long and good tryal of their Doctrine and Conversation, were admitted into Priests Orders, and beneficed. As we shall hear more of these Matters hereaster.

Lay Readers. Roger's Advice for them.

By the way I cannot but here bring to mind, that in this Course of procuring Readers, the present Bishops seemed to follow the Direction of some great Divines that suffered under Q. Mary, and sorewe the Havock and Destruction would be made of the Ministers of the Church of England Reformed. John Rogers, the first that suffered under

Queen Mary, in a Prophetical Spirit told Day the Printer, (who was ANN O then a Prisoner in Newgate with him for Religion) that he would live to fee the Alteration of Religion, and the Gospel to be freely professed and preached again; and bad him recommend him to his Bre- Printer. thren, as well in Exile as others; and that when they came in Place, they should be circumspect in displacing the Papists, and putting good Ministers into the Churches. And because there would be a lack of such at the first Restoration of Religion, his Advice to them was (and Bp. Hooper also agreed to the same) that for every Ten Churches some one good and Learned Superintendent should be appointed: Who should have under him faithful Readers, such as might well be got: And the Bishops once a Year to oversee the Profiting of the Parishes. And if these Reading Ministers did not their Duty, as well in prositing themselves in their Books, as the Parishioners in good Instruction, so that they might be trained by little and little to give a reckoning how they did profit, then to be expelled, and others put in their Rooms: And the Bishops to do the like with the Superintendents. But to pursue our History.

Fourteen of Q. Mary's Bishops now alive, were all deprived. These, Q. Mary's besides their Carriage in the Parliament House, had doubly disobli- Bishops differ ged the Queen. I. In that they had conspired among themselves, Queen. that none of them would fet the Crown upon her Head. Which all refused to do, till it came to one of the last of them, namely Oglethorp, Bishop of Carlisle. II. When some Heads of Religion were to be handled between them and the Protestant Party, for the satisfaction of the Noblemen, the Counsillors and the Members of the Parliament, they declined it, nor would be concerned in it: As appeared plain enough by their manner of coming to the Dispute; and having heard what their Adversaries urged, altogether resused in the Face of the Honourable Company assembled, to engage in further Dissertati-

on with them; as hath been told before.

But seeing the obstinate refusal of the Bishops, to acknowledge the prived. Queen's Supremacy, and how they scarcely owned her Government, they were to be Deprived, and others that would comply, to be plan Coke's Inflie. ced in their Rooms. For the effecting this, was that Ecclesiastical Part 4. p. 326. Commission intended, (as we learn from a wise and knowing Man of the Law that lived near those Times) enacted in the First of Q. Elizabeth, (in the Act entitled, An Act restoring to the Crown the Ancient Jurisdiction, &c.) For herein was a Power granted for the Visitation of the Ecclefiastical State and Persons. This Branch was enacted of necessity. For that all the Bishops and State of the Clergy of England, being then Popish, it was necessary to raise a Commission to deprive them that would not deprive themselves.

This First Commission upon the Statute aforesaid, whereby the Po- The Commission pilb Bishops were Deprived, and many other of the Clergy, is said to for their De-And Enrolled it is not, saith my Lord Coke, as it ought to privation. But there were some, he added, that had seen it, and afhave been. firmed, that it past not above Twenty Sheets of Paper Copywise: Whereas afterwards the High Commission contained usually Three Hundred Sheets of Paper. It was affirmed likewise that never any

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1559. P. 194. Edit. Angl. as quo-sed by Maion De Min.Anglic. p. 345.

De Minister.

A N N O High Commissions were enrolled, as they ought to have been, until the L. Chancellor Egerton's Time. The Papifts themselves in former Times did acknowledge the Popish Bishops were Deprived, tho' the Instruments thereof are lost. So Champney, The Bishoprics now vacant, either by Death, as was that of Canterbury only: [Yes, besides Canterbury, Salisbury, Chichester, Rochester, Bangor and Norwich] or per injustam Depositionem, i.e. By unjust Deprivation, as were all the rest. the Papists did not so much as dispute of that Deprivation, viz. Whether there was a Deprivation of the Popish Bishops, as whether it were justly done. Which Mason in his Learned Book of the English Mini-Mass de Min. stry hath a Chapter to prove. And Saunders in his Book of the Eng-Angl. p. 252. lish Schism, writing of this Deprivation, saith thus; Præter unum omnes [Episcopi Reginæ Mariæ] paulo post de Gradu & Dignitate sua Depositi, ac Carceribus variisq; Custodiis commissi, &c. That is, 'All Queen Mary's Bishops, but one, a little after state is, after Midsummer-day, '1559] were deposed from their Degree and Dignity, and committed to Prisons and various Custodies.

Deprivation of Bp. Boner;

Ath. Oxon. P. 125.

Bp. Boner was fent for before the Council May the 30th, (and fo, I suppose, were some other Bishops with him, and the rest at times) and there tendered the Oath of Supremacy: Which he refused to take, and thereby lost his Bishopric. This remaineth under his own Hand writ, in Rei Memoriam, in his own Eusebius (which fell into the Hands of the late Antiquarian Anthony a Wood) in these precise Words, Litera Dominicali A. An. Dom. MDLIX.die Maii xxx. vocatus ad Concilium recusavi prastare juramentum: & omnino deprivatus. Yet the Sentence of Deprivation was not pronounced till next Month by the Queen's Commissioners.

And of the rest of the Bishops.

So then he and all the rest of the Bishops (excepting the Bishop of Landaff, who took the Oath) were deprived, or rather deprived themfelves, for refusing to swear the Supremacy. But that they were also committed to Prisons (as our Historians commonly write, perhaps taking up upon credit what Popish Authors write) I doubt much; fince that Act of Supremacy maketh their Punishmentthat refuse the Oath, to be only Forfeiture of their Spiritual Promotions and Benefices. And Boner himself in his Memorandum before specified with his own Pen, mentions only his Deprivation, and no Imprisonment. stow's Annal. And Stow, who lived in those Times, and was a careful Observer of Matters that passed, relateth only, how they were deprived after they were called and examined by certain of the Queen's Council: Adding, So were other Spiritual Persons deprived also; and some indeed committed to Prison. But that was for another Transgression of the same Act, viz. By some Word or Deed extolling a Foreign Jurisdiction superior to the Queen, or within Her Dominions. Which to do was Forfeiture of Goods and Chattels. And if such Persons were not worth some imprison- 20 1. then besides the foresaid Forseiture, it was Imprisonment for a Year. Whereby it seems several, both of the Bishops, as well as of

ed, and why.

sea, or Tower of London. But to represent this Business more certainly and exactly, out of a valuable Memorial of Sir Henry Sydney, transcribed among the MSS.

others of the Popish Clergy, were committed to the Fleet, Marshal-

The Bishops and Clergy called Duen.

AN NO

1559.

of ABp. Ulher, we learn more particularly, that these Fourteen Bishops (which were all that were alive, excepting the Bp. of Landaff), Viz. Hethe, ABp. of York, Boner, Bp. of London, Thirleby of Ely, Watson of Lincolm, White of Winchester, Bourne of Bath and Wells, Rom Fox. Turbervil of Exon, Bayne of Litchfield and Coventry, Pool of Peterborough, Gouldwell of St. Asaph, Pate of Worcester, Scot of Chester, Innstal of Durham, Ogletborp of Carlile, on the 15th of May (the Parliament being that Day Sevennight dissolved) were by the Queen called together, with other Clergy, (perhaps it was the Body of the Convocation then assembled.) And she told them, that in pursuance of the Laws lately made for Religion, and restoring the Ancient Right of the Supremacy to the Crown, they would take into their serious Consideration the Affairs of the Church, and expulse out of it all Schisms, and the Superstitious Worship of the Church of Rome.

Whereupon the ABp. of Tork, in the Name of the rest, made this Speech to the incompliant and peremptory Declaration to the Queen; 'That in the Queen. behalf of the Catholick Church here planted within her Grace's Do-'minions, he was intreated by several of the Reverend Fathers of the 'Mother Church, the Bishops of several Diocesses within the Realm, to move her Majesty that she would seriously recollect to memory 'her Gracious Sister's Zeal unto the Holy See of St. Peter at Rome, 'as also the Covenants between her and that Holy See made soon 'after her Coronation. Wherein she had promised to depress Here-' fies, and all Heretical Tenets; binding both her Gracious Majesty, 'her Successors, and this Realm, under perpetual Ignominy and Curse, 'if not perfected by them. And that upon these Conditions that Ho-'ly See would be pleas'd once more to take her and the Realm into her Bosom, after so long a Heresy increasing within this Isle.

The Queen hearing this, and regarding well how these Bishops stood affected, (notwithstanding they had been thus fairly and candid- The Rucen's ly dealt withal, nor were arbitrarily thrust out of their Bishopricks and Livelihoods, as K. Edwards Bishops and Clergy were under Q. Mary, but might have remained in their Places, had they owned the Queen's Supremacy, and the Act for Uniformity, whatever their former Miscarriages were, and the constant Opposition they made in Parliament to the good Bills brought in about Religion) she made this re-

folute and brave Reply to Hethe, and the rest.

'That as Joshua declared, saying, I and my House will serve the Lord: 'So she and her Realm were resolved to serve him. For which cause 'she had there assembled her Clergy; and was resolved to imitate Jo-' fiah; who assembled the Ancients of Judea and Jerusalem purposely to make a Covenant with the Lord. Thus had she assembled her Parliament together, with them of the Clergy, for the same Intent, to contract with God, and not with the Bishop of Rome. And that 'it lay not in her Sister's Power to bind her, her Successors, or her Realms, unto the Authority which was usurped. That therefore she with her Predecessors, who had (as our Records justified) ejected that usurped and pretended Power, (which for future Times would be Precedents for her Heirs and Successors to imitate and to dive into) did absolutely renounce all Foreign Jurisdiction: As her Crown

ANNO 1559. was no way either subject to, or to be drawn under any Power whatfoever, saving under Christ the King of Kings. That the Bishop of
Rome's Usurpation over Monarchy shewed his desire of Primacy over
the whole Earth: Which to him and his Successors would prove Confusion. And that finally, she should therefore esteem all those
Her Subjects, both Ecclesiastical and Civil, as Enemies to God, to
her, and her Heirs and Successors, who should henceforth own his

'Usurped, or any Foreign Power whatsoever.

The Effect of it.

This Noble Declaration of the Queen, as it somewhat quelled the Romish Zeal of these Popish Fathers, so it much encouraged the Hearts of those who were assected to the Reformation.

The Bishops Intrigues under K. Edward discovered.

The Queens Council were displeased at this stubborn and disloyal Behaviour of the Bishops. And hereupon some of their former Intrigues and unlawful Practices under K. Edward were brought to light; concerning some private Transactions with Rome, in laying Plots against some of that King's best Friends: Of which Matters, Q. Mary, when Princess, was privy. And of these Things divers Letters and Papers remained in her Closet at her Death. Which Closet upon her Decease (as is customary) was sealed up by Order of her Privy Council, for the use of Her present Majesty, her Successor. Here were several Bundles of Letters from Cardinal Pole, and from this ABp Hethe, (who then being Bp. of Worcester, was disaffected to the said K. Edward and his Proceedings) and likewise from most of the foresaid Popish Bishops, written unto Q. Mary, both before, and during her Reign. The Earl of Suffex was the Person that sealed up the said Closet, and took this Occasion to acquaint the Queen therewith. Whose Words caused her to send him to search for them. And being found, they were brought to the Council, and therein much was discovered of these Secret Practices in those Times: As, How to order Affairs to strengthen the Interest of the Bishop of Rome, and the Romish Religion, in case K. Edward should miscarry: Also, all the Intrigues, that were carried on by the Bishops of London and Winchester; and Letters thereupon fent from them to Rome, and from Rome hither. The fum of which was, how to lay Plots to cut off the Protector, and most of the wifest of the King's Council: Hoping hereby to procure the Settlement of the Romish Religion, and to weaken the Interest of the Crown.

Had these Projects been but discovered during King Edward's Days, it was thought it would have hindred Q. Mary's Reign. For when they were read at Council, those Privy Counsillors who were instrumental for her coming to the Crown before the Lady Jane Grey, were much amazed, having never heard of these things till now.

May the 18th, the Council met the second time upon the Bishops Business; and having taken these Doings of theirs aforesaid into surther Consideration, it was generally declared, that these Acts being committed partly in K. Edward's Reign, and partly in Q. Mary's, and nothing since laid to their Charge, saving their Zeal to the See of Rome, her Majesty's Sister's Pardon, and her own at her Entrance to the Crown, would clear them. Yet the Council advised the Queen to tender them the Oath of Supremacy and Allegiance. Which was accordingly

The Bishops tendered the Oath, refuse, and are deprived.

accordingly now, or some time afterwards tendred them: And they ANNO refusing, were all expulsed their Bishopricks within a short time after, as was thewn before.

These Bishops, in this round dealing with them, as well as others them. of the Popish Clergy, seemed to be much mistaken; deeming that the present State of the Church was such, as there would be a necesfity of continuing them in their Places, for want of Ministers to supply their Rooms. And afterwards finding that good shift was made without them, they repented themselves for their Incompliance. Thus Noel's Confuone that lived in these Times tells them: 'That a great many of tat. of Dorthem by this Time, he believ'd, beshrewed their own Heads, that man.

they so at once gave over their Bishopricks and Livings, upon a false

Hope of leaving the Realm utterly destitute of Ecclesiastical Ministry: And so by troubling all, trusting that themselves

should shortly with more Honour be called again. Which not coming to pass according to their Expectation, a great many of them

took Penance enough upon them, that they gave not place in some Points colourable, as they did in K. Henry and K. Edward's Days;

and so to have retained their Livings and Authorities still: Where-

by they might have pinched the hearty Protestants somewhat more

fhrewdly than now they could do.

Take this more particular Account of these Popish Bishops, toge. ther with the Conclusion of some Monasteries lately erected, as I The Times of have collected it out of a certain Diary in the Cotton Library, kept by the Bifbop's some diligent Observers of Matters in those Times, especially in and Vitellius, F.3.

June the 12th, 1559. The Fryars of Greenwich were discharged, and went away.

Tune the 21 st, The Bishops of Litchfield and Coventry, of Carlile. Westchester, and two Bishops more, were deprived, [by the Queen's Commissioners that came now into the City to tender the Oath].

The 25th, The Bishops of Lincoln and Winchester were brought to Mr. Haws the Sheriff's House in Mincing-lane, [where some Commissioners assembled] and there were deprived. Winchester went to the Tower again; Lincoln was delivered, that is, set at liberty.

The 29th, Bishop Boner was deprived finally [by the Commissio-

ners.]

July the 5th, Archbishop Hethe, and Bishop Thurlby were deposed at the L. Treasurer's Place in St. Augustine's; that is, in Broad street, where he had a House situate upon part of the Augustine Fryars, land where the Queen's Commissioners or Visitors seem now to have met.

July the 7th, (being St. Thomas of Canterbury's Day,) White Bishop of Winchester was brought from the Tower by Sir Edward Warner Lieutenant, by Six in the Morning, unto the L. Keeper's; from whom he was dismissed to Mr. John [Thomas] White, Alderman, living near Bartholomew-lane, to fojourn with him, [for he was not well.]

The 12th, The Black-Fryars in Smithfield went away; as the 4th Day, the Priests and Nuns of Sion did, as also the Monks of the CharA NN 0 ter-House; and the Abbot of Westminster and his Monks were depri-1559. ved.

The 20th the Bishop of Durham came riding on Horseback to London, with about Threescore Horse; and so to Southwark, unto one Dolman's House; where he remained.

The 25th, being St. James's Day, the Warden of Winchester and other Doctors and Priesls, were delivered out of the Tower, Marshalfea, and other Prisons, in honour of K. Philip, on this Spanish Saint's Day.

Sept. 29. The Bishop of Durham was deprived.

The Popish
Bishops in the
Tower.
MSS.C.C.C.

If we desire to know what became of these Bishops afterwards, they, or some of them, were under some Consinement for some time in the Year following, viz. 1560. For then I sind six of them, together with an Abbot and a Dean in the Tower: Who had been committed thither by the Archbishop of Canterbury, and others, I suppose, of the Ecclesiastical Commission. These were now permitted to come together at their Meals, by virtue of a Letter of the Council to the Archbishop, if he approved of it: Namely, Dr. Hethe, Dr. Boxal, Dr. Pates, and Dr. Feckenham to be admitted to one Company for one of the Tables: And for the other Table, Dr. Thirlely, Dr. Bourne, Dr. Watson, and Dr. Turbervile. But after a little time they were all committed to easier Restraints, and some restored to their persect Liberty.

Some of them Excommunicated.

Yet they did not escape all Spiritual Censures; for I find Excommunication inflicted upon some of them: As upon Boner, July 28. 1560. denounced at Paul's Cross by the Preacher. In the Month of February, 1560, Hethe, while he remained in the Tower, was excommunicated. And the 25th of the same Month, Thirleby also being there, underwent the same Censure, declared at Bow Church. And this was the utmost Severity from the Church they endured: Which was far short of what they had used when they were in Power.

Hew these Bishops lived asterwards. Hethe.

Hethe, late Archbishop of Tork, having been L. Chancellor of England, and having in Parliament declared the Death of Q. Mary, and the Just Title of the Lady Elizabeth, her Sister, to succeed; for this Duty towards his Prince, he lived (after a little Trouble) quietly and nobly in his own Lordship of Chobbam, situate in Surrey: Yet giving Security not to interrupt the Laws of Church or State; or meddle with the Affairs of the Realm. And being old, and full of Days, he made his last Will, and gave away his said Estate to his Kinsman and He was always honourably esteemed by the Queen, and sometimes had the Honour to be visited by Her Majesty. And differing manifestly in Religion, yet was he not restrained of his Liberty, nor deprived of his proper Lands and Goods, but enjoyed all his Purchafes, living discreetly in his own House, during his Natural Life, until by very Age he departed this Life; and then lest his House and Livings to his Friends, as he thought good. An Example of Gentleness never matched in Q. Mary's Days.

Execut. of Just. in Engl. pr.An, 1582.

Funstal.

Tunstal was committed to the gentle Custody of the Archbishop E-lect at Lambeth, where he was treated with much Respect, and lived contentedly: And it was said (but that he thought it some Disgrace,

and that his Bishoprick was like to be elsewhere disposed,) he would have complied with the Queen's Laws. For the Archbishop assured the Queen, that he complied during his Life in several Points of the Reformation. But he foon died, [viz. November 18.] having lived to the Age of 85 or 86 Years; and was buried in the Chancel of the Parish Church of Lambeth, with a Funeral Decency becoming his Rank and Quality, and the Offices he had born in Church and State: and had a Fair Stone, with an honourable Inscription laid over him.

ANNO Cecil's Memor.

Thirlby.

Thirlby, (a Person of Nature affable) was also committed to the Care of the same Archbishop. He at first had his Liberty, till he began to preach against the Reformation: but being pardoned, afterwards was in Custody of the Archbishop, and living in much Ease and Credit with him for Ten Years, was buried in the same Church with the like Decency, and a Stone laid over him.

White died in Liberty, saith Bp. Andrews: He, altho' he had the White. Liberty to walk abroad, would not be quiet, but would needs preach; Tortura which he did seditiously in his Romish Pontifical Vestments. which he was committed to Prison. But upon his Acknowledgment of his Misdemeanors, he was set free. This Bishop, with Bp. Watson, had the Presumption to threaten to excommunicate the Queen. He died of an Ague, Jan. 12. 1559. at Sir Tho. White's Place in Hampshire: And the 15th, was carried and buried at Winchester.

Bourne was harboured chiefly with Dr. Carew, Dean of Exeter, his Bourne. old Friend: And after Eleven Years died, and was buried at Silverton, in Devon.

Turbervile, an honest Gentleman, but a simple Bishop, lived many Turbervile. Years a Private Life, and in full Liberty deceased.

David Poole, an ancient Grave Person, and quiet Subject, was David Poole. used with all kindness by his Prince, and living in his own House, died in a mature Age, and left his Estate to his Friends.

Oglethorp, who had the Honour to Confecrate and Crown the Oglethorp. Queen, died of an Apoplexy the Year after, and was buried the 4th of January, 1559. To whom the Queen, had he lived, would have shewn some particular Kindness. He was privately buried, with half a dozen Escotcheons of Arms, at St. Dunstan's in the West. And

Bayne foon after him, the same Month, (having lived with the Bi- Bayne. shop of London) died of the Stone, and was buried near the beginning

of January, in the same Church of St. Dunstans.

Watson, altogether a Sowre and Morose Man, lived 24 Years after Watson his Deprivation, sometime with the Bp. of Rochester, and some time with the Bp. of Ely. But afterwards, when certain Roman Emissaries came into the Realm, and began to disturb the Church, he (being too conversant with them) was committed to Wishich Castle a close Prifoner.

As for Boner, I find he was committed to the Marshalfea, in April Boner. 1560. and seems to have been at Liberty till then. 'Tis true he was kept in the Prison of the Marshalsea: And that turned to his own Cott. Liber. Vitellius, fafety; being so hated by the People, that it would not have been F.5. safe for him to have walked in publick, lest he should have been stoned or knocked on the Head by some of the enraged Friends and Acquaintance

ANNO quaintance of those whom he had but a little before so barbarously bea-1559. ten or butchered. He grew old in Prison, and died a Natural Death in the Year 1569. not suffering any Want, or Hunger, or Cold. For he lived daintily, had the use of the Garden and Orchards when he was minded to walk abroad, and take the Air: Suffering nothing like Imprisonment, unless that he was circumscribed within certain Bounds. Nay, he had his Liberty to go abroad, but dared not venture. For the People retained in their Hearts his late Bloody Actions.

Scot.

Scot, a Rigid Man; detained in the Fleet for some time. And Goldwell. These went privately away beyond Sea. And so did Pate, after some Confinement in the Tower.

Goldwe.l. Pate.

Goldwell lived afterwards at Rome 26 Years, and there died. Pate, I find afterwards a Prisoner in the Tower, Anno 1563. perhaps for prefuming to fit in the Council of Trent.

Of some of these, more a great deal might be said, if need were; some Things shall be read of them in the Process of this Hi-

Omnes præter unum, &c. Unde omnes hodic longo miseriarum tædio extin&i funt.

So little cause had Sanders to write, (and such little Truth was in it) 'That all the Bishops, but one, were deposed from their Degree" and Dignity, and committed to Prisons and divers Restraints. And 'fo hereby at this Day all of them, by long and tedious Misery are come to their Ends.

The Popish Diguitaries.

Fecknam. Boxal,

Cole. Reynolds.

Their kind Usage.

Other Dignified Men suffered also some favourable Restraints. As Feckenham, Abbot of Westminster, first in the Tower, and then with the Bishop of London, and the Bishop of Winchester; being a Man of quiet and courteous Behaviour for a great while, though afterwards nct so: Behaving himself so ill towards his Host Bishop Horn; that he was fain to vindicate himself against thesaid Feckenham in a Book printed, as we shall hear further in its place. Dr. Boxal Dean of Windsor, a Person of great Modesty, Learning and Knowledge; Dr. Cole, Dean of St. Pauls, a Person more earnest than wise; Dr. Reynolds, Dean of Exeter, not unlearned, and many others; having born Offices and Dignities in the Church, and who had made Profession against the Pope, which Profession they begun in Q. Mary's Time to change, yet were they never burthened with any Capital Pains, nor yet deprived of any of their Goods or proper Livelihoods, but only removed from their Ecclesiastical Offices, which they would not exercise according to the Laws. And most of them, and many others of their fort, for a great time were retained in Bishops Houses, in very civil and courteous manner, without charge to themselves or their Friends; until the time that the Pope began by his Bulls and Messages to offer Trouble to the Realm by stirring of Rebellion. About which time only, some of these afore-named, being sound busier in Matters of State tending to stir Troubles, than was meet for the Common Quiet of the Realm, were removed to other more private Places, where such other Wanderers, as were Men known to move Sedition, might be restrained from common resorting to them to increaseTrouble, as the Pope's Bulls gave manifest occasions to doubt. And yet without charging them in their Consciences, or otherwise, by any Inquitition, to bring them into danger of any Capital Law.

Chap, 11.

So as no one was called to any Capital or Bloody Question upon Mat- A N N O ter of Religion, but all enjoyed their Lives as the Course of Nature would: As a Person of Honour wrote who lived in those times, and Treatise entil. had occasion to know perfectly all that was then done.

But it is here to be remarked, that all or most of these, both Bi- Treason; Write shops and other dignified Men of the Clergy, (however they were now Burghley. zealous for the Pope, even to the parting with their Preferments for Tiefe Bishops his sake) had in the Time of K. Henry VIII. and K. Edward VI. ei- and others sace ther by preaching, writing, reading or arguing, taught all People to 7. condemn, yea, to abhor the Authority of the Pope. For which purpose they had many times given their Oath publickly against the Pope's Authority: And had also yielded to both the said Kings the Title of Supreme Head of the Church of England, next under Christ. And many of their Books and Sermons against the Pope's Authority remained, printed in English and Latin, to be seen long after, to their great Shame and Reproof, to change so often, but especially, in perfecuting fuch as themselves had taught and established to hold the contrary.

But these Bishops, thus discharged from their Publick Ministration The Deprived in the Church, ceased not to solicit the Queen in the behalf of the old Bishops Letter Religion. For the Change among the Clergy being effected by her, feveral of them in the beginning of December, sent this Message to

her Majesty, with their Names subscribed.

Execution for

'Most Royal Queen, We intreat Your Gracious Majesty to listen sir H. Sydn. "unto us of the Catholick Clergy within your Realm, as well as unto Memor. others, lest that your Gracious Majesty and Subjects be led astray through the Inventions of those evil Counsillors, who are persuading your Ladyship to embrace Schisms and Heresies in lieu of the Ancient Catholick Faith, which hath been long since planted within this Realm, by the Motherly Care of the Church of Rome. Which your Ancestors duly and reverently observed, and confessed; until by Heretical and Schismatical Advisers, your Father was withdrawn; and after him your Brother Prince Edward. After whose Decease your Virtuous Sister Q. Mary of happy Memory suc-'ceeded. Who being troubled in Conscience with what her Father's and her Brother's Advisers had caused them to do, most piously reflored the Catholick Faith, by establishing the same again in this Realm: As also by extinguishing the Schisms and Heresies which at that time began to flame over her Territories. For which God poured out his Wrath upon most of the Malesactors and Misseaders of the Nation.

We further intreat your Ladyship to consider the Supremacy of the Church of Rome. And Histories yet make mention, that Atha-"nasius was expulsed by her and her Council in Liberius his Time; the Emperor also speaking against him for withstanding the Head of the Church. These Ancient things we lay before Your Majesty, hoping God will turn Your Heart; and in fine, make Your Maje-U 2

ANNO 'sty's evil Advisers ashamed; and to repent their Heresies. God pre-' ferve Your Majesty. Which be the Prayers of

Decemb. 4.

James Turberville, Nicolas Hethe, David Poole. Edmond Boner, Gilbert Bourne,

At this Letter, so boldly charging K. Henry and K. Edward, Monarchs of Noble Memory, and both fo nearly related unto the Queen, and likewise so rudely reflecting upon her and their Counsillors, whom they called their Advisers, she was angry, and so were several of her And She returned them this Answer before she rose from the Council.

The Queen's Answer to

E. R. Sirs, As to your Intreaty, for Us to listen to you, We wave it: Yet do return you this Our Answer. Our Realm and Subjects have been long Wanderers, walking aftray, whilst they were under the Tuition of Romish Pastors, who advised them to own a "Wolf for their Head, (in lieu of a careful Shepherd) whose Inventions, Herefies and Schiffns be so numerous, that the Flock of Christ have fed on poisonous Shrubs, for want of wholsome Pastures. And whereas you hit us and our Subjects in the Teeth, that the Romish Church first planted the Catholick Faith within our Realms, the Records and Chronicles of our Realms testify the Comrary; and your own Romish Idolatry maketh you Lyars: Witness the Ancient Monument of Gildas; unto which both Foreign and Domestick have gone in Pilgrimage there to offer. This Author testifieth, Joseph of Arimathea to be the first Preacher of the Word of God within our Realms. Long after that, when Austin came from Rome, this our Realm had Bishops and Priests therein, as is well known to the Wise and Learned of our Realm by woful Experience, how your Church entred therein by Blood; they being Martyrs for Christ, and put to Death, because they denied Rome's Usurped Authority.

'As for our Father being withdrawn from the Supremacy of Rome by Schismatical and Heretical Counsils and Advisers: Who, we pray, 'advised him more, or flattered him, than you, Good Mr. Hethe, when you were Bishop of Rochester? And than you, Mr. Boner, when you were Archdeacon? And you Mr. Turberville? Nay further, Who was more an Adviser of our Father, than your great Stephen Gardiner when he lived? Are not ye then those Schismaticks 'and Hereticks? If so, suspend your evil Censures. Recollect; Was it our Sister's Conscience made her so averse to our Father's and Brother's Actions, as to undo what they had perfected? Or was it not 'you, or such like Advisers, that dissuaded her, and stirred her up

against Us and other of the Subjects?

And whereas you would frighten us, by telling how Emperors, Kings and Princes have owned the Bishop of Rome's Authority; it was contrary in the beginning. For our Saviour Christ paid his Tribute unto Cæsar, as the chief Superior. Which shews your Romish Supremacy is usurped.

• As

'As touching the Excommunication of St. Athanasius by Liberius ANNO and that Council, and how the Emperor consented thereunto; con-'fider the Herefies that at that time had crept into the Church of

'Rome, and how couragiously Athanasius withstood them, and how 'he got the Victory. Do ye not acknowledge his Creed to this Day?

Dare any of you fay, he is a Schismatick? surely ye be not so au-'dacious. Therefore as ye acknowledge his Creed, it shews he was no 'Schismatick. If Athanasius withstood Rome for her then Heresies,

then others may fafely separate themselves from your Church, and not

be Schismaticks.

'We give you Warning, that for the future we hear no more of this 'kind, lest you provoke us to execute those Penalties enacted for the 'punishing of our Resisters; which out of our Clemency we have forborn.

From Greenwich, Decemb. the 6th. Anno Secundo Regn.

This was the mild way of this Protestant Princess, to argue thus at large with her dissenting Subjects, and to convince them by Authoritis, and evidence of Reason; though several of her Council moved her to punish these Men for their Insolency; and especially Boner; since he had been so inveterate against the Protestants in the late Reign. But the with much Clemency and Christianity replied, Let us not follow our Sister's Example, but rather shew that our Reformation tendeth to Peace, and not to Cruelty.

Yet she took her Councils Advice at the same time, which they she seemes gave her at least to secure these Bishops from sowing future Seditions them. or Factions among the People, fince divers flocked after them, and visited them: And sometimes they would take their Opportunity of Thus White preached Sedition, and that in his Romish Preaching. Pontifical Vestments. For which he was committed to Prison: But upon acknowledgment of his Misdemeanors, he was set at liberty, as we heard it before. And Thirleby had his Liberty too, till he began to preach against the Reformation. But being pardoned, he was afterwards appointed to sojourn with the Archbishop of Canterbury.

It is certain the Papists were now very bold and stirring; as may appear from the Preamble of an A& made the next Parliament for the further Establishment of the Queen's Supremacy: Where it is set forth, 'That the Favourers of the Pope's Usurped Power were grown to marvelous Outrage, and licentious Boldness, and required more 'sharp Restraints and Correction of Laws. This may suggest the

Reasons of the Commitments following.

Apr. 20. 1560. Boner late Bp. of London, was carried to the Mar-May the 20th, the same Year, Feckenham, late Abbot of Westminster, Watson late Bp. of Lincoln, Cole late Dean of St. Paul's, Chedfey, late Archdeacon of Middlesex, and Dr. Story the Civilian, at Liberty, as it seems, before, were all sent to the Tower. June the 3d following, Thirteby late Bishop of Ely was sent also to the Tower. June the 10th, Hethe, late Archbishop of Tork, was sent to the Tower, and Cole (who had been in the Tower) to the Fleet.

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June the 18. Boxal, late Dean of Windsor (if I missake not) and Secretary to Queen Mary; and Bourne late Bishop of Bath and Wells, and Troublefield (as he is sometimes writ) or Turbeville, late Bishop of Exeter, were sent to the Tower.

The Emperor writes to the Queen in behalf of the Romijh Bishops. Part 3.

The next Endeavour of the Bishops deprived and others of the Popish Clergy, was to get the free Exercise of their Religion contrary to the Law established. And for this, in this Second Year of the Queen's Reign, the Emperor Ferdinand and several other of the Ro-Fox & Fireb. man Catholic Princes wrote to her Majesty, making earnest Suit. that those Romish Bishops and other of that Clergy who were displaced tor refusing the Oath of Supremacy, might be mercifully dealt withal: And that Churches might be allowed to the Papifts in all the Cities and chief Towns of the Realm.

The Queen's Answer.

Refuseth to

grantChurches.

The Answer the Queen made to these Desires of the Emperor and Princes was to this purpose, 'That altho' the Popish Bishops had infolently and openly opposed the Laws and the Peace of the Realm: And did still wilfully reject that Doctrine which many of them had publickly owned and declared in their Sermons, during King Henry 'VIII. and King Edward VI. their Reigns; Yet She would, for ' fo great Princes Sakes, deal favourably with them, tho' not without some Offence to her Subjects; because they had been so cruel to the poor Reformed Protestants in her Sister's Reign. But to grant them Churches, wherein they might celebrate Mass, and have Congregations and public Assemblies, She could not with the Sasety of her Realm, and without wrong to her own Honour and Conscience: Neither did She see cause, why She should grant it; seeing England embraced not new or strange Doctrine, but the same which Christ commanded, and what the Primitive and Catholic Church had received; and was approved by the Ancient Fathers, as might be testified by their Writings. Therefore for her to allow Churches which contradicted the Truth and the Gospel, were not only to repeal the Laws established by A& of Parliament, but to sow Religion out of Religion, to distract good People's Minds, to cherish Factions, to disturb Religion and the Common-Wealth, and to mingle Divine and Human Things: A Thing evil in it felf, but in Example worst of all: To Her own good Subjects hurtful, and unto them to whom it is granted, neither greatly commodious nor safe. 'That therefore in fine, She determined out of her natural Clemen-'cy, and especially at their Requests She was willing, to bear the *private Infolency of a Few by much Connivance; yet fo, as She might not encourage their obstinate Minds by her Indulgence.

The Proposition about Religion in the Archduke's Match with the Queen.

The Papistical Religion was in danger of getting footing again by another Endeavour of Papists, namely, by the Match that was in hand between the Queen and the Archduke of Austria, which the Emperor earnestly promoted; of which we heard fomething before. The Earl of Suffex was then the Queen's Ambassador at that Court, and managed this Business on the Queen's Part. The Matter came to certain Propositions, offered on the Emperor's Part. That about Religion was, That a public Church might be allowed, wherein

Fox & Fireb. par. 3. p. 10.

Mass might be celebrated to him and his. But this was denied at the ANN O English Court. Then it was proposed, That the Archduke might 1559. peaceably hear Mass in some private Place in the Court, as was permitted to Catholic Princes Ambassadors in their Houses. And that with these Conditions: That no Englishman should be admitted thereunto; and that neither He nor his Servants should speak against the Protestant Reformation revived in England, or savour those that should speak against it. That if any Displeasure should arise in respect of Religion, he should be present with the Queen at Divine Service to be celebrated after the Church of England. Thus far the Emperor and Archduke Charles went; straining a Point out of great hopes conceived by himself and the Papists, that the Romish Religion should by this means be celebrated for the present, and within some space of time perhaps be thereby established again. But the Queen dashed all, by returning this Answer, That in case She should adhere to these Proposals, and grant them, She should offend her Conscience, and openly break the Public Laws of her Realm, not without great Peril both of her Dignity and Safety.

So that by all these Tokens already shewn, sufficient Assurance was given by Her, that however wavering some might think the The Queen firm Queen before, She was well confirmed against Popery. And that She was thus, one of her first Bishops, Viz. Sandys, in a great Audience afterwards gave this Account of Her, 'SHE is the very Patroness serm at York of true Religion, rightly termed The Defender of his Faith: One Anno 1958, 'that before all other things seeketh the Kingdom of God. If the

'Threatnings of Men could have terrified Her, or their Allurements enticed Her, or any crafty Persuasions have prevailed with her, She had 'revolted long e're this, so fiercely by great Potentates Her Constancy ' hath been assaulted. But God hath strengthened his Royal Hand-

'maid: The Fear of God hath put to flight the Fear of Man. Her Religious Heart is accepted of the Lord, and Glorious it is also in

the Eyes of the World. A Princess zealous for God's House; so 'firmly settled in his Truth, that She hath constantly determined and oftentimes vowed, rather to suffer all Torments than one jot to relent 'in Matter of Religion.' And this that Most Reverend Man said, he spake not of Flattery, but in an upright Conscience: not of

Guess, but of Knowledge.

Thus from the Queen's first Entrance to the Crown, She feared Her Refolution not all the Potentates of the World, nor the Backwardness of Her ingber Enemies. own Subjects, nor the Combining almost of all Her own Clergy; Dr. G. Abbot but that in the Name of God (I repeat the Words of a great Obser- against Hill, ver of those Times) and in undaunted Confidence of his maintaining of his own Truth, She did spread the Banner of the Gospel. And [so Shecontinued steady all along her Government] without Discouragement, persisting in that Resolution till the Day of her Death; the English Fugitives and the Arish Malecontents, yeathe Pope and Spaniard contriving to the utmost to impeach it.

Now Care was taken by those in Commission for Religion to supply vacant Churches, and that fitmen might be provided to offici-

ate in them.

And

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Subscription to
Articles required of Gurates.

And for that purpose those that were admitted to Curacies were bound to Subscribe certain Articles of *Doctrine*, and other Articles for their *Behaviour* and *Obedience* in the Discharge of their Ministry.

Articles of Do-Errine. Par. 2. Coll. Book 3. Numb, 11.

The former Articles were printed by Richard Jug, the Queen's Printer: And reprinted by the Right Reverend Author of the History of the Reformation, and remain among Archbilhop Parker's MSS. in Benet College Library. They bore a Title, very expressive of what was required, in regard of those Articles, from all that had Curacies; and likewise of the Reason of urging them at that time. Namely, 'For Unity of Doctrine to be taught and holden of all Par-'fons, Vicars and Curates; and to testify their common Consent in the faid Doctrine, to the stopping of the Mouths of them that ' went about to slander the Ministers of the Church for Diversity of And the faid Parsons, Vicars and Curates were to read this Declaration at their Possession-taking, or first Entry into their Cures: And also, after that yearly, at two several times, that is to fay, the Sundays next following Easter day, and S. Michael the Archangel, or on some other Sunday, within one Month after those Feasts, immediately after the Gospel. This Declaration will be found in Chap. XVII.

Articles for Bebaviour. The Articles of the latter fort were as follow:

A Protestation to be Subscribed unto by the Ministers.

MSS. Joh. D. Ep. Elyen. Numb. 206. 'I promise in mine own Person to use and exercise the Ministry, and my Christian Office in my Rank and Place, chiefly and before all things, unto the Honour of Almighty God, and our only Saviour Jelus Christ; with Loyal Obedience to our Sovereign the Queen's Majesty, for the Salvation and best Quiet of her Highness Subjects within my Charge: And thus Teaching and Living in true Concord and Unity.

'Again, I protest to observe, keep and maintain all such Orders with *Uniformity* in all externe Policy, Rites and Ceremonies of the Church, as by the Law, good Usages and Orders are already established and provided.

'I shall not preach without special License of the Bishop under his Seal.

'I shall read or sing Divine Service audibly, plainly and distinctly, that all the People may hear and understand.

'I shall use Sobriety in my Apparel, both in the Church, and in my going abroad.

'I shall faithfully keep the Register Book, and the Queen's Iniunctions.

'I shall read every Day one Chapter of the Bible at least.

'I shall not covetously use open Mechanical Labour or Oc-'cupation, if my Living be Twenty Nobles a Year.

I shall move and keep the Parochians to Peace: And labour to make Peace to the uttermost of my Power, in Doctrine and Conversation.

To

To which I will subjoyn the Subscription of Readers, the lowest fort of Ministers in the Church, yet very needful now to be made use of, for Supply of the Churches, that would otherwise have been Articles for Readers to Subthut up upon this Turn of Religion. For many Livings, now become feribe. Vacant, were Sequestred; and a Portion thereof allowed to the respective Readers. And by observing these Articles to be by them Subscribed, we may the better understand what their Office was.

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Injunctions, to be Confessed and Subscribed by them that shall be admitted Readers.

'I shall not preach or interpret, but only read that which is appointed by public Authority.

'I shall read the Service appointed plainly, distinctly and audibly, in c.

' that all the Place may hear and understand.

'I shall not minister the Sacraments, nor other Rites of the 'Church, but bury the Dead and purify Women after their Child-

'I shall keep the Register Book according to the Injunctions.

'I shall use Sobriety in Apparel, and especially in the Church at Common-Prayer.

'I shall move Men to Quiet and Concord, and not give them cause

of Orience.

'I shall bring in to mine Ordinary a Testimony of my Behaviour from the honest Men of the Parish where I dwell, within one half ' Year next following.

'I shall give place upon convenient Warning to me by the Ordi-'nary, if any learned Minister shall be placed there at the Suit of

'the Prime of the Parish.

'I shall claim no more of the Fruits sequestred of such Cure where 'I shall serve, but as it shall be thought meet to the Wisdom of the · Ordinary.

'I shall daily at the least read one Chapter of the Old Testament 'and another of the New, with good Advisement, to the Increase

of my Knowledge.

'I shall not appoint in my Room, by reason of mine Absence or Sickness, any other Man, but shall leave it to the Suit of the Pa-'rish or the Ordinary, for assigning some able Man.

'I shall not read but in poorer Parishes destitute of Incumbents, except in time of Sickness, or for some other good Considerations

to be allowed by the Ordinary.

'I shall not intermeddle with any Artificers Occupations, as cove- For Deacons. ' tously to seek Gain thereby, having in Ecclesiastical Living the Sum of Twenty Nobles or above by the Year.

CHAP

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CHAP. XII.

Bishoprics and Dignities in the Church void. Persons designed for Preferments. Dr. Parker made Archbishop of Canterbury. Consecrations and Ordinations. The Vacant Sees filled. A Table thereof. The Queen's Injunctions. Holy Table and Bread. Altars. Book of Articles of Enquiry. A Royal Visitation. The Visitors. The Effect of this Visitation.

Places in the Church void. HE Popish Bishops being deprived, as before was shewn, and put out of their respective Churches, and other Bishops dead, and many Dignities and Preferments besides, void by Death or Deprivation; one main Care of the State was for the silling up those Sees and the chief Places in the Church with able and honest Men. An Eye was cast upon Matthew Parker, D.D. and divers other learned and godly Men for that purpose; who for the most part had been Exiles or great Sufferers in the last Reign: And so had given sufficient Proof of their Abborrence of Popery.

And that both the *Places* vacant, and the *Persons* to be preferred might lie in view to be considered, I find among Secretary *Cecil's* Papers certain rough Lists of both: Which it may not be amiss here to lay before the Reader. And first of the Bishoprics, wherein, when this List was made, (which was soon after the Parliament was up) are shewn, who were dead, who deprived, and who were yet alive and undeprived; together with the current reputed Values of each Bishopric at that time.

BISHOPRICS,

Whose Pastors were dead; Eight in Number, Viz.

Bishopries word; Canterbury,	2900 l. Sarisbury,	1000 l.
Norwich,	600 l. Rochester,	207 l.
Chichester,	590 l. Gloucester,	300 L
Hereford,	500 l. Bangor,	66 1.

To which may be added the Bishoprics of Oxon and Bristol, now void also.

Whose Pastors were deprived; Six in Number, Viz.

Winton,	3700 l. Carlile,	268 l.
Lincoln,	Chester, 600 l. Worcester,	
Litchf. and Cov.	600 l. Worcester,	920 L

The

The Popish Bishops that held these Sees were first deprived: Displea- ANNO sure (as it seems) being taken against the Five first, for breaking off the Public Disputation at Westminster, mentioned before: And Wor-cester being a very obnoxious Man.

Whose Pastors were alive, and not yet deprived; in Number Ten, Viz.

London,		Bath & Wells,	500 l	Peterburgh,	300 l.	
- 46.1	10 l.	Exeter,		Tork,	1000 l.	
177 1	. Spiritual.	* S. Davids,	300 l.	Durham,	27 0 01.	* This Bp. did ed in Decembi
Ely,	2000 1.	Landaff,	126 l.			1228' sw us Decentral

Places and Preferments void.

The Deanry of Chester, 100 00 00
Three Prebends in \ Windsor, each in val. \ 51 01 10

A Prebend in Norwich,
A Prebend in Canterbury,
A Prebend in Rochester,
Ruscomb Preb. in Sarum, 06 13 04
Burrow Preb. in Chichest. 13 06 08
Two Preb. in Hereford,

A Commissary's Place to the And other Pro-Archbishop of Canterbury, for ferments. granting of Faculties: Dr. Cook had it.

A Clerkship to the same Dr. Lyel had it.

Another Clerkship for the Facul-

Benefices void.

Benefice.	Count.	1	Val.		Benefice	Count.	V	al.	
Cl: CD - A-m	Kent.	1.	<i>s</i> ,	. d	Beer Vicar.	Dorf.	<i>l.</i>	٠. ٥٢	<i>d.</i>
North-Creak, Section,	Norw. Warw.	34 33	06 09	08	Felfbam with a Vicar.		19	15	07.
Stokely,	York, Cornub.	30	96 96	98 99	Stoke-Brewen, S.Chrift. Lond. Passinhamin Press	Nor.	30 14 14	00 00	00

Then was a List of the Names of Persons sit to be preferred, bear-proper persons ing this Title, Viz.

Spiritual Men without Promotion at this present.

Mr. Barlow,	Mr. Cheney,
Scory,	Whitehead,
Coverdale,	Sampson,
Dr. Cox,	Ghest,
Parker,	Horn,
•	Wilshaw,
Mey, Sandys	Parry,
	X 2 Mr. Ped-

ANNO	Mr. Peddar,	Stokes, C	ol. Regin,
I 5 5 9.	Herman,	Thoulwel,	
グ	Hide,	Newman,	
	Blake,	Nowel,	
•	Latymer,	Waites,	
,	Banks,	Hewet.	

There was yet another List of Names of Persons of eminent Character, out of which some were already pitched upon for the chief Preserments, viz. such as had Crosses presixed before their Names: As follow:

† Parker,	† Jewel,	Wisdom,
+ Bill,	† Bentham,	Gheft,
† Whitehead,	† Nowel,	Peddar.
+ Pilkinton,	† Becon,	Lever,
+ Sandys,	Pullan,	† Allen.
+ Horne,	† Davis,	
† Sampson,	Aylmer,	

As several in these Catalogues were afterwards preferred to Bishop-ricks, Deaneries or other chief Dignities in the Church, so several others were preserred, whose Names are not here specified, who were not yet, tho afterwards, better known: And several others here set down, yet attained not the chief Preferments, chusing rather perhaps to serve God and his Church in some privater Capacity.

But now let us proceed to take notice, how the vacant Sees were all filled, (which was the Work of two Years before the Church was compleatly full) and who they were on whom this weighty Charge

was laid.

The Church supplied with New Bisbops. Their Names, Diocesses, Countries, Ages, Degrees of School, Universities, Orders, and Dates of their respective Consecrations and Confirmations, this ensuing Table will shew, taken out of the Antiquities of Canterbury. For more particular Characters of these Reverend Fathers, and for relation of their Preferments and Appointment to their Sees, I refer the Reader to a Book that may erelong see the Light, concerning the Life and Acts of Matthew Parker, Q. Elizabeth's first Archbishop of Canterbury.

	In t	he Provi	nce of	In the Province of CANTERBURT.	LBURT.		
Diocefe.	Name,	Countrey,	Age,	Degree of School,	University,	Order,	Date of Confecration or Confirmation.
CANTERBURT, Cb chefter, Cb chefter, London, London, Ely, Worsefter, Bangor, St. Davids, Lincoln, St. Mapb, Rochefter, Bath and Wells, Litchfield and Cov. Exon, Norwich, Peterborough, Winton, Glouceffer, Briftol,	MATTH. PARKER, William Barlowe, John Scory, Edmund Grindal, Richard Cox, Edwin Sandys, Rowland Merick, Thomus Younge, Nicolas Bolingham, John Jewel, Richard Davis, Edmund Gueft, Gilbert Berkley, John Bentham, William Alley, John Parkhurst. Edmund Scambler, Robert Horne, Richard Cheiney, It in Commendam.	ire,	KIVIII. KIVIII. KIVIII. KIVIII. KIVIII. KIVIII. KIVIII. KIVII. KIVII. KIVII. KIVII.	Dr. of Divinity, Dr. of Divinity, Bach. in Divinity, Bach. in Divinity, Dr. of Divinity, Dr. of Divinity, Dr. of Laws, Dr. of Laws, Dr. of Laws, Bach. in Divinity, Mafter of Arts, Bach. in Divinity, Mafter of Arts, Mafter of Arts, Dr. in Divinity,	Cambridge, Oxon, Cambridge, Cambridge, Cambridge, Oxon, Oxon, Oxon, Oxon, Cambridge, Oxon, Oxon, Cambridge,	Regular Prieft, Regular Prieft, Regular Prieft, Secular Prieft	Decemb. 17. 1559. Confirm. Dec. 20.1559. Confirm. Dec. 20.1559. Decemb. 21. 1559. Decemb. 21. 1559. Decemb. 21. 1559. Decemb. 21. 1559. Tan. 21. 1559.
		In		the Province of TORK.	0 R K.		
York,	May, Elect. from St. Da	Suffolk,	TIII.	LIII. Dr. of Laws,	(Cambridge,	Secular Prieft,	Secular Prieft, Dy'd before Confecrat. Confirm. Feb. 25. 1561.
Durbam, Carlife, Chester,	vid's. James Pilkington, John Best, William Downbam,	Lancashire, Torkshire, Hereford,	XLV. XLVIII. L.	Bach. in Divinity,	Cambridge, Oxon, Oxon,	Secular Minor, March 2. 156 Secular Priest, March 2. 15 Priest Regular, May 4. 1561.	Secular Minor, March 2. 1561. Secular Priest, March 2. 1561. Priest Regular, May 4. 1561.

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And now after the fight of this Scheme, one would wonder at the Liberty some disaffected People took in K. Charles I. his Time, in the . Books they published, and the Stories they set abroad. In one Pamphlet (which I have) printed An. 1642. it is expresly said, That at the beginning of Q. Elizabeth's Reign, the better half of the Proteflant Bishops were those that but a little before had been Popish Prelates in Queen Mary's Time: and so were very indifferent Men for their Religion.

The Queen pitches upon Parker to be ABp. of Canterbury.

Of all the Divines in the Kingdom, for his Learning, Wisdom, Gravity and Piety, the foresaid Dr. Parker was pitched upon by the Queen, to fill the Metropolitical See of Canterbury. He had been Chaplain first to Queen Anne Bolen, then to K. Henry VIII. Master of Benet College, Cambridge, and in K. Edward's Reign, Dean of Lincoln; but lost all his Preferments under Q. Mary, for his Marriage, and for the Gospel: and during those Times lived obscurely, and in great danger. He was elected by the Dean and Chapter of Christ's-Church Canterbury, August the 1st. His Election Confirmed in the Church of St. Mary le Bow, London, December the 9th. And Consecrated in the Chappel of the Palace at Lambbith, Decemb. the 17th. by the Reverend Fathers, Barlow late Bp. of Bath and Wells, Scory late Bp. of Chichester, Coverdale, formerly Bp. of Exeter, and Hodgeskin, Suffragan Bp. of Bedford. All things were rightly and canonically performed; as may be seen at large in the Register of Canterbury yet extant; and in certain Transcripts exactly taken thence, out of the Archives of Benet College, Cambridge, and published at the End of ABp. Brambal's Works, printed at Dublin 1677, and in the Collection of Records in the Second Volume of the History of the Reformation, by Dr. Burnet, now Lord Bp. of Sarum. Which abundantly confutes that Idle Story of the Archbishop's Ordination at the Nag's Head Tavern in Cheapside: Which some Papists had impudently invented, and sread abroad.

Bishops conse crated by Arch-Bp. Parker.

After the Archbishop's Consecration was dispatched and finished, and he seated by the Queen in the Care and Government of the Church, many other Bishops were consecrated by him; that the Sees might be furnished with found and able Divines. As Grindal Bp. of London, Cox Bp. of Ely, Sandys Bp. of Worcester, and Merick of Bangor: Who were all Confecrated together by the Archbishop at Lambhith, in the Month of December, a few days after his own Confecration. In January following he Consecrated five Bishops more; Toung to the See of St. David's, Bolingham to Lincoln, Jewel to Sarum, Davis to St. Afaph, and Ghest to Rochester. The next Month were two Bishops more Consecrated by him, Viz. Barkley Bp. of Bath and Wells, and Bentham of Litchfield and Coventry. And the Consecration of other Bishops followed soon after in the next Year.

The Revenues of the Bishopricks embezzelled by the fermer Bishops;

But tho' the Church was replenished with Gospel Bishops, yet none hadany cause to envy their Wealth or Greatness. For the Revenues and Incomes of the Bishopricks had been so stript by their immediate Popish Predecessors, that the present Bishops were in want even of Convenience and Necessaries for Housekeeping; especially some of them. Their Lands, Houses and Parks were so tew, and so reduced, that they had scarce enough to keep them out of Debt, and to maintain

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that

1559.

that Hospitality that was lookt for at their Hands. 'Tis true, some ANNO of their Lands and Parks were against their Wills exchanged, by virtue of a late Law mentioned before, but for the most part, the Malicious Popish Prelates that were their Predecessors, (I have this from one that was a Bishop himself, and well acquainted with the Transactions of this Time) feeing their Kingdom decay, and that Professors of Pilkingt. God's Gospel should fill their Places, would rather give them to Wo- confutat. men. Children, Housekeepers (to say no worse) by Lease, Patents, Annuities, than that any that loved God should enjoy them. Bishopricks of the Realm had they impoverished by these Means. So that they who now succeeded, were not able to relieve themselves, nor the Poor, as they would, and should. The Multitude indeed cried out of the Protestants, that they kept not Houses like the Papists, nor entertained such a number of idle Servants; but they considered not how barely they came to their Livings; what Pensions they paid, and Annuities, which they that held the Sees before them had granted away; and how all Commodities were leased away from them: What Charges they were at for First-Fruits, and Subsidies, and Tenths, and how they lacked all Housholdstuff and Furniture at their Entrance: So that for three Years space they were not able (as he faid) to live out of Debt, and get themselves Necessaries.

Whereas the *Popish* Prelates under Q. Mary, after they became Bi-To the great shops, had divers fat Benefices and Prebends: They were stored of impoverish. Necessaries of Houshold. After they entred, they had no First-Fruits: ment of their So that they might do on the first Day more than the others could do Successors. in Seven Years. So did the foresaid Writer set forth this Matter. Nay, he faid further, concerning these Marian Prelates, that they had fo leafed out their Houses, Lands and Parks, that some of the New Bishops had scarce a Corner of an House to lie in; and divers not so much Ground as to graze a Goose or a Sheep, so that some were compelled to tether their Horses in their Orchard. And yet had these Fathers provided, that if they should have been restored (which they looked for, as many thought) they should have had all their Commodities again. But to come again to our Matter.

After the Church was thus furnished with some Protestant Bishops, Ordination of it was necessary to supply it with Inferior Clergy, for the filling of Deacons. many Parishes that were already, and would be vacant; and for providing honest and conscientious Men to officiate and preach to the People. Therefore the Day next after the Ordination of the four first Confecrated Bishops, was an Ordination of Priests and Deacons, Viz. Park. Rigif. Decemb. the 22. Then Scory, now Bp. of Hereford, by Order and Authority from the ABp. of Canterbury, ordained in the Chappel at Lambith, Eleven Deacons, and Ten Priests and Deacons together, conferring both Orders upon the faid Ten; and one who was Deacon before, was made Priest. These were of several Diocesses. And among the rest I observe one whose Name was John Hooper, of the Diocese of Gloucester; who perhaps might be the late Bishop Hooper's

January the 7th following, Roland Bp. of Bangor, by Order and Au-Another Ordinary from the Gid Archbillion Order and Su-nation. thority from the said Archbishop, Ordained in Bow-Church, London;

Five.

1559. Readers ordained.

ANNO Five, giving them Deacons and Priests Orders together; and Five Readers. For the Church standing in need now of sober Persons to ferve in it, the Bishops were sain to take many Lay-men that had little more Learning than Ability of Reading well, and of good Lives and Conversations; and to Ordain them only to read the Service and the Homilies to the People in the Church, till others could be procured. And what Order was taken about them by the Archbishop, we shall hear by and by.

Another.

Febr. the 11th the Archbishop commissionated Nicolas Bp. of Lincoln, to Ordain Ten Deacons, and Four Priests: which was performed in a certain Low Chamber within the Archbishop's Manor at Lam-

Another.

March the 3d following was another Ordination at Lambhith by the Archbishop himself.

Notification thercof.

Then a Notification was published of Orders to be celebrated, to this Tenor: 'Be it known to all Christian People by these Presents, 'That upon Sunday, being the 3d day of March next ensuing, the most Reverend Father in God, MATTHEW, by God's Suffe-'rance, Archbishop of Canterbury, in his Chappel within his Manor ' of Lambeth, by the Grace and Help of Almighty God, intendeth to celebrate Holy Orders of Deacon and Priesthood generally, to all fuch as shall be found thereunto apt and meet for their Learning and godly Conversation; bringing with them sufficient Letters Testimonial, as well of their virtuous Living and honest Demeanor in those 'Places where they now dwell, and have dwelled by the space of three 'Years last past; as also other Things by the Laws in this behalf requisite to be had and shewed. And likewise be it known, that the Thursday and Friday next before the said Sunday, being the 3d of March ensuing, at Lambhith aforesaid, the aforesaid most Reverend Father in God, and his Officers, intend also to set upon the Appo-' sitions and Examinations of them that shall come to be admitted in ' the said Orders.

Anot ber.

Again, March the 10th, in a certain Inner Chamber within the Manor of the Archbishop at Lambhith, called, The Chamber of Presence, the Archbishop committed to Nicolas Bishop of Lincoln the Ordination of fuch as were approved by his Examiners. Then were Ordained 120 Deacons, 37 Priests, and Seven took Deacons and Priests Orders together.

Austber.

Again, March the 17th, the same Bp. of Lincoln Ordained in the Chappel at Lambhith Seven Priests of such as had been ordained March the 10th last past. And more of these Ordinations will follow the In this Plenty did well-disposed People come and offer next Year. themselves to labour in God's Harvest in this newly Reformed Church; many of whom, I suppose, were such Students as remained abroad, and followed their Studies in Foreign Universities, while Q. Mary

The Queen sets out Injunctions.

Now also Injunctions for the ordering of Matters of the Church and Religion were framed and fet forth, to the Number of LIII. called, The Queen's Injunctions; by virtue of her Supremacy in Causes Ecclesiaastical, as well as Civil: Which were to be ministred unto her Subjects.

Subjects. Which Injunctions printed this Year 1559, had this Pre- ANNO face.

'That her Majesty, by the Advice of her Honourable Council, intending the Advancement of the true Honour of Almighty God, the suppression of Superstition throughout all her Highnesses Realms and Dominions, and to plant true Religion, to the Extirpation of all Herefy, Enormities and Abuses, as to her Duty appertained; did miifter to her Loving Subjects these godly Injunctions. All which her Highness willed and commanded her Loving Subjects obedient-Iv to receive, and truly to observe and keep, every Man in their Offices. Degrees and States, as they would avoid her Highness's Disbleasure, and the Pains of the same hereaster expressed. These Injunctions may be read in Bp. Sparrow's Collection.

Who the Compiler, or Compilers were, I cannot say affiredly, but The Compilers) I make little doubt they were that Select Company of Divines at West-thereof. minster, who had been emplyed in Sir Thomas Smith's House in Chanon-Row, about K. Edward's Book, and other Church Matters; as Cox, Sandys, Grindal, &c. and most probably Parker among the rest, after his coming up to London. And to this Business of the Injunctions I am apt to think Cox had respect in that Passage of his Letter to the Divine at Wormes, 'That they were then breaking down the Popish Hedge, and restoring the Lord's Vineyard: And that they were then in the Work; but the Harvest was great, and the Labourers few.' To be fure in these Injunctions Sir Will. Cecyl the Secretary had a great hand: Who, as his Office was, after the Copy of them was brought to his hand, reviewed, considered and worded them according to his Discretion; as appeareth by a Passage in a Letter of ABp Parker to him, April 11. 1575.' Whatsoever the [Queen's] Ecclesiastical Prerogative is, I sear it is not so great as your Pen hath given it in the Injunctions.

At the end of these Injunctions there was an Admonition to any fuch of the Clergy as scrupled the Form of the Oath, which by the on concerning late Act of Parliament was required to be taken by divers Persons, the Quen's for the Recognition of their Allegiance to the Queen. For some of Ecclesiafical Supremacy. the Papists, to withdraw and dissuade the inferior Ministers from taking that Oath, gave out that the Kings and Queens of the Realm, by virtue of the Words of the said Oath, might challenge Authority and Power of ministring Divine Service in the Church. Which by this Amonitionn the Queen declared the falshood of: 'That it was never meant, nor by any Equity of Words, or good sense could be thereof gathered. And that she would have all her Loving Subjects to understand, that nothing was by that Oath intended, but only to have the Duty and Allegiance, that was acknowledged to be due to the Noble Kings, K. Henry and K. Edward; and was of Ancient 'Time due to the Imperial Crown of this Realm: That is, under God to have the Sovereignty and Rule over all manner of Persons born within her Realms, either Ecclesiastical or Temporal, whatso-'ever they be. So as no other Foreign Power shall or ought to have any Superiority over them.

There

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ANNO 1559. Order for the Holy Table and Bread Arguments to move the Queen to take away the Al-

There was also at the Conclusion of these Injunctions, an Order for the Tables in the Churches, and another for the Sacramental

And here, before we relate the Order for the Table, let me first shew what Labour was used by the Divines aforesaid, (as I suppose) that assembled and sat for Reformation, to persuade the Queen to suffer the Popish Altars to be taken away, and Tables to be placed in the Room of them: Which Altars in many Places taken away, the Queen had some Inclination to have set up again. I have seen their Reasons drawn up to be offered to the Queen's Majesty's Consideration, Why it was not convenient that the Communion should be ministred at an Altar. Take them Verbatim, as I found them in an Authentick Manuscript.

MSS. Guil. Petyt. Armig. 6 Vel .C.

First, 'The Form of a Table is most agreeable to Christ's Example, who instituted the Sacrament of his Body and Blood at a Table, and not at an Altar.

Secondly, 'The Form of an Altar was convenient for the Old Testament, to be a Figure of Christ's Bloody Sacrifice upon the Cross: But in the Time of the New Testament, Christ is not to be sacrificed, but his Body and Blood spiritually to be eaten and drunken in the Ministration of the Holy Supper. For Representation whereof, the Form of a Table is more convenient than an Altar.

Thirdly, 'The Holy Ghost in the New Testament, speaking of the Lord's Supper, doth make mention of a Table. 1 Cor. 10. Mensa Domini, i. e. The Table of the Lord: but in no Place nameth it an

Altar.

Epift. 5. 9.

Tr. 26. in Jo-

an. Hom. 18. in 2. Cer.

Chryf. Hom.

17. Heb. dug. Ep. 23.

Fourthly, The Old Writers do use also the Name of a Table: For Augustine oftentimes calleth it, Mensam Domini, i. e. The Lord's Table. And in the Canons of the Nicene Council it is divers times called Divina Mensa. And Chrysostom saith, Baptismus unus est, & Mensa una. i. e. There is one Baptism, and one Table. And altho' the same Writers do sometimes term it an Altar, yet are they to be expounded to speak Abusive & improprie. For like as they expound themfelves, when they term the Lord's Supper a Sacrifice, that they mean by this Word Sacrificium, i. e. a Sacrifice, Recordationem Sacrificii, i. e. the Remembrance of a Sacrifice; or Similitudinem Sacrificii. i. e. the Likeness of a Sacrifice, and not properly a Sacrifice: So the same Reason enforceth us to think, that when they term it an Altar, they mean a Representation or Remembrance of the Astar of the Cross; and not of the Form of a Material Altar of Stone. And when they name it a Table, they express the Form then commonly in the Church used according to Christ's Example.

Fifthly, 'Furthermore, an Altar hath relation to a Sacrifice: For they be Correlativa. So that of necessity if we allow an Altar, we must grant a Sacrifice: like as if there be a Father, there is also a Son: And if there be a Master, there is also a Servant. on divers of the Learned Adversaries themselves have spoken of late, that there is no reason to take away the Sacrifice of the Mass, and to leave the Altar standing; seeing the one was ordained for the

other.

Sixthly,

Sixtbly, 'Moreover, if the Communion be ministred at an Al-ANNO tar, the godly Prayers, &c. spoken by the Minister cannot be heard of the People; especially in great Churches. And so the People should receive no Fruit of this part of English Service. For it was all one to be in Latin, and to be in English, not heard nor under-

'And admitting that it were a thing which in some time might be tolerated, yet at this time the Continuance of Altars would bring

' marvellous Inconveniences.

stood of the People.

First, 'The Adversaries will object unto us (as they have accuformed) Inconstancy, in that the Order established by K. Edward of samous Memory, with the Assent of so many Learned Men, is now

again reversed and altered.

Secondly, 'Moreover, the most part, or almost all the Preachers of this Realm, which do heartily favour this your Majesty's Reformation in Religion, have oftentimes in their several Sermons, (and that upon the ground of God's Word before rehearsed, and other) spoken and preached against Altars, both in K. Edward's Days, and sithence. And therefore cannot with good Conscience, and without Consession of a Fault committed before, speak now in defence of them. For, as St. Paul saith, Si quæ destruxi ea rursum ædisco, Gal. 24 transgressorem meipsum constituo: i. e. If I build up again those

Things which I destroyed, I make my self a Transgressor.

Thirdly, 'Furthermore, whereas your Majesty's principal Purpose is utterly to abolish all the Errors and Abuses used about the Lord's Supper, especially to root out the Popish Mass, and all Superstitious Opinions concerning the same, the Altar is a Means to work the contrary; as appeareth manifestly by Experience. For in all Places the Mass-Priests (which declare by evident Signs that they conform themselves to the Order received, not for Conscience, but for their Bellies sake) are most glad of the Hope of retaining the Altar, &c. Meaning thereby to make the Communion as like a Mass as they can, and so to continue the Simple in their former Errors.

Fourthly, 'And on the other side, the Consciences of many Thousands,' which from their Hearts embrace the Gospel, and do most earnestly pray to God for your Grace, shall be wounded, by continuance of Altars: and great numbers will abstain from receiving the Communion at an Altar. Which in the end may grow to occasion of great Schism and Division among the People. And the rather, because that in a great number of Places, Altars are removed, and a Table set up already, according to the Rites of the Book now published.

Fifthly, 'And whereas her Majesty hath hitherto declared her self very loth to break Ecclesiastical Laws established by Parliament, till' they were repealed by like Authority, it will be much mused at, if any Commandment should come forth now for the re-edification of 'Altars, seeing there be special Words in the Book of Service allowed by Parliament, and having force of a Law, for the placing and using of

1559.

A N N O of a Table at the Ministration of the Communion. Which special Words cannot be taken away by general Terms.

Sixthly, 'Moreover the Altars are none of those Things, which were established by Act of Parliament in the Second Year of K. Edward, of famous Memory. For Dr. Ridley, late Bishop of London, procured taking down of Altars in his Diocese about the Third Year of 'the said King: And defendeth his Doings by the King's First Book, set forth Anno 2d Edw. 6. And immediately after, the King's Majesty and his Council, gave a general Command throughout the whole Realm to do the like before the Second Book was made. Dr. Day, Bishop of Chichester, was committed to Prison, because he would not obey the faid Order. Which thing they would not have done, if Altars had been established by Authority of the said Parliament.

Indgment of Foreign Divines about Atars.

Seventhly, 'It may please your Grace also to call to remembrance, that 'the greatest learned Men of the World, as Bucer, Oecolampadius, Zuinglius, Bullinger, Calvin, Martyr, Joannes Alasco, Hedio, Capito, and 'many more, have in their Reformed Churches in Sabandia, Helvetia, Basil, Geneva, Argentine, Worms, Frankford and other Places, always ta-'ken away the Altars: Only Luther and his Churches have retained 'them. In the which Churches be some other more Impersections; as 'gilding of Images, the Service of the Church-half Latin, half Dutch, and 'Elevation of the Sacrament of the Altar. All which things Melan-Abon, when he is called to Counsil for a Reformation to be had in other Places, doth utterly remove. And in Saxony they are tolerated hitherto only, because of Luther's Fame; but are thought that they will not long continue, being so much misliked of the best

The late Martyrs, Defenders of K. Edward's Book.

'Eighthly, 'It may also please your Majesty to join hereunto the Judgment of the learned and godly Martyrs of this Realm, who of late have given their Lives for the Testimony of the Truth; as of Dr. Cranmer, ABp of Canterbury; who protested in Writing, (whereupon he was first apprehended) that the Order appointed by the last Book of K. Edward, was most agreeable to the Scriptures, and the Use of the Primitive Church. And also of Dr. Ridley, Bishop of London, who travailed especially in this Matter of Altars; and put certain Reasons of his Doing in Print; which remain to this day: Of Mr. Latimer, Mr. Hooper, Mr. Bradford, and all the rest; who to the End did stand in defence of that Book. So that by re-edifying of Altars, we shall also seem to join with the Adversaries that burnt those good Men, in condemning some part of their Do-Arine.

'And last of all, it may please your Majesty to tender the Consent of your Preachers and learned Men, as now do remain alive, and do earnestly, and of Conscience, and not for Livings sake, desire a godly Reformation. Which if they were required to utter their Minds, or thought it necessary to make Petition to your Grace, would with one Mind, and one Mouth (as may be reasonably gathered) be most humble Suiters to your Majesty; that they might not be enforced to

' return unto such Ordinances and Devices of Men, not commanded ANNO 'in God's Word: being also once abrogated, and known by Experi-

ence to be Things hurtful; and only serving either to nourish the

Superstitious Opinion of the Propitiatory Mass in the Minds of the

Simple; or else to minister an Occasion of Offence and Division

among the godly minded.

From this notable Paper of Address to the Queen, she yielded to order for place the taking away the Altars, as by the Effect it appeared. For the cing of the Ta-Order for the Table in the aforesaid Injunctions was added upon occasion of the Removal of the Altars in many Churches, and Tables placed in theirRooms; though in other Places they were not yet removed, upon Opinion of some Order to be taken therein by the Visitors. The Order therefore was; 'That no Altar should be taken down but by the Overlight of the Curate and Churchwardens, or one of them at the least, and without any Riot or Disorder. And that the Table be decently made, and fet in the Place where the Altar stood: and so to stand, but when the Communion should be celebrated. . And then it should be so placed within the Chancel, as the Minister might more conveniently be heard of the Communicants, and the Communicants in more Conveniency and Number, communicate with the Minister. Thus much for the Holy Table.

The Order for the Bread was, 'That whereas the Sacramental Bread in the Time of K. Edward used to be common Fine Bread, now, for the Bread, for the giving the more Reverence to the Holy Mysteries, this Bread was to be made and formed plain, without any Figure impres-' sed on it, [as the Popish Waser had the Figure of the Crucifix] and to be of the same fineness and round fashion, but somewhat bigger, as was the usual Bread or Wafer, heretosore named Singing-Cakes,

which served for the use of the Private Mass.

This Order for the Table and the Bread was occasioned from the Different Pra Variety used in both, for some time, until these Injunctions came dice about the forth. For indeed in the beginning of the Queen's Reign the Prote-bread. flants were much divided in their Opinion and Practice about them: which was the Cause of some Disturbance. And the Papists made their Advantage of it; laying to the Charge of the Protestants their Mutability and Inconstancy. Thus did Tho. Dorman in his Book called A Proof. 'This day your Table is placed in the midst of the Proof, p. 110; Quire: the next day removed into the Body of the Church: at the third time placed in the Chancel again after the manner of an Altar, [that is, upon the coming forth of this before-mentioned Order] but yet removable as there is a Communion to be had. Then, your Ministers Face one while to be turned toward the South, and another while toward the North: that the Weathercock in the Steeple was noted not to have turned so often in a Quarter of a Year, as your Minister in the Church in less than one Month. And at your Commu-

nion, one while decreeing, that it be ministred in Common and

'Leavened

ANNO 1559. Leavened Bread: By and by revoking that, and bringing it to Unleavened.

The Book of Articles.

P. 177. Observations pherees.

The Clargy.

The Laity.

There was also now beside these Injunctions, a Book of Articles prepared, to the number of LVI. to be enquired of in the Queen's Visitation, which was held this Year, pursuant to her Injunctions. These Articles were reprinted Anno 1600; and again in Sparrow's Collections, 1671. From them we may learn somewhat of the State of the Church and the Churchmen in these Days. As, that the Religious Service now commonly performed in the Church, (before June 24, when the New Book commenced) was, the finging of the old Popilb Prayers, and the Litany or General Supplication, and repeating the Epistle and Gospel in English. And besides these, on Holy-days the Curate went up into the Pulpit, and recited openly the Lord's Pray. er, the Creed and the Ten Commandments in English; and Sermons preached rarely. That there were many of the Parsons, Vicars and Curates carelelly absented themselves from their Cures, and lest them supplied by Rude and Unlearned Persons. That many of them discouraged their Parishioners from reading the Bible, either in Latin or Englist. They haunted Taverns and Alehouses, and gave themselves to Drinking, Rioting and playing at Unlawful Games. They would extol Vain and Superstitious Religion; as, Pilgrimages, Relicks and Images, Lighting of Candles, Kiffing and Kneeling to, and Decking the same. They would counsel their Parishioners to pray in a Tongue unknown, rather than in English, and to trust in a certain Number of Prayers, and in faying over a number of Beads. Many of them bought their Benefices, and came into them by Fraud and Deceit. to the Lairy, many of them were open Adulterers, and some had two Wives living within the same Parish. Many were Letters or Hinderers of the Word of God to be read in English, or sincerely preached, and in the time of Litany, or of Sermon or Homily, or while the Scriptures were reading in English, would depart out of the Church, and fometimes disturb the Ministers, and sometimes contemn and abuse them; and sometimes jangle and talk in the Church in the time of Prayer or Reading and Declaring of the Scriptures. And sometimes, to avoid the hearing of God's Word read by their own Minister, they would refort to other Churches. And some procured Minstrels, to sing or fay Songs in derision of godly Order set forth. Some kept in their Houses Images, Tables, Pictures and Paintings and other Monuments of feigned and false Miracles, (many of which had been set up in Churches and taken thence,) and did adore them. Many did use Enchantments, Invocations, Circles, Witchcraft, Soothfaying; and especially in the time of Women's Travails.

Enquiry into the late Persecution. Besides, by some of these Articles of Enquiry it appeared what Diligence was used to get a True Understanding of the late Persecution under Q. Mary: What Wrongs were done, What Blood was shed, and who were the Persecutors. To this Purpose tended the 46th, 47th, 48th, and 49th Articles. The Substance whereos was, What Books of the Scriptures were delivered to be burnt, or otherwise destroyed, and to whom they were delivered. What Bribes

the Accusers, Promoters, Persecutors and Ecclesiastical Judges, and ANNO other the Commissioners, appointed within the several Dioceses of the Realm, received by themselves or others, from such Persons as were in Trouble, apprehended or imprisoned for Religion. Also what Goods, Lands, Fees, Offices or Promotions, were wrongfully taken 'away, in those Times of Q. Mary, from any Person, which favoured the Religion. How many Persons for Religion had died by Fire, Famine, or otherwise, or had been imprisoned for the same. there was an Injunction among the Queen's Injunctions to this Import, Viz. Injunct. 45. 'That the Ordinaries should exhibit to the Visitors their Books, for a true Copy to be taken of the same, containing the Causes why any Person was imprisoned, famished, or put to death

'for Religion. The Injunctions and Book of Articles being thus finished, the Queen set A Reyal Vife. on foot her Royal Visitation throughout England touched before; And diversCommissions were issued out from her unto diversPersons: Some to visit someDiocesses, and some to visit others. And all these were to deliver the Injunctions, and to make Inquisition upon the Articles abovesaid, and to minister the Oath of Recognition, and to enjoin the Use of the New Book of Service, which was to commence and come in force at the Festival of John the Baptist: i.e. June 24. One of these Commissions the Bishop of Sarum met with, and published Hist. Ref. Vol. in his History; which was for the Visitation of the Cathedral Churches, Cities and Diocesses of Tork, Durham, Chester, and Carlisle, and bore Date at Westminster June 24. And among the rest of the Matters committed to them to do, one was to examine such as were imprisoned and in Bonds for Religion, though they had been condemned before; and the Causes of their Imprisonment and Condemnation first known, and fully discussed, to deliver such out of Prison, and set them at liberty, Justice requiring it so to be done. Other Business incumbent on these Commissioners to do, was to examine the Causes of Deprivations of Ministers from their Livings, and to restore such as were deprived contrary to the Statutes and Ordinances of this Realm, or the Order of the Ecclesiastical Law. Which, I suppose, was in Favour of such who were deprived of their Preferments and Benefices for being maried, or favouring the Gospel. These Commissioners were Francis Earl of Shrewsbury, President of the Council in the North, Vistors for the Edward E. of Darby, Thomas E. of Northumberland, Lord Warden of the East and Middle Marches, Thomas L. Evers, Henry Percy, Thomas Gargrave, James Crofts, Henry Gates, Kts. Edwin Sandys, D. D. Henry Harvey, I.L. D. Richard Bowes, George Brown, Christopher Escot, and

Richard Kingsmel, Esqs. This Commission I saw in the Queen's Paper House, bound up in a Volume in Folio, containing all the Inquisitions and Matters done and Presentments found in this large Northern Visitation. It began at St. Mary Not- bere. tingbam, August the 22d, 1559. die Martis. The Visitors took the Complaints of many Clergymen that had been turned out of their Livings under Q. Mary, for being maried, whom they restored. And among the rest was one remarkable known Learned Man, and an Exile, namely Robert Wisdom: who brought a Complaint against one Thorneton.

A. N. N.O. Thorneton, for coming into his Benefice, Viz. the Church of Setterington, in the County of Tork. The Presentments were most frequent, (almost in everyParish) about Fornication, and keeping otherWomen besides their Wives, and for having Bastard Children.

I find also, the Visitations were commonly committed to the Lords Lieutenants of the divers Shires within the said Diocesses; and certain other Gentlemen of Quality known in those Parts; and also to some Divines, and other Protessors of the Civil and Common Laws.

Visitors . Oxford, Lincoln, &c. Regist. Decan. & Capit. Cant.

For Wales.

The Commissioners appointed by the Queen to visit the Diocesses of Oxford, Lincoln, Peterborough, Coventry and Litchfield, were William Marquess of Northampton, the E. of Rutland, the E. of Huntingdon, besides divers other Nobles, Sir William Cecyl, Sir Ambrose Cave, and divers other Knights and Esquires, Tho. Bentham, Alexander Nowel, S. Theol. PP. William Fleetwood, a Lawyer, and Stephen Nevynson, LL. D. their Commission was dated July the 22d, 1559.

The Commissioners appointed to visit the Diocesses of Landass, St. David's, Bangor, S. Asaph, Hereford, Wigorn, were John L. Williams, President of the Council within the Principality of Wales; and divers others of the Laity; of the Clergy were Richard Davids, S.Th.P. Tho: Tong, Roland Meyrick, LL. PP. and Rich. Pates, Lawyer. The

Commission dated July the 18th, 1559.

For Sarum, Bristol, &c.

The Commissioners for visiting Sarum, Bristol, Exon, Bath and Well and Gloucester Diocesses, were William E. of Pembroke, &c. John Jewel, S. Th.P. Henry Parry, Licenciate in Laws, and William Lovelace, Law-

The Commission dated July 19, 1559.

For Norwich, and Ely.

The Commissioners for the Diocesses of Norwich and Elywere Nic. L. Bacon, L. Keeper, Thomas Duke of Norfolk, &c. Rafe Sadleir, Anthony Cook, Thomas Wroth, Thomas Smith, &c. Kts. Robert Horne, S.Th. P. Thomas Huick, LL. D. and John Salvyn, Lawyer, not Savage, as it is erroneously writ in Holling shed. The Commission dated Aug. 2I, I559.

For Cambridge, Eaton. MSS. D. Joh. Ep. Elien. Num. 757-

There were Commissioners appointed likewise to visit Eaton Col-'lege, and the University of Cambridge, and to take their Oath of Allegiance to the Queen, and of her Supremacy. These were Sir William Cecyl, Chancellor of the said University, Matthew Parker, S. Th. P. Will. Bill, S. Th. P. and the Queen's Great Almoner, Walter Haddon, Esq; Master of the Requests, Will. May, LL. D. and Dean of St. Paul's. Tho. Wendy, Esq; Physician to the Queen, Rob. Horne, S. Th. P. and James Pilkinton, S. Th. P. This Commission bore Date at Westminster the 20th of June, in the First Year of the Queen.

Visitation in London.

To rehearse a few Things concerning the Visitation in London. The Visitors fat at several times, and adjourned themselves according to their Discretion. Here the *Popish* Bishops and Clergy in the Prisons and Parts in and about London and Southwark were fummoned before them: and received, as it feems, their Sentences of Deprivation from them; as was in part related before. The first time I meet with the Queen's Visitors in London, was June the 18th, when they sat at the Bishop of London's Palace; and Dr. Boxal, Bishop Bourne, and some others were sent to the Tower. Other Days of their Sessions were June the 21st. And the 25th at Sheriss Hawes in Mincing-lane. And

Vitellius, F.5.

the

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And July the 5th at Winchester Place. And Aug. the 11th, ANNO the 29th. at St. Paul's, when Dr. Horne and the other Visitors sat upon Dr. Harpsfield, Archdeacon of London, and divers other Members of that Church, to tender them the Oath. Aug. 21. they fat at St. Brides, where two Churchwardens, and two more were fworn to bring in an Inventory of that Church. The 22. they fat at St. Lawrence Jury. The 23. at St. Michael's Cornhill. Octob. 23. they sat again at St. Paul's: when Harpsfield and divers other Prebendaries and Vicars of that Church were deposed.

That which was further done in this Visitation in London, was the Roods pulled pulling down and demolishing the Roods, and taking away other down, and Things used for Superstition in the Churches. Aug. the 15th, the taken away. Roods in St. Paul's were pulled down, and the High Altar, and other Things pertaining, spoiled. The 24th day, being St. Bartholomew's day, in Cheapfide, against Ironmonger-lane, and St. Thomas of Acres, as the L. Mayor came home from Smithfield that Fair day, and from the accustomed Sports and Wrestlings in Clerkenwell, were two great Fires made of Roods and Images of Mary and John, and other Saints, where they were burnt with greatwonder of the People. day, at Sc. Botolph's Billing sgate, the Rood, and the Images of Mary and John, and of the Patron of that Church, were burnt with Books of Superstition: Where at the same time a Preacher standing within the Church Wall, made a Sermon; and while he was preaching, the Books were thrown into the Fire. They then also took away a Cross of Wood that stood in the Church-yard. Sept. 16. at St. Magnus, at the Corner of Fish-street, the Rood, and Mary, and John were burnt, and several other Things of Superstition belonging to that Church.

This Visitation did much good, and brought forward the Religion the Visitation very confiderably thoughout the Nation. And of the Clergy, (i. e. Bi-Thops, Abbots, Heads of Colleges, Prebendaries and Rectors) the Commissioners brought in but CLXXXIX. throughout the wholeNation, that refused Compliance. In this Visitation it was, that all the Beneficed Clergymen were required to make a Subscription with their Hands to what the Parliament An. 1558. had enacted, concerning restoring the Supremacy to the Queen, and the Book of Divine Service, to be according to the Word of God: And that was done in this

Form, as I found it in the MS. Library at the Palace in Lambhith. We do contess and acknowledge, the Restoration again of the An- on of the Clercient Jurisdiction over the State Ecclesiastical and Temporal of this gy at this Visite Realm of England, and abolishing of all Foreign Power repugnant to Biblioth. the fame, according to an Act thereof made in the last Parliament, Superior. begun at Westminster, Jan. the 13. in the first Year of our Sove-Lambethan. reign Lady Queen Elizabeth, and there continuing and kept to the '8th day of May then next ensuing; the Administration of the Sa-'craments, the Use and Order of the Divine Service in Manner and Form, as it is fet forth in a Book commonly called, The Book of Com-"mon Prayer, &c. established by the same Act; and the Orders and Rules contained in the Injunctions given by the Queen's Majesty, and exhibited in this present Visitation; to be ac-' cording

ANNO cording to the true Word of God, and agreeable with the Doctrine and Use of the Primitive and Apostolic Church. In Witness whereof hereunto we have subscribed our Names.

This was writ at the top of a long Scroul of Parchment, with the Names of the Subscribing Clergy, and their respective Livings

underwritten by themselves.

Pap. House.

Several Learned and Dignified Papifts relented, and made their Submissions and Acknowledgments by their Subscriptions before these Vifitors. Among which I meet with this of Robert Raynolds, who before had been an Opposer of the Queen's Proceedings: Which ran in these Words:

Raynold's Submission.

'I Robert Raynolds, Clerk, do in my most humble ways desire "the Queen's most Excellent Majesty to take these my former Doings not to be of Disobedience or Contempt, but of the persuading and leading of my poor and simple Conscience: And yet do I in the * like humble manner require and ask her most gracious Pardon and Remission for the same. And I shall be most willing to embrace, advance and fet forth all such good and godly Laws and Ordinances as be made and provided by her High Court of Parliament. 'And will from henceforth be ready with all Obedience to take and "receive the Oath of me required; and will use the Service of the Church, which is by the faid Laws provided, as to me shall appertain. For the Testimony whereof I have made this my humble Submission, and thereunto set my Hand the 16th of August, Robert Raynold.

This Robert, 'tis like, was a Brother or Relation of Thomas, Head of Merton College, and Dean of Exon, or of Hierom, William and John Raynolds, Eminent Men of Oxford about this time, and several

of them zealous of Popery.

CHAP. XIII.

Ecclesiastical Habits and other Matters, scrupled. P. Martyr applied to for his Judgment thereof. The Roods and Crucifixes in Churches. A Crucifix in the Queen's Chapel. The Bishop of Ely excuseth his ministring in the Chapel by reason thereof. Ceremonies established. Complying Popish Priests. Some Hinderers of the Reformation. A Slackness in Discipline. Preaching useful.

One neminated for Bisbop Scruples the Habits.

OW let us take up some other Matters before we pass to the next Year. One of the new made Bishops, whose Name occurs not, (but one of the Exiles, I make no doubt) being Nominated and Elected, scrupled the Habits and the Cap so far, that he was in doubt of accepting the Preferment: But for the better satisfying of himfelf,

P. Martyr's

limself, he wrote a Letter dated Aug. 27. to Peter Martyr, then at ANNO Zurick, for his Advice and Judgment, what he should do. To whom also the same Divine wrote two other Letters in the Months of October and December, upon the same Enquiry. The Sum of Martyr's Reply to his first Letter was, 'That indeed when himself was at Letter to him 'Oxon, and a Canon of Christchurch there, he never wore the Surplice P. Mart. Epift. in the Choir. But his Reason for it was, not that it was unlawful shews his judge in it felf, but because, if he had done it, he should, being such a Pub-Lic Professor, seem to have confirmed that which his Conscience approved not of. But as to the Round Cap and Garments, to be worn extra Sacra, he thought there ought not to be much Contention. For Superstition seemed not properly to have any Place there. But of Garments as Holy to be used in the Ministry, when they carry the Resemblance of the Mass, and are meer Relicks of Popery, of these, he said, it was Bullinger's Opinion, that they were not to be "used, lest by his Example that should wear them, things that were 's scandalous, might be confirmed. But P. Martyr himself told this English Divine that writ to him, that his Judgment was something differing from that of Bullinger; namely, That tho' he was always 'averse to the use of these Ornaments, yet because he saw the prefent Danger, lest they that refused them might be deprived of the Liberty of Preaching; and because haply, as Altars and Images were taken away, so these Appurtenances of the Mass might in time be taken away also, if he [whom he now wrote to] and others, that 'had taken Bishopricks, would be intent upon it; (which Matter perhaps might not fo well proceed, if another should succeed in his Place, who would not only not care that those Relicks might be abolished, but rather would defend and cherish them) Theretore to keep out Papists and Lutherans, as he said, he was not so forward to perfuade him rather to forego the Bishoprick, than to use the Garments. But because he saw Scandals of that fort were by all means to be avoided, therefore he easily gave his Consent to that Opi-

In another Letter he tells the same Divine, That he thought it not worth much Disputing of the Square Cap, and the External Garments of Bishops, when it was without Superstition, and might have a Civil Reason for it, in this Kingdom especially. He wished all Things might be most simply performed: but that if Peace might be obtained between the Saxon Churches and Theirs [of Helvetia] there should be no Separation for such kind of Garments. For al- Esti enim ills tho' we should not at all approve them, yet we would bear them. There-baremus, ferfore you may, said he, use those Garments either in Preaching, or remustamen. 'Administring the Lord's Supper. Yet so as to speak and teach against the Superstitious Use of them. And finally he advised him notto with. 'draw himself from the Ministerial Function, because of the great need of Ministers: Whence if he, and such as he, who were as it were Pillars, should decline to take Ecclesiastical Offices on them. they would give way to Wolves and Antichriss.

But beside the Habits, this Divine, (whether it were Grindal, or commin Sern-Parkburst, or some one else) had made his Observation of other ples of the Z 2 Things foresaid Diagrams.

A N N 0 things which he disliked in that degree, as to doubt the taking of the Episcopal Office upon him, lest in so doing he might seem to approve and uphold, and countenance those things. And they were these. I. The Spoils of the Church, and Impropriations. And he and others apprehended that the Queen intended to take away the whole Revenue of Bishoprics, and Parish Ministers, and settle what Livelihood and Stipend She thought convenient upon them. II. The Immunity of those that were Papistical Persecutors, or such as had turned from Protestants to be Papists. The good man did judge, that fuch ought not to have an Indemnity granted them, but to be imprisoned, or enjoyned Penance, or the like. III. The enjoyning Unleavened Bread to be used in the Sacrament. IV. The Processions in Rogation Week; which seemed to have been derived from the Processions of the Heathen, and the Superstitions attending thereon. V. The Image of the Crucifix on the Communion Table in the Administration of the Supper. VI. There were Thoughts now of receiving the Augustan Confession; the better to joyn in League with the German Protestants.

Some are for Confession.

Of these two last Scruples I have something farther to observe. the Augsburgh As to the Augustan Confession, and how willing many were here to entertain it, Bullinger wrote thus to Utenhovius, a learned Man, that had lived in England in K. Edward's Reign, an Assistant to John A-Lasco in the German Church in London, but now with him in Poland.

Belg. Lond.

'I see, said he, no small Disturbances like to rise in England also, if Video & in 'I lee, laid ne, no imali Ditturbances like to rile in Englana allo, it Anglia non modicas oborituras Turbas, si, quod quidam (rem indignissimam multis modis) postulant, recipiatur Augustana Confessio. 'I his gives vexation all the purer vexat hacomnes Ecclesias sinceriores, & Churches, and would infect them all with its coherceat homines satis alioquin piis, & Leaven. I pray God restrain Men, otherwise sietum sit in Polonia. Cave & adjuva ne recipiatur. Satisfacit piis Edvardi Resormatio. Ex Epist. MSS. in Biblisth. Eccles. 'I poland. Beware, and lay to your helping hand that it he not received K. Edwards Desorma that it be not received. K. Edward's Reforma-

tion satisfieth the Godly.

The Crucifix.

Concerning the Use of the Crucifix to be still retained in the Churches, the Divine before-mentioned, was so offended at it, (and such Offence was taken at it by many more,) that in his Letter to Dr. Martyr, he desired him, and Bullinger, and Bernardin [Ochin] to write to the Queen against it. But Martyr excused himself by reason of his great Business. Yet, as he said, he had wrote already certain public Letters into England. But his own Judgment was, that he could never approve of having the Image of the Crucifix upon the Table in Preaching or Administration of the Sacra-

The Queen retains it in ber Chapel.

The Queen indeed, being used to these things, that is, Crosses and Saints Images in Churches, where She and her Nobles that reforted thither used to give Honour to them, had them at first in her own Chapel. But She seemed to have laid them aside, and that upon the earnest Addresses that were made to Her by her Bishops, that in her Injunctions it might be enjoyned, That all Images should be removed removed out of the Churches: Wherein they did prevail. But it A N NO feems not long after the Queen resumed burning Lights and the Image of the Crucifix again upon the Altar in her Oratory. Whereupon the Archbishop of Canterbury performed his part, by applying himself honestly to the Queen, for divers reasons to remove them. And so much these Furnitures of her Chappel disgusted some good Men, A Bp. hardly that one of her chief Bishops, (viz. Cox Bishop of Ely,) being appoint-persuaded to ed to minister the Sacrament before Her there, made it a matter of Minister in she Conscience to do it in a Place which he thought so dishonoured by pel. Images: And could scarce be brought to officiate there, denying it a great while; and when he did it, it was with a trembling Conscience, as he faid. And to plead for himself, and to give his humble Advice to the Queen, he wrote her a Letter in a most submissive manner; Acquainting her both with his Conscience, that would not a great while permit him to minister in her Chapel, namely, because the Lights and Cross remained; tho' he believed She meant not the Use to any evil End; and likewise shewing the Reasons moving him herein. Which Letter and Reasons I cast into the Appendix.

I add here, That not long from the beginning of the Queen's En- Crucifixes burne. trance upon her Government, Crucifixes were so distasteful to the People, that they brought many of them into Smithfield, and there broke them to pieces and burnt them; as it were to make attonement for the many holy Men and Women, that were not long before roast-By which it did plainly appear, that however ed to Death there. Q. Mary by a strong hand had brought in the Roman Religion again. yet the Peoples Minds were generally prejudiced against it, and the Superstitions thereof; and they shewed it openly, as soon as they might fafely do so. And this was no more than was ordered to be done by the Queen's Visitors, and by her Injunctions. Which was executed about Barthlomew-Tide, when in Paul's Church-yard and Cheapfide as well as Smithfield, the Roods (as they called the Crosses) were burnt to Ashes, and together with them in some Places, Copes also, Vestments, Altar-Cloths, Books, Banners, Sepulchres, and fuch like occasions of Superstition in Churches, as was mentioned before. But this Violence, especially exercised towards Crosses and Cruci-offended some.

some of that fort, that were then abroad in foreign parts about their Business, chose rather to tarry abroad than to return home. Sir Ri- And among chard Shelly, who was now Titular Lord Prior of S. Johns of Jeru- Shelly. falem, (and Superior of that new Priory founded by Q. Mary near S. Fohn's Street, London) being at Antwerp, to recover a Debt, and so to return home, because he had promised all Obedience and Allegiance to Q. Elizabeth, altered his purpose, and resolved to stay abroad; hearing what Work was made with the Crosses in England. And of this occasi- Mss. Cecilian-

fixes, gave great Disgust to zealous Papists. And for this very thing

on of his not coming home, he remembred the Lord Burghley many Years after in a Letter he wrote to him, in these Words: 'There came News, that the Crucifix, being honoured, (as the Abridg-

ment of all Christian Faith) in the Queen's Chapel and Closet by her most excellent Majesty, and by your Lordships of her most Ho-

onourable Council, was nevertheless in Smithfield broken to pieces

ANNO 1559. Cecil's Speech to the L. Paget

'and burned in Bonfires. Which made me call to remembrance, 'that which I had heard your Lordship say to the old Lord Paget, (that God forgive) To whom, pretending that Q. Mary of Famous Memory had returned the Realm wholly Catholic, Your Lordship answered, My Lord, Tou are therein so far deceived, that I fear rather an Inundation of the contrary part, so universal a Boyling and Bubbling I see of Stomachs that cannot yet digest the Crudity of that Time. 'That faving of your Lordship upon the News of burning the Crucifix I called to remembrance. And albeit I was encouraged to come home with the remembrance of my Service done to her Majesty in the time of her Adversity, whereof the King of Spain is Witness, and with her most gracious accepting of me at my coming out of Flanders; and with the Favour, that you, my good Lord, both then and always had ever shewed me; Yet finally, I was feared with that Fury of the People; and then faw, that your Lordship foresaw the Wind and Tide so strong that way, that I 'determined never to leave her Majesties Service, but secedere aliquo, dum illæ filescerent Turbæ; and to keep my Service in Store, till a "more seasonable time. And thus ill-affected stood the People at this time to Crucifixes.

The Queen still retains the Crucifix J. Marshal of the Cross.Epift. Dedic.

It is certain, however these Crucifixes and Roods were taken down by Authority in all the Churches, yet the Crucifix remained in the Queen's Chappel afterwards. For about the Year 1564, one John Marshal, an English Papist in Lovain, wrote a Treatise of the Cross, and had the Confidence to dedicate his Book to Her: And that on this Account, (as he exprest it in his Epistle Dedicatory) that her good Affection to the Cross moved him to adventure to recommend his Treatise to her Highness. But this Book was learnedly answered, Anno 1565, by Mr. Calfhil; and the Queen desended; as we shall see in due Place. But 'tis true, this gave Offence to many of her Subjects, as we have heard, and may hear hereafter.

Ceremonies #-

Jewel's Sense of them.

And as for the other Ceremonies used in the Roman Church, these our Divines could have been contented at this Juncture to have been pifservicedif- without, observing what Jealousies were taken at them; and that liked. there might not be the least compliance with the Popish Devotions. Bishop Tewel in a Letter dated in February 1566, to Bullinger, said, 'The Surpilce moved weak Minds, and that for his part he wished that the very flightest Footsteps of Popery might be taken away, both out of the Church, and out of the Minds of Men. But the Queen, he faid, could at that time bear no Change in Religion, [other then what was already done and established.]

cerning the Ceremonies so be established in England.

But the pacific Purpose of the exiled Professors of the Gospel con-The Exiler Re- cerning their Observation of the Ceremonies that should be established, is worthy marking. Those that had in Q. Mary's Reign placed themselves in Frankford, and were yet there, wrote to those Exiles their Countreymen, that were at Geneva, a Letter dated Jan. 3. 1559. By which it appears, that they were now in much fear of Ceremonies; yet knew not what particularly would be established. But they said, the better to prepare themselves and their Brethren in Geneva, for taking the Ministry upon them, when they came into England, or Con-

1559.

Conforming, if they were of the Laity, 'That it would not lye in ANNO 'either of their hands to establish the Ceremonies, but in certain Men's who were appointed thereunto. And then they would be received by common Consent of Parliament. They trusted that both true Religion would be restored, and that they should not be burthened with unprofitable Ceremonies. And that they purposed to fubmit to fuch Orders as should be established by Authority, being on not of themselves wicked. Because the Reformed Churches differed among themselves in diversCeremonies, and yet agreed in the Unity of Doctrine. They saw no Inconvenience, if they observed some ⁶ Ceremonies, so they agreed in the chief Points of Religion. But that if any should be intruded that were offensive, they upon Conference and Deliberation with their Brethren then at Geneva, whom they should foon meet in England, would brotherly joyn with them to be Suitors for the Reformation and Abolishing of the same. They who figned this peaceable Letter were these, in the Name of the Rest of the Church of Frankford.

Fames Pilkington, Francis Wilford, Edmond Isaac, Fobn Grey,

Henry Knolles, Henry Carew. Richard Beefly, Christopher Brickbate, John Mullins, Alexander Nowel, John Browne.

And the first Bishops that were made, and who were but newly re-And the first Bilnops that were made, and who were but newly ke-turned out of their Exiles, as Cox, Grindal, Horne, Sandys, Jewel, their Submissions Parkburst, Bentham, upon their first Returns, before they entred up- to the Ceremi on their Ministry, laboured all they could against receiving into the nice, when they Church the Papistical Habits, and that all the Ceremonies should be clean laid aside. But they could not obtain it from the Queen and Parliament. And the Habits were enacted. Then they consulted together what to do, being in some doubt whether to enter into their But they concluded unanimously not to desert their Ministry, for some Rites that as they considered, were but a few, and not evil in themselves, especially since the Doctrine of the Gospel remained pure and entire. And in this Counsil which they had at first taken, they continued still well satisfied; and also upon 'the Considerations that by filling these Rooms in the Church they might keep out Lutherans and fuch as were suspected Papists: Which was an Argument the Learned Foreigners their Friends suggested to them.

The Church now being so slenderly provided of Curates, and Per- Popish Priests fons to officiate in the Parishes, the Bishops were forced to allow of confirming, and many who had been Popish Priests, but now complying with the siate. present Proceedings. Which indeed gave great distaste to many who considered not the Necessity of the Thing. So one of those that were brought before the Commissioners Ecclesiastical in the Year Part of a Regist 1567, to answer for their not going to the Parish Churches, said, The Minister of his Parish was a very Papist. Whereat the Bishop of London told him, He might then go to another Place, and mentioned particularly St. Laurence. And another of them said, he knew one that persecuted God's Saints in Q. Maries time, and brought

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them before Boner; and now he was a Minister allowed of, and never made Recantation. Indeed a great fort of these were Men of little-Conscience, and tho' they outwardly complied with the present Ecclesiastical Orders, and read the Common Prayer, and subscribed to the Doctrine now professed; yet inwardly they favoured Popery, and as much as they durst would encourage their Parishioners to do the same. Therefore Augustin Beruher, once old Father Latymer's trusty Friend and Servant, declaimed against them, for their complying in all the times; but that when they complyed under Q. Elizabeth, a great many of them privately fet the People against the Queen and the Religion. Whereas before, faid he, in the time of Antichrist boldly and openly you did deceive the People of their Salvation 'by Christ, now in the Light of the Gospel secretly you whisper in the Ears of the simple, and dissuade them from embracing the —The Spirit of the Lord is departed from you.— This is more evident in your manifold and manifest Perjuries in K. Henry's time, in K. Edward's time, in Q. Maries time. And what may be faid of you at this time, but that you be falle, perjured 'Hypocrites, bearing two Faces under one Hood, being ready like Weather-Cocks to turn at all Seasons, as the Wind doth carry you?

Epist. before Lat. Serm.

Readers.

Another Inconvenience the want of Clergymen now brought, was the Ordination of illiterate Men to be Readers: Which likewise many were offended at. These Readers had been Tradesmen, or other honest well-disposed Men; and they were admitted into inferior Orders to serve the Church in the present Necessity, by reading the Common Prayer and the Homilies, and Orders unto the People: whereof fomething hath been faid before.

The Church reproached for

Calfhil's Anfw. so Marsh. of Preface.

This was cast upon the present Governors of the Church as a Reproach, both by Papists, and by some Protestants themselves. The them, by Papists. former had nothing so rife in their Mouths whereby to burden the present Ministry in England, as their heaping together the Mention of a great many base Occupations; and then to shew how fuch Craftsmen were become our Preachers [or Readers rather.] Which Calfhil in his Book against Marshal thus apologizeth for: the Cross, in the Grant, saith he, That the interior fort of our Ministers were such 'indeed as these Men in spight imagine; Such as came from the Shop, 'from the Forge, from the Wherry, from the Loom; Should ye not 'think you find more Sincerity and Learning in them, than in all the Rabble of Popish Chaplains, their Mass-mongers, and their Soul-priests. I lament that there are not so many good Preachers as Parishes. I am sorry that some so unskilful be preserred; but I 'never saw the simple Reader admitted into our Church, but in the 'time of Popery ye should found in every Diocese Forty Sir Johns 'in every respect worse.

Prof. to the Disproof.

Another of this Tribe of Writers, viz. Dorman, had most despightfully, not only laid the same Charge upon this Church, of Ordaining Tradesmen, but hinted them to be of the very meanest and most contemptible Trades and Occupations of all others: Saying, Of late Tinkers, Coblers, Cowherds, Fidlers, Broom-men, and

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· such like, were created Divines; and disputed upon the Ale-bench ANN O for their Degree.' To which Calumniation Nowel Dean of S. Paul's made this discreet and home Answer: 'That indeed the Papists cruel 'Murthering of so many learned Men had forced them of mere Necessity to supply some small Cures with honest Artificers, exercised in the Scriptures: Not in Place of Divines, Bachelors or Doctors, but instead of Popish Sir Johns Lack-Latin, Learning and all Hone-' fly; instead of Dr. Dicer, Bachelor Bench-Whistler, and Mr. Cardblayer, the usual Sciences of their Popish Priests; who were the true Disputers Pro & Contra for their Forms upon the Alebench; where 'you should not miss of them in all Towns and Villages. Instead of ' fuch Chaplains of Trust, more meet to be Tinkers, Coblers, Cowheards, yea, Bearwards and Swineherds than Ministers in Christ's 'Church, that some honest Artificers, who instead of such Popish Books as Dice and Cards, have travelled in the Scriptures, and have fucceeded, is more against Mr. Dormans Stomach, than St. Paul's or St. Peter's, either Doctrine or Example; Who being Artificers themselves, and in the highest Place of Christ's Church, using fometime their Art, would not disdain other honest Artificers to be in the meanest Places.

NowelsConfut.

A great many others quarrelled with them, as no Ministers, because they could not preach: And extraordinarily displeased they were with the Bishops for ordaining such. But they did not consider Exigences, nor the Advice of John Rogers that Learned and Wife Man, and first Martyr under Q. Mary; when Day the famous Printer was Fellow Prisoner with him, and afterwards fled over Fox. 2.1336. Sea. To him Rogers had faid, that he should live to see the Alteration of Religion, and the Gospel freely preached again; and bad him recommend him to his Brethren in Exile and others, and that they should be circumspect in displacing the Papists when that time should come. And for lack of good Ministersthen to furnish the Churches, he advised, (and so did Bishop Hooper at the same time) that for every Ten Churches one good and learned Superintendent should be appointed, which should have under him faithful Readers, such as might be got; so that the Popish Priests should be clean put out. And the Bishop once a Year should oversee the profiting of his Parishes; and if the Minister did not his Duty as well in profiting himself in hisBook, as hisParishioners in goodInstructions, and so to be trained by little and little; then he to be turn'd out, and another put in his Place; and the Bishop to do the like with the Superintendents. This Advice in part was now follow'd by the Guides of the Church, by appointing Readers for the Churches; but the Method they thought too violent to turn out all the former Priests, especially being willing to Conform themselves; For this would make too great a Devaltation in the Church. And they hoped by time and better Information, even these Priests might come to be hearty Embracers of Redders only the Reformation, and serviceable to it. And as for the Readers whom Temporary they ordained, they were only tolerated, and to serve for the prefent Necessity. Hoping in time that the Universities might produce Men of Learning to occupy Places in the Church.

Roger's Advice

ANNO
1559.
These Readers
often had
Learning.

Earl & Reader.

MSS.D.J.Epis.
Elien.

Yet these the Bishop appointed to be Readers, were often Men of some tolerable Learning in Latin, bred up in their Youth in Schools; and some of them designed for the Universities, had not the Discouragement of the Times interposed. And so these Scholars were put to Trades and Callings. And even then studious in the Scripture and good Books, and sometimes Sufferers for Religion. Such an one was Tho. Earl, a Reader in London in these times; and afterwards raised to a higher Degree in the Church, and obtained a Parish Church. This Man, (as I find in a Journal of his own Writing) was the Son of a Citizen and Draper of London, and put to School there in Henry VIII. his Reign, with one Friar Apple-yard, belonging to the College of S. Thomas of Acars, and afterwards to the College of Corpus Christi. From this Appleyard he was removed to St. Anthonies School: His Masters there were Archer and one Field a Martyr; who it is like infused good Principles into him. Twice he writes, he was hindred, as it feems from going to Oxford. And then he was forced to become an Apprentice for Ten Years to Will. Gardiner Painter-Stainer of London, in the time of K. Edward and his Sister Q. Mary. His Master and Mistress were both very great Romanists. Who laid many Labours and Hardships and many Beatings too upon him, for reading of Books, and for denying to Consent to them to be a Papist. And many were the Complaints and Clamours they put up against him. But O! Jesus Christ (faith. he) theu wert always my Helper. One Robert Asky his Schoolfellow was his true Friend in these his Troubles. But he went afterwards to Lisbon and Spain, (whither he would have had Earl also to have gone with him) and there he was suspected and imprisoned: But God's wonderful Grace delivered him, and he returned into England in 1558. When Q. Mary died and Q. Elizabeth received the Crown, (and the Grief of the Godly was turned into the greatest Joy) soon after he affisted at Divine Services in some Places: Asterwards he was ordained Deacon; and Anno 1564, got Mildred Breadstreet, having been Curate there the Year before, as he writes in his Journal.

The Behaviour of fome of the New Clergy-Troubl. at Frankford,

Ill Preachers.

But concerning these Popishly affected Priests, and some of these tolerated Readers, and others newly ordained, for their untoward way of Reading, and the scandalous Behaviour of some of them, there was much Complaint, as we faid before. Thus we find in a Book printed not long after these times: The Church, said the Author, did most consist then of Popish Priests and tolerated Readers, and many new made Ministers, who read so, that the People could not be edified thereby; and one of these tolerated to serve two or three Churches. And when they read, they turned their backs to the People [that they might stand after the old way with their Faces to the Altar.] In many Places, Preachings they had none. Some were commissionated to preach therefore, who went about as Itineraries: But even many of these were Russianly Rakehells, nay By whose Preaching, the Word of Truth was common Cozeners. become odious in the Eyes of the People. Nay, and even in the City of London, the Preachers there, being many of them such as had been in Exile, wanted Discretion and Learning, either in overvalu-

ing

ing the Foreign Churches Discipline, or betraying too much Heat, ANN O or in making too fevere Reflections, or in discoursing weakly and Which the prudenter fort did then observe with no inconsistently. little Discontent: Of whom Mr. Whitehead was one, a very grave Man, and whom Archbishop Cranmer had once recommended to a Bishopric. 'That learned and ancient Father, said Dr. Whitgift, Answ. to the hath sundry times lamented in my hearing (and other of his Friends Admenic. he thought had heard the same) the loose, frivolous and unprofita-

ble Preaching of divers Ministers in London.

Many other things were now complained of and lamented in the beginning of the Queen's Reign. As the delay for some time of reforming the Superstitions and Disorders in the Church. Many there consured. were that fain would have continued the old Papal Religion, and hindered the Reformation that was now on foot; who pretended upon Politic Accounts that it was not yet a Season to do it, and that it would be dangerous at present to go about it, for sear of some Rebellion among the People; especially in some parts of the Nation, which were much addicted to the old Religion. Which made an Eminent Man, soon after Bishop of Durbam, speak after this manner, in a Book about this time published: 'Are not we guilty of the like Fault as they in Haggai, That said, It is not time yet to build the Pilkington's When God stirred up our Kings as Chief in the Realm, Exper on Hag. and Tho. Cranmer Archbishop of Canterbury with others for matters in Religion, to drive the Buyers and Sellers of Masses, Pardons, "Trentals, &c. out of God's House, which they had made a Den of Thieves; Was not this in all our Mouths, it is not yet time to build God's House; the People cannot bear it; We fear strange Prin-'ces and Rebellions? As tho' God were content to suffer Idolatry for a time, and would not, or could not, promote his own matters without our Politic Devices. And again elsewhere the same pious Man hath these Words; 'Let us think, that God speaks thus by his Prophets, faying, This People of England, to whom I have given so plentiful a Land, delivered them so often, and sent them 'my Preachers, and whom, when they forgot me and their Duty, I punished; sometimes sharply of Fatherly Love, and sometimes gently, that they might turn to me: Yet they fay, It is not time to build God's House for sear of their own Shadows; they would lie loitring still.——Be waked out of this Sleep. Let us consider what Benefits we have received daily of our good God, and fee 'what a Grief it is to be unthankful, and have our Unkindness thus cast in our Teeth. Poor Cities in Germany, compassed about with their Enemies, reform Religion thoroughly without any Fear, and 'God prospereth them. And yet this Noble Realm, which all Princes have feared, dare not. We will do it by our own Politics, and not by committing the Success to God; and so we shall overthrow

Others there were, that being Magistrates and Officers both in A Slackness in Church and State, however well affected they were to a Reformati- Discipline and on, pretended they saw so much out of Order, that they began to Refraint of description to attempt it: And so less the Daine of Discipling loose sin. despair to attempt it: And so lest the Reins of Discipline loose,

° all.

'and

A N N O and the People might come to Church, or go to Mass, or the Ale-house without Restraint. And of this the same Writer thus; 'Worldly wife men fee so many things out of Order, and so 'little hope of Redress, that they cannot tell which to correct or a-' mend first; and therefore let the Whip lye still [Alluding unto the 'Whip that Christ used, to whip the Buyers and Sellers out of the 'Temple] and every one to do what him lust, and Sin to be unpunish-'ed. The World is come to such a dissolute Liberty and negligent 'Forgetfulness of God, that Men sleeping in Sin need not so much 'a Whip to drive any out of the Church, so sew come there, but 'they need a great fort of Whips to drive fome few thitherward. 'For come into a Church the Sabbath Day, and ye shall see but sew, tho' there be a Sermon; but the Alehouse is ever sull. Well worth the Papists therefore in this Kingdom; for they be earnest, zea-'lous and painful in their doings. They will build their Kingdom more in one Year with Fire and Faggot, than the old Gospellers will do in Seven. A Popish Summoner, Spy or Promoter, will 'drive mo to the Church with a Word, to hear a Latin Mass, than 'Seven Preachers will bring in a Week's Preaching to hear a godly Sermon.Oh! what a Condemnation shall this be? To see the Wicked fo diligent and earnest in their Doings to set up Antichrist, and Christian Rulers and Officers of all forts, having the Whip of Correction in their Hands, by God's Law and the Princes, have so coldly be-'haved themselves in setting up the Kingdom of Christ, that neither they give good Examples themselves, in diligent praying and ' reforting to the Church, nor by the Whip of Discipline drive others thitherward.

Preaching urged, as highly uleful. Exposon Hag.

Prov. 29.

Mat. 24.

This made the fober and earnest Bishops and Divines press Preach-And as they preached much themselves for the Instruction of the People, so they did what they could to promote it every where. Hence we learn, faith Pilkington, the Necessity of Preaching, and what Inconvenience followeth where it is not used. Where Preaching fails, faith Solomon, the People perish. Therefore let every 'Man keep himself in God's School-house, and learn his Lesson di-'ligently. For as the Body is nourished with Meat, so is the Soul with the Word of God. As S. Matthew saith, A man doth not live by bread only, but by every word, that cometh from the mouth of God. This is then the ordinary way to keep us in the Fear of God, and continual Remembrance of the Last Day; Often diligently to read, and hear God's Word preached unto us. For that is it which doth and will kill Sin in us. Faith is kept and increased by the same means that it is given—What is the Cause that the Papists lie so found on sleep in their Abominations, but that they care not for Preaching, northink it so necessary; and because that they would not be told of their Faults, that they might amend them.

Despised by

In these Words this Reverend Divine had his Eye upon several People, instructed secretly by *Papists* to despise Preaching, and to absent themselves as much as they could from Sermons. For it was commonly said even in these times, but chiefly by the Enemies of the Gospel. 'What should I do at a Sermon, I know as much before 'I go as I shall learn there. I can read the Scripture at home, and 'com-

under Q. ELIZ ABETH. Chap, 14.

comfort my self sufficiently. These are better than they, that will ANNO neither hear nor read, but fay, I know there is no more but Do well and have well. I know that this is all that can be faid,

Love God above all Things, and thy Neighbour as thy felf. can say my Pater Noster and my Creed, as well as He: And fur-

ther I know, that in the one is contained all things necessary to be asked at God's Hand, and in the other all that is to be beelieved; and what, can, or should a Man have more than this?

These Sayings, albeit they be true, yet are they most brutish, and nothing else in very deed but naughty Expositions to cloak

our sloathful Wickedness withal: And that we would not in any wise have Preaching, because we would not have our Faults re-

buked, nor yet our Minds exercised in Meditation of God, and his

Goodness, and of our own Sin and Misery. Moreover, concerning this Preaching thus would the Papists also Preaching. fay, 'That it is not necessary to preach often, by the Example of Pambo, which when he had heard one Lesson, would hear no more till he had in many Years learned to practife that one. Which Example proveth rather, said my foresaid Author, that we should diligently learn, than seldom preach.' They were desperately afraid the People should have too much Knowledge. It was never a good World, they say, since every Shoemaker could teach the Priest his 'They were ashamed of their Faults, said my Author, and therefore would have the People in Blindness still, that they should fee neither their own Faults, nor tell them of theirs. For that especially they could not abide. And to be fure those that were under these Priests, should have Learning little enough. For how can they be learned, said he, having none to teach them but Sir John

Mumblemattins? And as these Men would in these days speak their Mind against some murmus Preaching, fo would they do also against the common use of the ance of Read-Holy Scriptures. 'It was never good World, would they say, since ing the Scripthe Word of God came abroad: and that it was not meet for the sures.

People to have it, or read it, but they must receive it at the Priest's Mouth. For they were, they faid, the Nurses that must chew the Meat afore the Children eat it. But, the Learned Man sharply replyed, 'It is so poisoned in their filthy Mouths and stinking Breaths,

that it poisoneth, but feedeth not the Hearer.

Papists against

CHAP. XIV.

The Progress of the Reformation. Orders for Cures vacant. The Foreigners Joy in behalf of England. A Proclamation for preserving Monuments, &c. in Churches. Another for Apparel.

TET did the Reformation filently and furely go on, though flow-churches I ly, and with great opposition, as the Walls of Jerusalem were purged of subuilt : perstitions.

1559. 1559.

Pilk. Exposit.

built: And by the Diligence of some about the Queen, many Abuses were already dispatched and laid aside. And if we went now into the Churches, you might see all the former Superstitions that used to appear there, removed and gone; purged of Images and Relicks. Which exceedingly grieved the Papists. 'The Papists weep to see our Churches so bare, saying, they were like Barns. And that there was nothing in them to make Courtefy unto; neither Saints, nor eyet their little old God [meaning the Pix hanging over the Altar.] And a little before, 'The Pope's Church hath all things pleasantly in 'it to delight the People withal: As for their Eyes, their God hangs 'in a Rope; Images gilded, painted, carved most finely: Copes, 'Chalices, Crosses of Gold and Silver, with Relicks and Altars. For the Ear, Singing, Ringing and Organs piping. For the Nose, Frankincense, Sweet Perfumes. To wash away Sin, as they say, Holy Water of their own hallowing and making. Priests an infinite sort, Masses, Trentals, Dirges, Pardons, &c. But where the Gospel is preached, they knowing that God is not pleased but with a pure Heart, are content with an Honest Place appointed to resort together in, &c. with bare Walls, or else written with Scriptures.

Orders for the Gures.

But as for the Archbishop, he was not idle in doing his Service at this time to the Church. For the performing of God's Service purely and profitably in the many vacant Churches, he drew up and gave out Rules, Orders and Directions, for serving of the Cures now destitute: As there were not a few; some Priests going away, and departing from their Benefices, and others Non-resident, and many Livings of so mean Income, that none would take them up. This Order was as followeth:

MSS. G. Pe-

First, That the Bishop of the Diocese take special care to foresee such Men to be presented to their Benefices of their Collations, or of others, which will promise to be resident upon their Cures, and which also will take to their care and oversight some other Vicarages and Parsonages next adjoining to their principal Place of Residence, more in number, or sewer, as the Bishop by his Discretion shall think meet for the Worthiness of the Person, and for the convenient Unition of the said Cures.

Item, Order to be taken for Faculty of Pluralities, &c.

Item, At the receiving of his Principal Benefice he shall also compound for the rest, as they shall fall vacant, having savourable days of Payment of those said united Benefices, which sew Men will be induced singularly to take upon them, and answer other Charges ordinary and extraordinary depending upon the same, until such time as some one able Clerk or Minister will offer to take upon him to serve any of the said United Benefices. In which Case the said principal Incumbent to be discharged, or to be otherwise appointed, as the Ordinary and Patron shall conveniently agree thereunto, with convenient Contentation of the Ministers between themselves.

Item, That the Lay Patrons of such Benefices may be advertized by Authority of Parliament, or otherwise, to suffer the Cures of their Presentations and Collations so to be united for the Time in this Case of Necessity, without hurt of their Rights, as may be conveniently

agreed

agreed on by the Ordinary and the said Patrons, Provided that this ANNO uniting of Benefices of the Patronage of any Ecclefialtical or, Lay Per. son, with any Promotion of the Queen's Majesty's Gift and Collation, shall not be prejudicial to the Right, Interest and Title of the said Subjects Patronage Ecclefiastical or Lay, as afore, except for lack of Presentation within Six Months by the Lay Patron, the Benefice falling into the Laple. The Bishop then for that turn, to dispose it agree. ably to such Device as here is expressed.

Item, That the said Principal Incumbent shall depute in every such Parish committed to his care, one able Minister within Orders of Deacon, if it may be, or else some honest, sober and grave Lay-man, who, as a Lector or Reader, shall give his attendance to read the Order of Service appointed: Except, that he shall not, being only a Reader, intermeddle with Christening, Marying, or Ministring the Holy Communion, or with any voluntary Preaching or Prophesying; but read the Service of the Day with the Litany and Homily, agreeable as shall be prescribed in the absence of the Principal Pastor, or some one Pastor chanceable coming to that Parish for the time.

Item, That the said principal Incumbent and Pastor shall in course resort in circuit to every his Peculiars, as well to preach the Word of God, as to minister the Holy Communion to them that shall be thereto disposed, as to mary and baptize the Childer, born sithence the day of his last being with them. Provided, That the People be taught by an Homily made therefore, that they need not to stand in any Scrupulosity for the delay of Baptism *, if they depart before they be * Non probo. presented to the Minister in the Church: Considering that in the Primitive Church, the Fathers used but two principal Feasts, Easter and the Cornist Pentecost, to admit the Childer to the Holy Font of Regeneration, Rebelion. Not forbidding yet the Minister and Pastor aforesaid, if he may con- This was past in by Str W. veniently minister the faid Sacrament of Baptism on the Week Day, Cecyli order. being required thereunto, without Pact or Covenant of Reward, but of Charity and Zeal which he ought to bear to the reasonable Requests of his People: And as they again of their charitable Considerations may request the same in respect of the Time, Weather or Distance of Place, not to molest the said Pastor more than need.

Item, That the said Pastor shall have special care at his Repair to such of his Circuits, to know how the Youth do prosit in the Catechism taught them by the Lector or Minister, Weekly attending upon them: and to see that the Elder and Ancient Folk do prepare themselves three times of the Year at the least, to receive the Holy Communion in Love and Charity. Which Pastor shall refer all Causes of great importance to the Bishop, or his Chancellor, as the Case shall require, and as is provided by Injunction.

Item, That the Pastor being presented to such Churches compatible, over and above his Principal Cure, shall not, before some Receit of his Possession, pay to the Ordinaries for his Institution and Induction more than for the Fees of the Register only, for all such Benefices as shall be thought to be of an exile Portion of Living, and chargeable to the First-Fruits.

This was the

- Item,

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Item. That the Lectors or Readers shall not be appointed but with the overfight of the Bishop, or his Chancellor, to have his convenient Instruction and Advertisement, with some Letters Testimonial of his Admission, how to order themselves in the said Charge. Which faid Lectors shall be always removable upon Certificate and Proof of their Disability and Disorder.

Item, That there be a convenient Rate made by the Bishop and his Counsil, with the Consent of the Patron of such Benefices to be united, What Portionshall be appointed in stipend to the principal Pastor. What to the Reader, What to the bearing of ordinary and extraordinary Payments, What to the Reparation of the Chancel, and Mansion Houses, and what may remain to be distributed to the Poor in such Parish united.

Item, That the Principal Pastor shall not let to Ferme over one Year. and ever at Annunciation of our Lady, any one such Benefice united, but with the consent of the Ordinary and Patrons of the same. To whom above three Years it shall not be lawful to let them forth to serme.

Item, That those Fermors shall be aided and assisted as well by the Laws and Diligence of the Ordinary, as by the aid of the divers Justices next dwelling to such Benefices: That the Rights, Tithes, and all other Ecclesiastical Emoluments be duly contented and paid: Whereby the Charges and Persons aforesaid may have their due Relief and Stipend, according to Law, Equity and good Conscience. This was the Prudent Course taken in the present Distress to supply the Church with Ministers.

Joy among Fo-reigners for the Success of P. Martyr's Letter thereupon Biblioth. Ec-I. Belg.

In fine, there was great Joy abroad among the Eminent Heads of the Reformers, for the good Progress of Religion in England; and likewise in Scotland too, and in Poland, and other Places. For thus Peter Martyr writ to Utenhoven in Poland, Jan. 7. fignifying his great Joy conceived for the good Successes of Religion in Poland. 'If there was Joy among the Angels of God for one poor Sheep lost and found again, what Pleasure is it sit we should take for so many Provinces, 'and so great a Kingdom as Poland is, if, as you give hope to believe, 'ir be converted to the True Religion of Christ. God seems at this time especially to have a mind to revele his Kingdom. Concerning England, Martyr said, he had writ before to Alasco. And for the good News thereof, he knew they would both rejoice and congratu-Late Christ these Accessions to his Kingdom, because both of them fo greatly favoured it.' Then he descended to mention the Work he was upon, of giving an Answer to Bp. Gardiner's Book, in vindication of his great Patron ABp. Cranmer. 'That he had fent a part of it to Alasco and him, praying him, that he would deal with the Booksellers in Poland to take off some of the Copies the next Frankford Mart, and to disperse them in that Realm, for the better increase of Religion there. And the Book, when finished, he intended to dedicate to the present Queen of England.' Of the Realm The People Re- of Scotland he wrote, 'That the People there had the Gospel also, and that publick Sermons were preached there, and that there was a just 'Ministry of the Sacrament. But that these were not Favours given them by the Publick Laws, or the Will of the Queen, but that the People by a great Consent usurped them to themselves. And

that when on the First of September there had been a Solemn Procession in Edinburgh of the Chief Idol of the City, one Giles, and the Queen her self accompanied, and some Noblemen, the People rose, and dissol-'yed the Shew, and threw the Idol into the Publick Sink of the City. The Queen and Nobles withdrew themselves into the Castle. People caused it to be writ to the French King, exhorting him to follow the pure Religion; and that if he would grant it them, they would be quiet, otherwise they would join themselves to the Enlish.

For the Conclusion of this Year, I will take notice of two Proclama- Proclamation tions the Queen issued out. The one, bearing Date Sept. 19. from Wind- for preserving for, was against desacing Monuments in Churches, and taking away Bells and the Bells and Lead. In which I do guess the Archbishop had a great hand, be- and Lead of ing so great a Lover of Antiquity, and so sore an Enemy against the spoil Charches. of the Monuments of our Forefathers, and of the Churches; and the Proclamation it felf being so excellently and fully expressed, as though it were done by his Pen, or Direction. It set forth, 'How the Ancient Monuments of Metal and Stone in Churches and other publick Places had been lately spoiled and broken. Which were set up only for the Memory of Persons there buried, or that had been Benefa-Gors to the Buildings or Dotations of the Churches. The Mischief of demolishing these Monuments are reckoned to be, r. That those Churches and Places were spoiled, broken and ruinated. 2. The Honourable and good Memory of Virtuous and Noble Persons extinguished. 3. The true understanding of divers Families in the Realm, who have descended of the Blood of the same Persons, darkened. 4. The true Course of their Inheritance hereby might hereafter be interrupted contrary to 5. Such as gave, or had charge in Times past only to deface 4 Tustice. Monuments of Idolatry, and feigned Images in Churches and Abbies Ilandered. The Queen therefore commanded all fuch breaking of Monuments hereafter to be forborn, and forbad, without consent of the Ordina-'ry, to break an Image of Kings, Princes, or Noble States of the Realm, or any other in times past set up for the only remembrance of them to Posterity, and not for any Religious Honour; nor to break and deface any Image in any Glass-Windows. And that upon pain to be committed to the next Goal: And at the next coming of the Justices to be further punished by Fine or Imprisonment, besides the Restitution and Re-edification of what was broken: Using therein the Advice of the Ordi-

And for the Restoration of such as be already spoiled, she charged all to be made of Archbishops, Bishops and other Ordinaries, to enquire by Presentments Such Violationa of the Curates and Churchwardens, what manner of Spoils have been made fince the beginning of her Reign, and by whom: and to enjoin them under pain of Excommunication to repair the same by a convenient Day; or to notify the same to her Majesty's Council in the Star-chamber: And if they were not able to repair the same, then to be enjoined open Penance in the Church two or three times, according to the qua-'lity of the Crime. And if the Party offending be dead, then the Ordinary was to enjoin the Executors of the Deceased to repair and re-edi-And when the Offender could not be presented, if it were in any 'Cathedral, or Collegiate Church, which had Revenues belonging to it, remaining in the Discretion of the Governors thereof to bestow, the Queen required them to employ such Parcels of the said Sums of Mony

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'as might be spared, upon the speedy repair of such defaced Monuments.

as agreeable to the Original as might be.

And whereas some Patrons, or Impropriators, upon pretence of their being Owners of the Parlonages impropriate, did persuade with the Parfon and Parishioners, to throw down the Bells of the Churches and Chappels, and the Lead of the fame, converting the fame to their private gain, and thereby fought a slanderous desolation of the Places of Prayer; the Queen, to whom in the Right of the Crown, the Defence and Protection of the Church belonged, expresly forbad any Person to take away the Bells or Lead, under pain of Imprisonment during her-Pleasure, and farther Fine for the Contempt. And she commanded all Bishops and Ordinaries to enquire of such Contempts done from the beginning of her Majesty's Reign; and to enjoin the Persons offending to repair the same within a convenient time. And to certify her Maje-'s Privy Council, or the Council in the Star-Chamber, that Order might be taken therein. He that is minded to see this Proclamation at length, may find it preserved in Fuller's Church History.

Book IX. p. 66.

Proclamation against Excess of Apperch

Another Proclamation, dated from Westminster, Octob. 21. was against the Excess of Apparel, which grew on apace, and gave great offence to pious People. Who thought it consisted not with the Gravity and Seriousness of a Nation professing true Religion, to lash out so excessively that way: and many spending upon their Backs more than they could well spare, to the impoverishing of themselves and Family, and to the decay of Cha: Therefore the Queen in this Proclamation made a Declaration of her Purpose; 'To take the Penalty of fundry former Laws for wearing excessive and inordinate Apparel. As particularly that A& in the first and second of Philip and Mary; and certain Branches of another Sta: tute, made the 24th of Henry VIII. against Excessive Apparel. The Mulcts were by Order of Council to be put in execution in the Queen's Court, and in their own Houses. And in the Countries, the Mayors and Governors of Cities and Towns Corporate, Sheriffs and Justices of the ⁶ Peace, Noblemen, Heads of Societies, either Ecclesiastical or Tempo-* ral, within twelve days were to take order for the execution of the foresaid Statutes. And she charged and commanded, that there should be no Toleration or Excuse after the 20th of December next, touching the * Contents of the Statute in the first and second of Philip and Mary; nor 'after the last of January, touching the Branches of the other Statute: Yet allowance was given for the wearing of certain costly Furs, and rich Embroideries, bought and made by fundry Gentlemen before this Proclamation, to their great Costs, with which the Queen dispensed.

What these Vanities in Apparel now were, may be the better underflood, if we observe what one of the Prelates about this time writ, re-'These Finefingered Rufflers with their Sables about proving them. their Necks, Corked Slippers, Trimmed Buskins, and warm Mittons-Furred Stomachers, long Gowns. These tender Parnels must have one Gown for the Day, another for the Night: One long, another short. One for Winter, another for Summer. One furred through, and another but faced: One for the Work-day, another for the Holy-day. One of 'this Colour, another of that. One of Cloth, another of Silk, or Daemask. Change of Apparel; one afore Dinner, another at after: One of Spanish Fashion, another of Turkey. And to be brief, never content with enough, but always devising new Fashions and strange. Yea, a Russian will have

The Vain Apparels nowa-days, and Fashions. Expos. upon Hagg.

let.

more in his Ruff and his Hose, than he should spend in a Year. He ANNO 'which ought to go in a Russet Coat, spends as much on Apparel for 'him and his Wife, as his Father would have kept a good House with.

CHAP. XV.

A Collection of Various Historical Matters falling out within this Year 1559.

OW, lest I should let slip many other Historical Matters, both Re- Miscellational ligious and Secular, Private as well as Publick, that fell out within the compass of this Year 1559. being Miscellaneous, and not so easy to be brought into a due Method; I shall here set them down by way of Diary, as I have met with them in Manuscript Letters or Memorials.

April the 7th, a Gentlewoman was buried at St. Thomas of Acre. Whose A Protestant Funeral being performed after a different way from the then common Su-Fameral. perstitious and Ceremonial Custom, my Journalist sets it down as a Matter worthy his noting: and writes, That she was brought from

St. Bartholomew's besides Lothbury, with a great Company of People, walk- Cott Libr. ing two and two, and neither Priests or Clerks present [who used ever to be present, (and that inconsiderable Numbers) at the Burials of Perfons of any Note, going before, and finging for the Soul of the Departed.]

But instead of them went the New Preachers in their Gowns; and they neither finging nor faying, till they came to the Church. And then before the Corps was put into the Grave, a Collect was said in English, [whereas before time all was faid in Latin.] And the Body being laid in the Grave, one took Earth and cast it on the Corps, and read something that belonged to the same; and incontinently they covered it with the

And then was read the Epistle out of St. Paul to the Thessalonians for the Occasion. [Perhaps that Place where it begins, But I would not have you ignorant, Brethren, concerning them which are asleep, that ye forrow not even as others, which have no hope, &c. 1 Thess. IV. 13. Unless here be a Mistake, and the Thessalonians put for the Corinthians; the Epistle

that is appointed in our Common Prayer Book to be read at Funerals.] And after this they fung the Pater Noster in English, as well Preachers as all the Company, Women not excepted, after a New Fashion. And after all, one went into the Pulpit and made a Sermon. This was accouned strange at this Time; but it feems to be partly the Office of Burial used in K. Edward's Time, and some other Additions to it.

was somewhat boldly done, when as yet the old Religion was in force. April the 8th, Peace was proclaimed between the Queen, and Henry the French King, the Dolphin of France, and Scotland, for ever : And all Proclamation Hostilities to cease both by Land and Sea. It was proclaimed with Six Trumpeters, Five Heralds of Arms, Garter, Clarentieux, Lancaster, Roug-Cross and Blewmantle, and the Lord Mayor and Aldermen in their Scar-

ANN01559. Players.

A Proclamation was also made the same Day against Players, that they should play no more till a certain time, to whomsoever they be-And if they did, the Mayor, Sheriffs, Bailiffs, Constables or other Officers were to apprehend them, and carry them to Prison.

sirRiceMans-

April the 12. The Corps of Sir Rice Mansfield Kt. was brought from field's Funerals. Clerkenwel unto the Blackfryers, with two Heralds, and the rest of the Ceremonies usual: 24 Priests and Clerks singing before him, all in La-The Fryars Church was hung with Black and Coats of Arms. The Dirige was fung both in the Parish where he died, and likewise where he was buried. There were carried along with him four Banners of The Morrow Masses were said in both Saints, and many other Banners. Afterward was his Standard, Coat, Helmet, Target, offered up at the High Altar. And all this being performed, the Company retired to his Place to Dinner. This was the common way of Funerals of Persons of Quality in the Popish Times.

Ambaffadors came home.

The late Lord

Deputy of Ca-

lais tryed.

Day of April, the Queen's Ambassadors, viz. the Lord Chamberlain, the Lord Bishop of Ely, and Dr. Wootton, Dean of Canterbury, returned from France.

The 22d day of the said Month the Lord Wentworth, the late and last Lord Deputy of Calais, was brought from the Tower to Westminster, to be arraigned for losing of that Place. Several were his Accusers; but he acquitted himself, and was cleared by his Peers: And went thence unto

Whittington College, where he afterwards lived.

The Queen April the 23d, being St. George's-Day, the Queen went about the Hall, keeps St. George's Day, and all the Knights of the Garter, and about the Court, singing in Pro-The same day in the Asternoon were four Knights elected, Viz. the Duke of Norfolk, the Marquiss of Northampton, the E. of Rutland, and the L. Robert Dudley, Master of the Queen's Horse.

Procession on St. Mark's Day.

The 25th, St. Mark's Day, was a Procession in divers Parishes of London, and the Citizens went with their Banners abroad in their respective Parishes, singing in Latin the Kyrie Eleeson after the old Fashion.

The Queen at

The same day the Queen in the Afternoon went to Bainard's Castle. Bainard Cafile. the Earl of Pembroke's Place, and supped with him, and after Supper she took a Boat, and was rowed up and down in the River Thames; hundreds of Boats and Barges rowing about her; and thousands of People thronging at the Water side, to look upon her Majesty; rejoicing to see her, and partaking of the Musick and Sights on the Thames. For the Trumpets blew, Drums beat, Flutes played, Guns were discharged, Squibs hurled up into the Air, as the Queen moved from place to place. this continued till Ten of the Clock at Night, when the Queen departed By these means shewing her self so freely and condescendingly unto her People, she made her self dear and acceptable unto them.

Englift Service begins before the Lucen.

The French Ambassadors.

May the 12th, Sunday, the English Service began at the Queen's Chap-Which was but four days after the Use of it was enacted, and bepel. fore it was enjoined to take Place in the Nation by the Act of Parliament. Which was at St. John Baptist's Day.

May the 22d, The Bp. of London's Palace, and the Dean of Paul's House, with several other Houses of the Canons and Prebendaries of the said Church were taken up for the French Ambassadors, Monsieur Montmorancy, &c. and their Retinue.

The 23d, they came and landed at Tower Wharf, where many Lords and Nobles came to meet them, and conducted them to their faid Lodgings. The

The 24. They were brought from the Bishops Palace through Fleet- ANN 0 street by the greatest Nobles about the Court, to the Queen's Palace to Supper. The Hall and the great Chamber of Presence was hung with very rich Cloth of Arras, and Cloth of State. There was extraordinary Cheer at Supper, and after that, as goodly a Banquet as had been seen: With all manner of Musick and Entertainment till Midnight.

The 25. They were brought to Court with Musick to Dinner. after a splendid Dinner, they were entertained with the Baiting of Bears and Bulls with English Dogs. The Queen's Grace her felf and the Ambassadors stood in the Gallery looking on the Pastime till Six at Night. After that, they went by Water unto Paul's Wharf and landed there, to go to their Lodgings at the Bishop's Palace to Supper. It was observed of these Ambassadors, that they were most gorgeously apparelled.

The 26. day, They took Barge at Paul's Wharf, and so to Paris-Garden: Where was to be another Baiting of Bulls and Bears. And the Captain with an Hundred of the Guard kept room for them against they

came, that they might have Place to see the Sport.

The same day was Proclamation made of five Acts of Parliament late- Acts of Parlian by past and made. Which I conclude to be the Five first Acts in the ment preclaims Statute Book primo Eliz. Viz.

I. For restoring to the Queen the ancient Jurisdiction over the State Ecclefiastical, and for abolishing all Foreign Power.

II. For the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments.

III. For Recognition of the Queen's Title to the Imperial Crown of

IV. For Restitution of First Fruits and Tenths, &c. and Parsonages Impropriate to the Crown.

V. An Act whereby certain Offences are made Treason: All which were so necessary to be proclaimed and known, for the Universal Concern and Import of them to all the Queen's Subjects.

The 28. The French Ambassadors went away, taking their Barge to- The Ambassawards Graves End; and carried with them many Mastiffs given them, dors depart.

for hunting their Wolves.

June the 2. was buried in Little S. Bartholomew's the Lady Barnes, late Lady Barnes Wife of Sir George Barnes Knight, sometime Lord Mayor of London. She buried. gave to many poor Men and Women good Russet Gowns; and to the poor Men and Women of Calais [who now, being driven out thence from their Habitations, Trades and Estates into England, and that in great Numbers, were no doubt in great straits] She gave so much a-piece in Money, and an hundred black Gowns and Coats. There attended the Funeral Mr. Clarentieux, and twenty Clerks singing afore her to the Church, all in English. All the Place [i. e. her House] and the Streets, through which they passed, and the Church, all hung in Black and Coats of Arms. Being come to the Church, and the English Procession sung, Mr. Horne made a Sermon. After that, the Clerks fung Te Deum in English. Then the Corps was buried with something sung. I suppose it was the Versicles, beginning, Man that is born of a Woman, &c.

June the 6. S. George's Feast was kept at Windsor. The Earl of Pem- Four Knights broke was the Queen's Substitute. There were stalled at that time the installed at Windsor. four Noblemen that were lately elected into the Order. There was great

ANN 0 Feasting. And that day the Communion and English Service began to 1559. be celebrated there.

Mass ceaseth at S. Paul's. The old Dean restored. June the II. being S. Barnabas day, the Apostle's Mass ceased, and no Mass was said any more at S. Paul's: And on that day Dr. Sandys preached, the Lord Mayor and Aldermen, the Earl of Bedford and many of the Court present. And now Dr. May, sometime Dean of S. Paul's, but desposed, took Possession of his Place in the Church as Dean. And that Asternoon was none of the old Even Song there, and so abolished.

The Queentakes ber Barge. The same day about eight of the Clock at Night the Queen took her Barge at White-Hall, and many more Barges attended her; rowing for her Pleasure along the Bankside, by the Bishop of Winchester's: And so crossing over to London side; with Drums beating and Trumpets sounding. And so to White-Hall again.

The Citizens muster before the Queen. July the 2. The City of London entertained the Queen at Greenwich with a Muster; Each Company sending out a certain Number of Menat Arms; [1400 in all, saith Stow] to her great Delight and Satisfaction. Whose Satisfaction satisfied the Citizens as much; and this created mutual Love and Assection.

On the first of July they marched out of London in Coats of Velvet and Chains of Gold, with Guns, Moris Pikes, Halberds and Flags. And so over London-Bridge unto the Duke of Suffolk's Park in Southwark: Where they all mustered before the Lord Mayor, and lay abroad in St. George's Fields all that Night. The next Morning they removed towards Greenwich to the Court there; and thence into Greenwich Park. Here they tarried till Eight of the Clock. Then they marched down into the Lawn. and mustered in their Arms: All the Gunners in Shirts of Mail. At. five of the Clockat Night the Queen came into the Gallery over the Park-Gate, with the Ambassadors, Lords and Ladies, to a great Number. The Lord Marquis, Lord Admiral, Lord Dudley, and divers other Lords and Knights rode to and fro, to view them: And to fet the two Battels in Array to skirmish before the Queen. Then came the Trumpets to blow on each part, the Drums beating and the Flutes playing. There were given three Onsets in every Battel. The Guns discharged on one another, the Moris Pikes encountred together with great Alarm. Each ran to their Weapons again, and then they fell together as fast as they could, in Imitation of close Fight. All this while the Queen with the rest of the Nobles about her, beheld the Skirmishings; and after. they reclued back again. After all this, Mr. Chamberlain and divers of the Commons of the City and the Wiflers came before her Grace: who thanked them heartily and all the City. Whereupon immediately was given the greatest Shout as ever was heard, with hurling up of Caps. And the Queen shewed her self very merry. After this was a running at Tilt. And lastly, all departed home to London.

The Elizabeth Launched.

The next day being July the 3. The Queen went to Woolwich, to the Launching of a fine Ship newly built, and called by her own Name ELI-ZABETH.

Tilting before the Queen at Greenwich Park. The 10. of the same Month. The Queen, being still at Greenwich, well knew how Pomps and Shews, especially Military, with her own Presence thereat, delighted her Subjects, and perhaps her self too: Now therefore was set up in Greenwich Park a goodly Banqueting-House for her Grace; made with Fir Poles, and decked with Birch Branches, and all manner of Flowers both of the Field and Garden, as Roses, Julyslowers, Lavender,

Mary golds; and all manner of strewing Herbs and Rushes. were also set up Tents for the Kitchin, and for the Officers, against to Morrow, with Provisions laid in of Wine, Ale and Beer. There was also made up a Place for the Queen's Pensioners, who were to run with Spears. The Challengers were Three, the Earl of Ormand, Sir John Perrot, and Mr. North. And there were likewise Desendants of equal Valour with Launces and Swords.

There ANNO

About Five in the Afternoon came the Queen with the Ambassadors and divers Lords and Ladies, and stood over the Park Gate to see the And after, the Combatants ran, chasing one the other. After this the Queen came down into the Park, and took her Horse, and rode up to the Banqueting-House, and the Three Ambassadors; and so to Supper. After was a Mask; and then a great Banquet. And then followed great casting of Fire and shooting of Guns till Twelve at Night. This was undoubtedly the Queen's Policy, to accustom her Nobles and Subjects to Arms, and to give all Countenance to the Exercise of Warfare, having such a Prospect of Enemies round about her, as well as to entertain the Ambassadors.

July the 17. The Queen removed from Greenwich in her Progress, and The Queen at goes to Dartford in Kent. And the next day She came to Cobham, the L.

Cobham's Place: And there her Grace was welcomed with great Chear.

July the 20. King Philip of Spain was maried unto the French King's K. Philip men Daughter Elizabeth. And great Justs were made: The French Kinghim-ria. felf justing; but fatally: For one of his Eyes were struck out in this Exercise, by a piece of the Spear; whereof he dyed. Whose Funerals were honourably kept at S. Paul's, as was shewn before. But no great Loss for England.

The same day the old Bishop of Durham came riding to London out of Bp. of Durham the North, with threescore Horse, and so to Southwark, unto the House ridesinto Lond. of one Dolman a Tallow-chandler, where he laid: [Having seen two Houses at least belonging to him, Viz. Durham Place, and Cold Herbour,

taken from his Bishopric.]

The 26. Tidings came to London, that the young French King had pro- The French K.

claimed himself King of France, Scotland and England.

Aug. the 5. The Queen being now at Eltham in Kent, one of the ancient Houses of the Kings, removed thence unto Nonsuch, another of her The Queen as Houses: Of which the Noble Earl of Arundel seems to be now House-Nonfuch. keeper. There the Queen had great Entertainment with Banquets, especially on Sunday Night, made by the said Earl; together with a Mask; and the Warlike Sounds of Drums and Flutes and all kinds of Musick, till Midnight. On Monday was a great Supper made for her: But before Night She stood at her standing in the further Park: And there She saw a Course. At Night was a Play of the Children of Paul's, and their [Musick] Master Sebastian. After that, a costly Banquet accompanied with Drums and Flutes. The Dishes were extraordinary rich, gilt. This Entertainment lasted till three in the Morning. And the Earl presented her Majesty a Cupboard of Plate.

The 10. of Aug. being S. Laurence day, She removed from Nonfuch to Court.

Hampton Court.

And the same day was brought to the Tower, Strangways the great Sea-Strangways & rover, and others. And the 14. day, there landed at the Bridge-House ken. Fourscore Rovers and Mariners taken with Strangways; and were sent unto the Marshalsea, and King's-Bench, and their Trumpeters; and immediately fettered.

She comes to Hampton

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A`N N O , **1**559.

The Queen at

The 17. the Queen removed from Hampton Court to the L. Admiral's Place: And there She had great Chear. The said Lord had built a goodly Banqueting-House for her Grace: It was richly gilded and painted; That Lord having for that End kept a great many Painters for a good while there in the Countrey.

theL. Admirals Place. SirTho.Chardin, Master of the Revels dies.

The 20. Died at Nonsuch, Sir Tho. Chardin, Deviser of all the Banquets and Banqueting Houses, Master of the Revels, and Serjeant of the Tents. He was buried Sept. 5. at Bletchingly.

Roods, &c. Furnt. The 24. being S. Bartholomew's day, and the day before and after, were burnt all the Roods of S. Mary and S. John; and many other Church Goods, with Copes, Crosses, Censers, Altar-Cloths, Rood-Cloths, Books, Banners, Banner-Staves, Wainscot, with much other such Gear, in London.

A great Thunder-Clap.

Sep. the 5. At Alhallows Breadstreet, betwixt twelve and one at Noon, was a dreadful Thunder-Clap. It killed a Water-Spaniel at the Church-Wall side: Felled one of the Bead-men of the Salters Company, and the Sexton of the said Church; cracked the Steeple above the Battlements, which was all of Stone, that some of it slew out in divers pieces. So that the Month after, Ollob. the 5. they began to take down the Top of the Steeple.

Hearfe in Paul's for the French King.

The same day, *Viz. Sep. 5.* was a Frame set up in S. *Paul's* Quire of nine Stories for the late *Freneb* King deceased, with Vallence of Sarcenet and black sine Fringe, and Pencils: And round about the Hearse a Piece of Velvet. All the eight Pillars and all the Quire hung with Black and Arms. His Hearse garnished with thirty dozen of Pencils, and sisteen dozen of Arms.

The 8. day began the Obsequies. Which was performed very honourably, as hath been already described.

The 15. The Hearse was taken down by the Heralds; who, as their Fees had all that was about it; both Cloth, Velvet, Sarcenet, Banners, Eschutcheons of Arms, Banner-Staves, Rails, &c.

Strangways cast, with all Grew.

The 22. Strangways and his Crew, being above 80 Persons in number, were arraigned at Southwark; and all cast to suffer Death. Strangways and five more, Octob. 2. were brought from the Tower to the Marshalsea. And the day after, two new pair of Gallows set up, one at St. Thomas of Waterings, the other at Low Water Mark at Wapping. The 4. of October was the day that Strangways and all his Men should have suffered Death: But there came Tidings, that they should stay till it pleased the Queen and her Council.

The Prince of Swethen

Exters Lond.

The 27. of September, Tidings came to London that the Prince of Swethen was landed at Harwich.

Octob. the 5. The Prince of Swethen, (whose Title was Duke of Finland) having been conducted from Colchester by the Earl of Oxford, and the L. Robert Dudley Master of the Queen's Horse, came to London, entring at Algate, and so to Leaden-Hall; and down to Grass church Street corner; Where he was received by the L. Marquis of Northampton, and the L. Ambrose Dudley, and other Gentlemen and Ladies. The Trumpets blew, and a great Number of Gentlemen with Gold Chains rode before and after them, and about two Hundred Yeomen riding also: And so over the Bridge unto the Bishop of Winchester's Place. Which was hung with rich Cloth of Arras, wrought with Gold and Silver and Silks. And there he remained.

Winchester
Place in Southwark

Thera

The 12. the said Prince went by Water to the Court with his Guard. ANNO He was honourably received by many NoblePersonages at the Hall Door; where the Guard stood in their rich Coats reaching unto the Queen's The Queen's Grace received him there. And after he was Comes to Court. welcomed with great Cheer.

The 19. He went to Court again, and was treated at a great Banquet comes again. by the Lord Robert.

The 27. He and the L. Robert, and the Lady Marchieness Northampton, stands Godfa. stood Sureties at the Christening of Sir Tho. Chamberlayne's Son. Who there to sir Thomas Thomas was baptized at St. Benet Church at Paul's-Wharf. The Church was hung Chamberlain's with Cloth of Arras. And after the Christening were brought Wafers, son. Comfits, and divers Banqueting Dishes, and Hypocras and Muscadine Wine, to entertain the Guests.

Novemb. the 5th, Were great Justs at the Queen's Palace. The Lord Robert and the Lord Hunsdon were the Challengers; who wore Scarfs of Justiat Court. White and Black: And they had their Heralds and Trumpets attending The Defendants were the Lord Ambrose Dudley and others. They and their Footmen in Scarfs of Red and Yellow Sarcenet. And had also their Heralds and Trumpeters.

Novemb. the 8th, Sir Robert Southwel Knight, Master of the Rolls, and sir R. Southone of Q. Mary's Privy Counfillers, was buried in Kent.

The 15th, The Lord Williams of Thame was buried at Thame.

December the 5th, The Dutchess of Suffolk, Frances, some time Wise of Williams, Henry, late Duke of Suffolk, was buried in Westminster Abby. Mr. Jewel And the who was afterwards Bp. of Sarum) was called to the Honour Suffolk (who was afterwards Bp. of Sarum) was called to the Honour-Suffolk able Office to preach at her Funerals, being a very Great and Illustrious Jewel preaches Princess of the Blood; whose Father was Brandon, Duke of Suffolk, and her Mother Mary, sometime Wise of the French King, and Sister to King Henry VIII. She the said Frances departed this Life November the 20th. in the Second Year of the Reign of Q. Elizabeth; not in the 6th of her Reign, as Mr. Camden hath put it; led into that Mistake, I suppose, by the Date on her Monument; which indeed shewed not the Year of her Death, but of the Erection of that Monument to her Memory, by her last Husband Mr. Stokes. She was buried in a Chapel on the South side of the Choir, where Valens, one of the Earls of Pembroke was buried. The Corps being brought and fet under the Hearse, and the Mourners placed, the Chief at the Head, and the rest on each side, Clarencieux, King of Arms, with a loud Voice said these Words, 'Laud and Praise be 'given to Almighty God, that it hath pleased him to call out of this Tran-'s sitory Life unto his Eternal Glory, the most Noble and Excellent Princess ' the Lady Frances, late Dutchess of Suffolk, Daughter to the Right High and Mighty Prince Charles Brandon, Duke of Suffolk, and of the most Noble and Excellent Princess Mary, the French Queen, Daughter to the 'most Illustrious Prince K. Henry VII. This said, the Dean began the Service in English for the Communion, reciting the Ten Commandments, and answered by the Choir in Prick Song. After that and other Prayers faid, the Epistle and Gospel was read by the Two Assistants of the Dean. After the Gospel, the Ossering began after this Manner: First, The Mourners that were kneeling stood up: Then a Cushion was laid and a Carpet for the Chief Mourners to kneel on before the Altar: Then the Two Assistants came to the Hearse, and took the Chief Mourner, and led her by the Arm, her Train being born and affifted by other Mourners follow-

ANNO1559.

And after the Offering finished, Mr. Jewel began his Sermon; which was very much commended by them that heard it. After Sermon, the Dean proceeded to the Communion; at which were participant, with the said Dean, the Lady Catharine, and the Lady Mary, her Daughters, among others. When all was over, they came to the Charterhouse in their Chariot.

Price of Proviston set.

Decemb. the 9th, Proclamation was made for settling the Prices of Fowls, Capons, Conies, Geese, and all manner of Flesh, Eggs and other Things.

Hodelston and Chamberlain arraigned.

Decemb. the 20th, Hodelston, or Hurleston, late Keeper of Ricebank, a Hold of Calais; who had been committed to the Tower the 13th day of May last; and Mr. Chamberlain Keeper of Calais Castle; were both brought to Guild-Hall, London; where they were arraigned and cast, to fusier Death for their Negligence.

A Play atted at Court.

Ult. December was a Play at the Court before the Queen. But they acted something so distaltful, that they were commanded to leave off. And immediately the Mask came in, and dancing.

then rides to Court.

January the 1st, The Prince of Swethen rode to Court gorgeously and Prince of Swel rich attired; and his Guard in Velvet Jerkins, carrying Halberts in their Hands, accompanied with many Gentlemen with Chains of Gold.

dermen go in Procession.

The 6th, being Twelfth Day, in the Afternoon, the Lord Mayor and Mayor and Al. Aldermen, and all the Crafts of London, and the Bachelors of the Mayors Company, went in Procession to St. Paul's, after the old Custom; and there did hear a Sermon. The fame day was a Scaffold fet up in the Hall And after the Play was over, was a fine Mask; and after, a great Banquet, that lasted till Midnight.

Ambassadors to Spain.

Jan. the 30th, Viscount Mountacute; and Sir Tho. Chamberlain, Kt. took their Journey towards the King of Spain.

The Purport of this Embasy.

The Design of this Embassy was to keep all fair with that King; which fo much concerned the Queen to do, being at this time in no good Understanding neither with Scotland nor France. Therefore she sent that Viscount, named Sir Anthony Brown, one of the former Queen's Privy-Council, and a zealous Romanist; that he might have the better Countenance with the King. And by the Instructions given him, he was to acquaint the King with her particular Circumstances at that time, both as to her dealing in Scotish Matters, as concerning her matching her self in The Instructions were to this Import: 'That the Queen of 'Scotland was fickly, maried to a fickly Stranger, a Second Person to the 'Crown: Thathis Lifewas fought in Scotland, and his Son's in France. The Pur-'pose driving on was to knit the Crown of Scotland to France, and not to that Queen. That the Proceedings of the Lords of Scotland was no Rebellion, but a dutiful Preservation of their Kingdom for their Queen, and her-'Lawful Successors. That the Matters of Faith in the Land were conso-'nant to the Fathers. That the Superiority of Scotland belonged to the 'Crown of England: And the Right of her Majesty was touched by the Practife of the French in Scotland. That notwithstanding divers Motions 'of Mariage had been made to her, as well in her late Dear Sister's time, 'as some also lately, whereof none was more honourable than the Motion 'late made for the Emperor's Majesty's Son Don Carolo, the Archduke '[related to K. Philip] Yet hitherto, as she found no manner of Disposi-'tion in her own Nature towards Mariage; so she would not presume to

make a peremptory Answer, utterly to refuse Mariage for ever; but as

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God

'God should please to direct her Mind and Affections hereaster, so she trust- ANN O ed his Goodness would govern her to the best: To whom she referred her felf, and all her Doings: befeeching the King to continue his good Affection towards her, notwithstanding her Answer at this present. That the Scots had requested her to take the Realm into her Protection, and to preserve the same from Conquest: Offering on that Condition not to invade England by the procurement of France: and offering Twelve Ho-'stages for Performance.

Febr. the 2d, being Candlemass-day, at the Dean of St. Paul's House, several taken where now was lodged the French Ambassador, were taken at Mass divers at Mass. Men and Women, who were brought to the Lord Mayor's, and by him

fent to the Counter.

The fame day in the Afternoon, according to old Custom, the Mayor Mayor and and Aldermen, and all the Crafts went to St. Paul's, and there heard a Addermen go to Sermon, [instead of going in Procession about Paul's, and visiting the St. Paul's on Candlemas Tomb of Bishop William, and such like Superstitions used before time.] Day.

March the 8th, Eleven Persons, Malefactors, rode to hanging; seven Men, and four Women. One of these Men was a Priest; his Crime was for cutting a Purse, wherein was three Shillings. But he was burnt in Apriest hangthe Hand before, or else the Book would have saved him: He was obferved to be 54 Years old. [Such loose Persons were some of the Sir Johns

in those *Popish* Times.]

March the 14th, One Duncomb, Gent. and his Company had commit- A Gentleman ted a great Robbery down in Bedfordshire. They were examined before hang'd for a the Council. After, being found guilty, they were carried down thither by the Sheriff of the County, and were hanged in a Place where the faid Duncomb might see two or three Lordships that should have been his, had he behaved himself as he ought. [Which stirred him no doubt to Repentance, but (alas!) too late.]

March the 28th, 1560. The Duke of Holstein, who was lately come hisher. into England, went by Water in the Afternoon to Somerset Place, appointed for his Residence. He was Nephew to the King of Denmark, who sent him to be a Suitor to the Queen to obtain her for his Wife. And this the rather to intercept the Sweed his Neighbour, endeavouring the same at this time. This Duke came also (as did the other Prince before mentioned) blown up with great Hopes to mary Q. Elizabeth. Camd. ELIZ. But she went no farther with him than to oblige him by her honourable Reception of him, and giving him the Honour of the Garter, and a yearly Pension.

CHAP. XVI.

Lent Sermons at St. Paul's, and at Court. Bp. Jewel's Publick Challenge there. The Church and Kingdom happily restored. More Bishops and Inferior Clergy ordained. Dr. May, Dean of St. Paul's, Elect of York, dies. Succeeded in the Deanry by Nowel. John Fox at Norwich, promoting Religion there. His Character.

HIS Lent divers of the most eminent Protestant Clergy, Confessors Preaching in and Sufferers for Religion under Q. Mary, were put up to preach Lent at and Sufferers for Keligion under Q. Mary, were put up to preach st. Paul's Crofs at the Court, and at Paul's Crofs; where no question they took their and at Court.

ANN O Opportunity to recommend the Religion newly established. It may not be amiss to record their Names.

I shall begin with those that preached a little before Lent came on, and so go on with them, (though but imperfectly) and withal take in some other proper Notices, as they fall in my way.

Jan. the 8th, Grindal, now Bp. of London, preached at the Cross.

Febr. 10. Nowel, Dean of St. Paul's preached there. Then one did Pe-

nance for marying another Wife, having one before.

March the 1st. Now against Lent a Proclamation was set forth by the Queen and Council, That no manner of Person, nor any Keepers of Tables, or Eating-Houses, should eat, or set forth Flesh to be eaten, in Lent: nor other times in the Year, commanded by the Church to forbear eating And that no Butcher should kill Flesh, upon pain of a great Fine, or to stand fix Hours on the Pillory, and Imprisonment Ten Days.

March the 3d. Grindal, the new Bp. of London, preached at St. Paul's Cross, in his Rochet and Chimere, the Mayor and Aldermen present, and a great Auditory. And after Sermon a Psalm was sung, (which was the Common Practice of the Reformed Churches abroad)

wherein the People also joined their Voices.

The same day, in the Asternoon, Scory, one of K. Edward's Bishops, and an Exile, now Bp. of Hereford, preached at Court in his Rochet and Chimere, before a great and noble Audience.

March the 6th, Dr. Bill, Dean of Westminster, preached in the Queen's Chapel: Where on the Table standing Altarwise was placed a Cross and

two Candlesticks, with two Tapers in them burning.

Ditto the 8th, in the Afternoon, Dr. Pilkington, Bishop Elect of Durbam, preached at Court. And as he was Master of St. John's in Cambridge, his Discourse tended much to the Maintenance of the Scholars of the Universities of Cambridge and Oxford; and that the Clergy might have better Livelihoods.

Ditto the 10th, Bp. Scory preached at St. Paul's Cross in his Rochet and Chimere, the L. Mayor and Aldermen prefent, with a great Audience: For the People now flocked to Sermons, and to hear the Exiles.

And the same day Dr. Sandys, Bp. of Worcester, an eloquent Man, preach-

ed at Court.

The 13th, and 15th, were also Sermons at Court preached by eminent Men, whose Names are not mentioned: [perhaps Cox and Parkhurst, Men of as great Fame as any of the rest.] To one of these the Queen her self gave Thanks for his pains: However some were offended at him. What his Subject was, it appears not; it may be, the Supremacy.

Ditto the 17th, Mr. Veron, a Frenchman by Birth, but a Learned Protestant, and Parson of St. Martin's Ludgate, preached at St. Paul's Cross before the Mayor and Aldermen. And after Sermon done, they fung all in Common a Psalm in Metre, as it seems now was frequently done, the

Custom being brought in from abroad by the Exiles.

At Court the same Day, in the Asternoon, Jewel, Bp. of Salisbury,

preached in his Habit.

The 20th, Bentham of London-Bridge (so styled in my MS.) where at St. Magnus he seeems to have been Preacher, now Bp. of Litchfield and Coventry, preached at St. Paul's.

The 22d, The same preached at Court.

The 24th, being Midlent Sunday, Dr. Sandys, Bp. of Worcester preached at St. Paul's Cross in his Habit; the Mayor and Aldermen present, WITH with the Earl of Bedford, and divers other Persons of Quality: As was ANNO customary in these Times for the Nobility and Court to resort to these Sermons.

I560.

The same Day in the Asternoon, Bp. Barlow, one of K. Edward's Bishops, now Bp. of Chichester, preached in his Habit before the Queen. His Sermon ended at Five of the Clock: and presently after her Chapel went to Evening Song: The Cross, as before, standing on the Altar, and two Candlesticks, and two Tapers burning in them: and Service concluded, a good Anthem was fung.

The 27th. Mr. Wisdom, (now the Year 1560. entring) an ancient learned Preacher in K. Henry and K. Edward's Reigns, and an Exile after-

wards, preached at Court.

The same day Peace with France and Scotland was proclaimed at the Cross in Cheap, and divers other Places, (Trumpets blowing) by Clarencieux King at Arms, in his Rich Coat, and a Serjeant at Arms with his Mace attending, and the Two Sheriffs on Horseback.

The 31st, Mr. Crowley, another Exile, and a learned Writer, afterwards

Minister of St. Giles Cripplegate, preached at St. Paul's Cross.

April the 2d, Alley, Bp. Elect of Exeter (and late Reader at St. Paul's) preached at Court: His Discourse was levelled against Immorality, as Blasphemy, playing at Dice, Converse with Leud Women, Drunkenness, &c.

Friday before Palm-Sunday, Mr. Cheney, some time Archdeacon of Hereford, afterwards Bp. of Gloucester and Bristol, preached at Court.

Palm-Sunday, Mr. Wisdom preached at Paul's Cross.

The same day MATTHEW PARKER, ABp. of Canterbury preached

at Court with great Commendation.

Maundy-Thursday, the Queen kept her Maundy in her Hall at the Court The Queen's in the Afternoon: And then gave unto Twenty Women so many Gowns; Maundy. and one Woman had her best Gown. And her Grace washed their Feet: And in a New White Cup she drank unto every Woman, and then they liad the Cup. The same Asternoon she gave unto Poor Men, Women and Children, whole and Lame, in St. James's Park, being Two thousand People and upwards, 2 d apiece.

Let me add the Spittall Sermons, and the Preachers of them. Easter-Munday preached Bentham, Easter-Tuesday, Cole, another Exile; Easter-Wednesday, Jewel. The Rehearsal Sermon was preached at Paul's Cross, by Tho. Samson, an Exile also, and soon after made Dean of Christchurch, Oxon; who abridged the faid three Sermons, before a very numerous Auditory.

April the 28th. Father Coverdale [the Ancient Confessor and Transla-

tor of the Bible,] preached at Paul's Cross.

May the 5th, Mullins, another Exile, now Archdeacon of London, preached at the Cross.

The 19th, At the same Place preached Cox, Bp. of Ely.

The 26th, Skamler, the Archbishop's Chaplain, sometime after Bp. of

Peterburgb, preached there.

And June 2. Bp. Grindal took his Course, and preached above in Paul's. These Sermons so well and learnedly performed, at which assembled fuch vast Confluences of Auditors, countenanced also by the Presence of the Queen and Nobility, reconciled great Respect to the New Religion, (as it was called) and to the Persons of this Clergy newly appearing out of their Banishment and Recesses, shining with clear Consciences, and holy Zeal for the Truth and Gospel.



ANNO 1560.

Bp. Jewel's Challenge to the Papists.

As Bp. Jewel had preached at Court this Lent, so he had his Day at the Cross, which was the Second Sunday before Easter: In both Places he preached that Famous Sermon wherein he openly challenged the Papists. And Dr. Cole, late Dean of St. Paul's, for faving the Credit of Popery, took him up, as we shall hear. The Challenge the Bishop made was, as it appears in his Sermon printed in his Works; 'That it could not appear by any Authority, either of Scripture, or of the Old Doctors, or of the Ancient Councils, That there was any Private Mass in the whole 'Church of Christ at that time: Or, that there was then any Communion ministred in the Church to the People under one kind only; Or, that the Common Prayers were then pronounced in a Strange Tongue, that 'the People understood not; Or, that the Bp. of Rome was then called. Universalis Episcopus; or Caput Universalis Ecclesia: Universal Bishop of the whole World; or else, The Head of the Universal Church: Or, that the People were then taught to believe, that in the Sacrament after the Consecration, the Substance of Bread and Wine departed away, and 'hat there remained nothing else but only the Accidents of Bread and 'Wine: Or, that then it was thought lawful to fay 10, 20, or 30 Masses 'in one Church in one day; Or, that then the People were forbidden to 'pray or readthe Scripture in their Mother Tongue; together with many other Articles of Doctrine and Practice in the present Roman Church, which he then reckoned up. The Bishop's open Offer then was, 'That if any one 'of all these Things he then had rehearsed, could be proved on the Popish 'side, by any sufficient Authority, either of the Scripture, or of the Old 'Doctors, or of the Ancient Councils, or by any one allowed Example of the Primitive Church; and, as they had born the People in hand, they 'could prove them by; He would be contented to yield to them, and to ' subscribe.

Cole's Lester to Jewel hereupon.

Dr. Cole, aforesaid, upon this wrote a Letter to him, March the 18th. offering to dispute the Matter with him by Letters. And some Letters pass'd between him and Jewel: wherein it is evident how Cole shuffled and shifted off the main Business, and nibbled at other By-Matters. But at length he privately, among his own Party, scattered several Copies of an Answer, (as he called it) by way of Letter to the said Bishop. To which the Bishop made and printed his Reply.

Harding undertakes the Challenge.

But Dr. Harding of Lovain afterwards undertook the Bishop's Challenge more briskly, giving his Answer, as well as he could, to the 27 Articles distinctly, of which the Challenge consisted. The Bishop made Answer again to Harding, in the Year 1565. And Harding wrote a Rejoinder. And the Bishop again made a most learned Reply thereunto in the Year 1567. shewing abundantly how good he made his Challenge: Which may be read in his Works, an impregnable Bulwark of the Church of England.

How Harding shuffled. Noel's Gonsus. Presade. A Learned Writer in those days observed, how Harding shuffled in his Writing againk the Bishop: That he in his Reply printed fairly Harding's whole Book, [that the Reader might see and judge the Strength of each Writer's Reason, having both under his Eye.] But Harding when he put forth his Rejoinder to the Bishop's Reply, (besides, that it meddled only with one of the 26 Articles in Controversy,) he laid not that one Article wholly before the Reader: but after he had at the first related little more than one half Leas of the beginning of the Bishop's Book, as it lay (which he might seem to have done to blear the Reader's Eye with a salse shew of Sincere Dealing) continually after interrupted the Process of the

faid Treatife, and fnatched here and there at certain Parcels of the Book, ANNO being discontinued and dismembred from the rest.

1560

Besides Harding and Cole, several others zealously rose up against the Bishop's Book. As Dormer, Harding's Scholar, wrote a Proof of some of the Popish Articles denied in the Bishop's Challenge. Rastal also snatch-Others write ed at certain Parcels of the Book, and thereby patched up two new Books. Bp. of Sarif-

Dr. Saunders discoursed likewise upon some Fragments of the same bury. Book, and a few Lines of Nowel's Book: And thence published an huge Volume. Lastly, Stapleton wrote another great Volume upon the Bp. of Sarisbury's Marginal Notes. By violent plucking of the which from the Continuance of the Process whereupon they depended, and whereby they were made plain, he both blinded the Reader, and depraved and corrupted the Notes, contrary to the true Sense and Meaning of them; as Nowel above-mentioned related and observed.

And now at length, after this Change of Government, and Establish- The good Effect ment upon better Laws, in how easy and happy a Condition did both the mation. Church and State of England feel themselves? The People were abundantly sensible of it, and many of the best and wisest fort could not but acknowledge it openly. Thus one very intelligent Person, and not long after the Queen's Ambassador to Spain, writ to the ABp. of Canterbury, 'How gravely, learnedly and christianly, he and the other Bishops, by their godly Travail, with the good help of her Grace's Laws, in that behalf provided, had reformed the State of Corrupted Religion, restored Epist. Dedicat. to God his due Honour, in publick Service, planted true Obedience to Com. Plac by her Majesty in the Hearts and Consciences of her Subjects, delivered J. Man. the Minds of true Christians from their heavy Bondage and Oppression; drawn deceived Souls out of the most dangerous Errors, and to all their eternal Comforts published the most glorious Light of Cod's holy Truth; both her Majesty to her great Contentation joyfully beheld, and they, the Flock committed to her Charge, and under her to them, the Archbishops and Bishops, did feel.

And the Blessing of these Bishops did appear the greater, being com- 2. Mary's pared with Q. Mary's late Bishops; 'When the Souls and Consciences of and & Eliza-Christian People within this Land, as they were most dangerously and beth's Bishops compared. damnably blinded, by withdrawing the free course of God's most Holy Gospel, so most miserably and sorrowfully thralled and oppressed, by the ungodly and uncharitable Dealing of those that in Profession bore

the most godly and charitable Title of Bishops and Fathers. And again, in regard of this Queen's Countenance of True Religion, The State of

and the former Queen's Oppression of it, the same Person makes this Ob- the Kingdom fervation, 'That by her God had so refreshed and strengthened the State of the Commonweal, that in few Years [he wrote this in the Year 1563.] England now faw her self of the Weakest made one of the Mightiest, of

'a poor one made one of the richest; of the most disordered made one of the most justly ruled Realms in Christendom. But to proceed with our Relation.

About May or June, in the Year 1560. William Honning (who was other Clerk of the Council to K. Edward, and I suppose tarried in his Office Bishops and under Q. Mary,) writ to the Earl of Suffex the News of certain other Perfons that were determined for the Sees yet vacant. 'Dr. May, Dean of St. Paul's, (as he wrote) is now resolvedly appointed to the See of "Tork. Mr. Alley, a jolly Preacher, hath Exeter; and with the same,

ANN 0 1560. 'for the Tenuity of that Living, a Promotion or two for five Years. Like as Mr. Parkhurst, Elect of Norwich, hath alike for three Years, to enable him the better for the payment of First-Fruits.

Dr. May Elett of York. William May, LL. D. aforesaid, a very wise Man, and made much use of inK. Edward's Time for the Reformation, was elected ABp of Tork; but dying Aug. 8. before he was consecrated, was buried in S. Paul's Church Aug. the 12. the Bp. of London preaching at his Funeral. This May was a Counsellor to K. Edw. one of his Visitors, and one of those that sat in the Court of Requests in his Reign. So that Archiepiscopal See remained void till the next Year. I find a Daughter of this May, named Elizabeth, was maried to John Tedcastel, a Gentleman, dwelling in the Parish of Barkin in Essex, by whom he had a numerous Off-spring, even nine Sons, and seven Daughters. She deceased Ostob. 27, 1596 in the 43d Year of her Age, and was buried in the Chancel of the said Church; where she hath a Monument.

Alex. Nowel becomes Dem of S. Paul's.

Dugd. Hist. of Paul's.

This eminently Pious and Learned Dean was succeeded by another eminently pious and learned Man, Alex. Nowel, D.D.He was under K. Edward, Schoolmaster of Westminster, and Prebendary of that Church, and an allowed Preacher by License from that King: Under Q. Mary an Exile: And of the ancient Family of the Nowels of Lancashire. Who according to the Inscription on his Monument in S. Paul's, for thirty Years preached the first and last Lenten Sermon before the Queen, and that with a great Freedom, becoming one that was delivering God's Message. He was Patron of Middleton School: Gave two hundred Pounds a Year to Brazen-Nose College, Oxon, and appointed thirteen Students there, where himself was admitted at thirteen Years old, and studied there thirteen Years. He was an Exciter to Piety by his frequent Sermons, and his threefold Catechism. He was 42 Years Dean, and died at Ninety, when neither the Eyes of his Mind nor of his Body were yet grown dim: Dying Anno 1601, February 13.

Some Account
of him.
Nowel's Confutat. in the
Ausw.toDorm.
Pref.

It may not be amiss to leave upon Record some further Account of this Reverend Man's Life; taken from his own Writings. When he was twenty Years old, Anno 1531, or 1532, he was public Reader of Logick in his University. And the Logick he read was Rodolphes. When he was Master of Westminster School, he brought in the reading of Terence for the better Learning the pure Roman Stile. As it was said of Dr. Barnes, that he brought in that Author and Tully into his College of Augustins in Cambridge, instead of barbarous Duns and Dorbel. And one day every Week Terence gave way to S. Luke's Gospel and the Atts of the Apostles; which he read in Greek to such of his Scholars as were almost at Man's Estate; whereof he had a good Number: Whereby he also prepared himself some way to the Teaching of God's People in his Church: Whereunto he had directed his Intent, since he was Sixteen Years old. When Q. Mary came in, and brought in Popery with her, he travelled abroad, and underwent much Pains and Loss for the Religion of Christ; which he kept with a good Conscience. For fundry Years both at Home in his own Countrey, and in this Exile, he read over the whole Body of the Holy Scriptures, and whole Volumes of the best ancient Doctors. He was a Preacher in K. Edward's days, 1551, and had preached in fome of the notablest Places and Auditories in the Realm, before he went out of England. This he said, in Answer to Dorman's scoffing Slander, 'That he had read some scattered Scraps of John Calvin's old, cast, over-worn Heretical Divinity: And that he returned home from his 'Exile

Exile, and became suddenly of a mean Schoolmaster, a Valiant ANNO Preacher.

He made his Entrance into the Choir of St. Paul's, Novemb. 27. TeDeum being then fung, and the Organs playing, with the Confort of the Choir.

Of this Man we shall have occasion to speak more hereafter.

This Year were these Bishops Consecrated, for the further Supply of Certain Bishops the Church. As for the Church of Exeter, William Alley aforesaid, M. A. consecrated. born in Barkshire, aged 50. was Consecrated July 14. For the See of Norwich, John Parkhurst, A. M. a Somersetshire Man, Aged 50. Consecrated September 1. Robert Horne, D. D. a man of Cumberland, Aged 47. for the Diocese of Winchester. And Edmund Scambler, D. D. of Lancashire, Aged 47. for Peterburgh: These two last being Consecrated Jan. 16. And in the Province of Tork, James Pilkington, B. D. a Cambridge Man by Education; a Lancashire Man by Birth, and an Exile; (but of great Piety and Learning) was Consecrated Bp. of Durham, March 2. Aged 45. And on the same Day was John Best, B. D. Consecrated Bp. of Carlisle. This Man was educated in Oxon: at first a Grammarian: And in the Science of Grammar he took a Degree: He was a Native of Torkshire, and aged 48 at his Consecration. Herein, I acknowledge, I leave the Scheme of Q. Elizabeth's first Bishops, as it is set down in the Antiquities of Canterbury. Which placeth the Consecration of these two last mentioned under the Year sollowing. But I am persuaded so to do from the Credit of Mr. Anthony Wood, who saw the Patents of the Restoration of their Temporalties, the one dated March 13. 1560. the other April 18. 1561.

Besides above sixty Priests and Deacons ordained in St. Paul's in Ordination of Priests and January last by the New Bp. of London, there were also this Year these Deacons. Ordinations of Inferior Clergy . April 9. Nicolas Bp. of Lincoln, by the Park. Regist. Archbishop's Order and Allowance, ordained seven Deacons, and nineteen Priests. Again, June 23. Gilbert, Bp. of Bath and Wells, by License from the Archbishop, ordained six Deacons in the Church of St. Pancrace [Soperlane] belonging to the Deanry of the Church of the Arches. And July 20. the same Bishop ordained two Deacons, and four Priests. Another Ordination without Date, but next following in the Register, performed by William, Bp. of Exon, by the Order of the Archbilhop, in the Church of All-Saints, Bred street: Wherein were ordained nineteen Deacons, and thir-

teen Priests, and five both Deacons and Priests. John Fox, the Learned Preacher and Martyrologist, about the lat- John Fox as

ter end of the Year went down with his Wife and Family to Norwich, and Norwich. was with the Bishop there. Whom, I suppose, the Bishop took down with him, not only for his Company, but to preach the Gospel, being of excellent Eloquence, and to instruct the People of those Quarters in good Religion, not overforward in it, having been levened with Popery by the late Bp. Hopton. While Fox was here, Richard Prat, a London Minister, and Fox's old Friend, wrote to him, lamenting his Absence. What from his comfort we had in your Presence, and what loss we received by your Friends. Absence, it is best known to us who have tasted of both. Notwithstanding we must be contented to lose you for a time, considering that you 'are daily travelling to win others that be not so forward as we [in London] are. I beseech God prosper your Doings.' Another pious Friend of his, named William Wintrop, writ to him Novemb. 18. from London, also 'Praying Gol to bless him and his Labours in the Church; and recommending unto him several sober, learned Young Men, to be put into

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1560. MSS. Fox.

A N N O' Preferments and Places in this Diocese of Norwich, I suppose, where F_{ox} now was. His Letter run to this effect, 'Wishing his prosperous Suc-'cess in the Lord's Harvest, and that many Labourers might by hismeans 'be set forth in that good Work, to call the Younglings to the great 'Supper of the Lamb that was flain from the beginning of the World. And for his Memento, he noted a few Names, which had not bowed their 'Knees to Baal, which he committed to his Remembrance, viz. Mr. Bull, 'James Jong, Mr. Playfer, William Faucet, Minister of Linsey, and the Bearer Peter Forman, who were all vertuous men, fearing God. And 'thus he prayed the eternal Spirit to govern him in all his Affairs to God's 'Glory, and his eternal Comfort. He prayed him likewise to procure fome Living of 50 l. a Year, or upward, for Robert Cole, being mind-'ed to give up where he was, and Richard Berd, a good Minister. Some of these, I suppose, had been Exiles, and Students abroad in the former Reign.

Charatter of Fox. Answer to the Admon. in 4 to. p. 75.

Of this Reverend man, Dr. Whitgift (afterwards ABp. of Canterbury) gave this honourable Testimony, calling him, That Worthy Man, who had so well deserved of this Church of England. And for his Judgment of the Ecclesiastical Government of it (that none may take up a Mistake of Mr. Fox) I shall add what the same Author saith of him, where he had occasion to speak of the Orders of Ecclesiastical Persons in this Church. In the Ecclesiastical State (saith Fox) we take not away the Distinction of ordinary Degrees, such as by the Scripture be appointed, or by the Primitive Church be allowed, as Patriarchs, or Archbishops, Bi-'sliops, Ministers and Deacons. For of these four we specially read as chiefest. In which Four Degrees as we grant Diversity of Office, so 'we admit also in the same Diversity of Dignity: Neither denying that 'which is due to each Degree, neither yet maintaining the Ambition of 'any single Person. For as we give to the Minister [or Priest] Place above the Deacon, to the Bishop above the Minister, to the Archbishop ' above the Bishop, so we see no cause of Inequality, why one Minister 's should be above another Minister, one Bishop in his Degree above another Bishop to deal in his Diocese: or one Archbishop above another Archbishop. And this to keep an Order duly and truly in the Church. Liber. de Ci- 'according to the true Nature and Definition of Order, by the Authority of Augustin, Ordo est parium dispariúmque rerum sua cuique loco tribuens Dispositio. Thus Fox: Which Dr. Whitgift brings to answer that consident Assertion of the Admonition, that these Offices of Archbishops, Bishops,&c. were unheard of in the Church of Christ. But this by way of Digression.

CHAP. XVII.

Advice concerning Ministers. Orders for the Clergy; and Regulation of the Church. Interpretation of the Injunctions. Divers Ecclesiastical Ordinances to be prescribed Ministers. A Declaration of Faith to be read by them. Resolutions for Uniformity. All drawn up by the Bishops.

Reformation jor Ministers.

Shall here insert a Paper in order to the Reformation of Religion, containing Proposals for Ministers, and such as should officiate in the Church.

1560.

Church. Tho'Ican neither affign the Author, nor yet the exact time of the ANNO Writing thereof; yet I suppose I am not much wide from the Time: And it seems to have been the Advice of some one of the Exiles. His Judgment was, that in the Ordination of Ministers, there should be the Consent of the Congregations over whom they were to be set, together with the Presentation of the respective Patrons, and that the old oft-revolted Priests that complied under all the lateRevolutions of Religion, should not be suffered to officiate any longer, but to be deposed. But behold! the Paper.

Notes for some Reformation of the Ministry and Ministers in this Corrupt Foxii MSS. Time and State of the Church of England, to be observed, until better Reformation may be devised and executed.

First, That none be admitted into the Ministry of the Word and Sa-" craments, but such as be able to minister the same according to God's Of Men to be Word, and such as shall be at the same time admitted to a certain Place the Ministry.

' and Congregation.

'So may the Congregation of every Parish give their Consent and E-'lection, with the Patron, unto him that is to be presented: Or, if they 'have any just Cause against him, alledge it. So as then for the same he may not be admitted a Minister, when as he is presented of the Pa-' tron unto the Bishop, and is also then nominated and shewed to the Parishioners. And this may be done by the Archdeacon, or such as for 'him do present any to the Bishop for to be admitted into the Ministry. For he that doth present any to be admitted into the Ministry, must examine, and be fure in what Parish he should be Minister, and what those Parishioners will justly say with him, or against him, afore he can well present him to be admitted a Minister to serve in that Parish.

'And upon such Election and Admission into the Ministry, and Institution unto the Benefice, then may well follow Induction, with a Sermon unto the Minister inducted, and Parishioners assembled, for better Instruction, Admonition and Exhortation unto them of their Duties. And for not admitting any such as cannot, or will not, thus orderly be admitted into the Ministry, the Bishop can be in no danger; neither can the Patrons look in any wife to have him instituted to the Benefice, which cannot, or will not, be orderly and well admitted into the Mi-

'And Secondarily, for such as be already admitted into the Ministry, when as they be presented by the Patron to have Institution to a Be- of Ministers to 'nefice; yet then may they be caused orderly and well to proceed, as is be admitted inaforesaid, by the Consent of the Parishioners. Or if sufficient Cause to Benefices. be thereby tried and known, why they should not be instituted, then may they justly be rejected.

And if any be admitted into the Ministry, and also into a Benefice, which doth not the Duty of the same according to God's Word; then of Ministers in by the Authority of God's Word, he may, and should for a season be the Ministry fuspended from the Function of the Ministry, if there be hope that he and Beneficer, can and will amend, to do according to God's Word. And when as or deposed.

there is no hope, that ever he can be able and meet to do the Duty of 'a Minister according to God's Word, that then he be utterly deposed from the Ministry; excepting only the case of Bodily Insirmity.

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IV.
The Cafe of
want of a Lawful Minister.

V. Of Reading only. 'And in case of the aforesaid Insirmity, Suspension, or any other want of a Lawful Minister to serve in any Parish, that then no Sacraments be ministred, except a lawful Minister be procured to minister unto them of that Parish, either in their Church, or else in his Church.

'And that none for Reading only be permitted to take any part of the

'Stipend, or Living, due to the Ministry.

'So may all such as have no Vocation, but seek to have some Portion and Profit of the Ministry by Reading only, be excluded. And any that liveth honestly upon any Vocation, and in the absence of a Minister, can and will read any thing appointed to be read, only of good will to serve the Parishioners, may be permitted. And so shall not the Parishioners lack that which may be done of Honest Men unto them of good will; neither the Ministry, nor any thing thereto belonging, be abused in this case by such as seek to serve themselves of Covetousness.

VI.
Of Serving of swo or mo
Parishes on one day.

'That no Minister serve mo than one Parish in one day.

'So they which cannot, or will not serve any Parish at any time, according to God's Word, shall not be allowed or permitted to serve, yea, to delude and abuse many Parishes at divers times on one day, according to the Fashion of this ungodly World.

VII.
Of Ministry of
Baptism.

'That Baptism be ministred only on Sundays and Holydays in the 'Church.

'So that no Liberty or Occasion be offered unto Women to Baptize.
'And at a most convenient Time and Place in the Congregation, by a Lawful Minister, the true Doctrine and Use of Baptism may be declared and exercised, unto the abolishing of Errors and Abuses yet remaining concerning Baptism.

VIII.

Of Ministring
the Communi-

That at every Communion there be a Sermon.

'So may such as have Quarter Sermons have at every Sermon a Communion. And fuch as cannot, or will not have preaching of the Word in season, and out of season, according to God's Word, nor Quarter Sermons according to Man's Ordinance, shall not be allowed to abuse the Seals of Sacraments, according to their own Affections and corrupt But they by deferring of this Sacrament to be ministred until Doctrine be preached and received, may be thereby caused and occasioned more to desire and frequent Preaching of the Word. which God hath ordained that men should be saved: And by the which men learning and using well to examine themselves, may eat of this Bread, and drink of this Cup worthily, unto their own Salvation. For 'this Sacrament, as a Seal annexed to good Doctrine received, may be 'well used; but being by Ignorance or Negligence separated from sound Doctrine, cannot be well used, but evil abused. Therefore when, and whereas Preaching wanteth, the People perish in their own Sine and their Blood shall be required at the Hands of those that have charge over them. Yea, in such Place and Case, to such Persons the Communion used doth increase the Danger and Damnation. And being omitted and deferred, is a great occasion to breed more desire and diligence in all 'Persons to have Preaching afore, and with the Communion, well re-'s stored, and used unto Edification.

IX. Of old off Revol.ing Priests. 'was then abolished, renouncing the Mass and Papistry, did profess and practice

practice the Christian Ministry; and thirdly, in Q. Mary's Time, re- ANNO volted again unto Papistry; and Fourthly, now in Q. Elizabeth's Time be returned again into the Ministry; That therefore now they cease from any. Ministry of the Word and Sacraments, until farther Examination and Order be taken with them and others according to God's Word. For they be all in offensive and notorious Infamy, by reason of Inconstancy, ever turning with the Time; by reason of manifold Apostacy, in oft renouncing their Profession and Religion; by reason of Hypocrify, in pretending the Service of God according to hisWord, and practifing the serving of themselves, according to the Fashion of this World; by reason of Perjury joined with Treason, against the Prince-'ly Majesty, in breaking of the Oath in Q. Mary's Reign; which they liad sworn in the Reign of K. Henry VIII. and K. Edward VI. By these Reasons it is evident that they be in notorious and offensive Infamy. And also because that in Q. Mary's Time, as Hogs to their Wallow, and Dogs to their Vomit, worse in the end than at the beginning, they returned to their idolatrous and blasphemous Mass, resuming and renewing their old former abusing of Bread and Wine, to be honoured and sacrificed, as Christ. And also in this Queen's Time they have so framed themselves to the Fashion of this World, in turning, as afore, from the Mass of Papistry by force of the Law and Ordinance of Man; that it 'is evident, how they have not at any time repented, neither been perfuaded nor reformed by the Word of God. And it is manifest in Eze-'kiel, That if any keep such Corruptions in their Hearts with evident Cap. 14. Offences, and Tokens of the same before their Faces in their Deeds, and yet demand, and be answered and accepted, to be allowed, as Men meet to serve God; then is the Sin and Danger very great, as of such Demanders, so of such Answerers. For that they answer and accept fuch with Ignorance and Error through Negligence, as may and should be known and rejected, as manifest and presumptuous Hypocrites, by diligent Examination, good Tryal and Experience. Therefore as in 70fiah's Time, after long time and diligence of Reformation, yet upon 4 Reg. 23. better searching and regarding God's Word in Holy Scriptures, and according thereto, in further proceeding to better Reformation, such Priests as had served idolatrously in the High Places, albeit they were 'fuffered to eat Unleavened Bread, to have their Living among their Brethren, yet were they not suffered to come to the Altar at Jerusalem, nor suffered to exercise the Function and Office of Priests. And so now in England, after long time of Reformation; yet by better confidering 'and proceeding according to God's Word in Holy Scriptures, it will well appear, that albeit old oft Revolting Priests afore-noted be not deprived, but suffered to have and keep their Livings; yet should they be suspended or deposed from the Function and Exercise of the Mini-'s stry of God's Word. And as in Ezek. it is taught and commanded, that of those Levites which went with Israel from God to Idolatry, none ' might return and ascend to the Dignity of Priests, but those Priests of the Levites, which kept the Charge of the Sanctuary, not turning from God to Idolatry, they were allowed to serve as Priests in the Ministry: So in England, of such as once only renounced the Papistical Priest-

hood, and fince have entred and continued in the Christian Ministry, without any revolting unto Papistry, many may be well allowed to

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'have continuance, as Ministers, in the Ministry. But of such as revolted both to and from the Ministry of Christ unto Antichrist, with notorious offensive Infamy, as is aforesaid, none should be allowed or suffered as Ministers, in the Ministry well reformed, or well proceeding in Reformation.

'Now if Bishops, Archdeacons and other Ecclesiastical Officers will not 'use these, nor other Means to reform, then must they needs not only 'fuffer, but also maintain great Abuses and Enormities in the Ministry and Ministers to continue. For such must be suffered and maintained, as have been put forth of Cloisters into Pensions, and from Pensions into Parishes; yea, from Papistical Priesthood into the Christian Ministry, and from the Christian Ministry into the Papistical Priesthood again; and from the Papistical Priesthood again into the Christian Ministry again; alway for filthy Lucre, seeking so to serve and please Men, as that therefore they cannot be the Servants and Ministers of

Gal. 1.

And many also be now in the Ministry which cannot, or will not do ' any thing to serve God, and the Parishioners according to God's Word; but be suffered and maintained to serve themselves and others, according to the Fashion of the World; which do not serve and feed the Parishioners with Doctrine and Hospitality, according to God's Word; But, with the spoil of all Provision made for Doctrine and Hospitality, 'do feed themselves, and serve others that be all Takers of that Spoil. 'according to the Fashion of this World. And this spoiling of the Parish-'es of Provision for Doctrine and Hospitality did begin by Impropriations given from the Parish, to maintain the Traditions and Ordinances. Doctrines and Doings of Men in Religious Houses.

Interpretation of the Injun-

Another Thing also was now drawn upin Writing by the Archbishop and Bishops, for the further Regulation of the Inferior Clergy. consisted of Interpretations and further Considerations of certain of the Queen's Injunctions, for the better Direction of the Clergy, and for keeping good Order in the Church. It was framed, as it feems to me, by the Pen of Cox, Bishop of Ely, and revised by the Archbishop, and was as followeth.

Vol. intit.Sy- 6 Et MSS. G Petyt, Armig.

To the Third Injunction the Interpretation is, 'That if the Person be MSS. C.C.CC. 'able, he shall preach in his own Person every Month; or else shall preach by another, so that his Absence be approved by the Ordinary of the Diccese, in respect of Sickness, Service or Study at the Universi-Nevertheless, for want of able Preachers and Parsons, to toleties. rate them without Penalty, fo they preach in their own Persons, or by a learned Substitute, once in everythree Months of the Year.

Item, To the Eighth, 'That no Visitors Licenses to preach be conti-'nued in force.

Item, That to the Sixteenth Article be added, That at the Archdea-'con's Visitation, the Archdeacons shall appoint the Curates to certain 'Texts of the New Testament to be conned without Book: And at their 'next Synod to exact a Rehearfal of them.

To the Nineteenth, 'That in the Procession [in Rogation Week] they sing or fay the two Psalms beginning, Benedic, anima mea, Domino, with the Litany and Suffrages thereto, with some Sermon, or a Homily of Thanksgiving to God; and moving to Temperancy in their Drinkings.

To the Twentieth, Item, 'That on Sundays there be no Shops open, 'nor Artificers going about their Affairs worldly: And that all Fairs and 'Common Marts falling upon the Sunday, there be no shewing of any Wares before the Service be done.

ANNO I 560.

Item. 'That there be some long * Catechism devised and printed, for * In distinstination of simple Curates: Homilies to be made of those Argu- on to the short ments, which be shewed in the Book of Homilies; or others of some Catechism in convenient Arguments, as of the Sacrifice of the Mass, of the Common Prayer Book. Prayer to be in English: That every particular Church may alter and change the Publick Rites and Ceremonies of their Church, keeping the Substance of the Faith inviolably, with such like. And that these

be divided to be made by the Bishops; every Bishop two; and the Bi-'shop of London to have four. Item, 'That all Bishops and others, having any Living Ecclesiastical, 's shall go in Apparel agreeable, or else within two Monitions given by

the Ordinary, to be deposed or sequestred from his Fruits, according to the Discretion of his said Ordinary, or his Lawful Deputy.

Item. 'That such as be for their Wilfulness deprived in this Necessity of Ministers, shall be called by the Discretion of the Ordinary to minister some Cure upon reasonable Wages; else to be ordered according to the Laws.

Item, 'That Incorrigible Arians, Pelagians or Free-will-men be sent into some one Castle in North-Wales, or Walling ford: and there to live of their own Labour and Exercise: and none other be suffered to resort unto them, but their Keepers, until they be found to repent their Errors.

Item, 'That Publick Teachers of Grammar be neither Officers in Cities or Towns; or Farmers, or otherwise encumbred worldly, to the 'Let of their Labours.

Item, 'That young Priests or Ministers made or to be made, be so instructed, that they be able to make Answers according to the Form of some Catechism to be prescribed: And that Readers neither serve in any Cure, nor where is any Incumbent.

Item, 'That the Churchwardens once in the Month declare by their Curates, in Bills subscribed with their Hands, to the Ordinary, or to the next Officer under him, who they be which will not readily pay their Penalties for not coming to God's Divine Service according to the Statutes.

Concerning the Book of Service.

First, 'That there be used only but one Apparel; as the Cope in the For the Divine Ministration of the Lord's Supper, and the Surplice in all other Mini- Service.

ftrations; And that there be no other Manner and Form of ministring

the Sacraments, but as the Service Book doth precisely prescribe, with the Declaration of the Injunctions; as for Example, the Common Bread.

Item, 'That the Table be removed out of the Choir into the Body of the Church, before the Chancel Door; where either the Choir seem-'eth to be too little, or at great Feasts of Receivings. And at the End of the Communion, to be set up again according to the Injunctions.

Item, 'That there be no other Holy-days observed, besides the Sun-

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Those Words

in Italick were

inserted by ABP Parker's

Hand instead

viz. In the

Kalendar of

the Service Book, wirh

lowing the Feasts of Easter and

Pintecost.

two days fol-

of shese Words

ANNO 'days, but only such as be set out * in the Act of K. Edward, An. 5 & 6 1560.

Cap. 3.

Item, 'That the Ministers receiving the Communion at the Hands of the Executor, be placed kneeling next to the Table.

Item, 'That the Communion Bread be thicker and broader than it is now commonly used.

Item, 'Private Baptism in Necessity, as in peril of Death, be ministed crofica shrough, & either by the Curate, Deacon or Reader, or some other grave and sober Man, if the Time will suffer.

Item, 'That Children be not admitted to the Communion before the 'Age of 12 or 13 Years, of good Discretion, and well instructed be-' fore.

Concerning Burials, Christnings, Admission of Ministers, &c.

For Burials, Christenings, Ministers, &c.

Item, 'That when any Christen Body is passing, the Bell be tolled, 'and the Curate be especially called for, to comfort the Sick Person. And after the Time of his Passing, to ring no more but one short Peal: and one before the Burial, and another short Peal after the Burial.

Item, 'To avoid Contention, let the Curate have the Value of the Chrisome: Not under the Value of 4 d. and above as they can agree:

and as the State of the Parents may require.

Item, 'That Ministers being not learned in the Latin Tongue, if they be well exercised in the Scriptures, and well testified of for their Lives and Conversations, and of their Wives; to be tolerated in the Office of Deacons: And after a good time of Experience to admit them to the Order of Priesthood. And of such as be skilled in the Latin Tongue, to have good Examination of their competent Knowledge in the Principal Articles of the Faith, and of some competent Matter to comfort the 'Sick and Weak in Conscience, [e're they be admitted to higher Orders].

Item, 'Against the Day of Ordering appointed, to give open Recogniezations to all Men, to except against such whom they know to be not worthy, either for Life or Conversation. And there to give notice, that none shall fue for Orders but within their own Diocese, where they were born, or had there long time of Dwelling. And that by the Testimony of their Ordinaries: Except of such as be Degreed in the Universi-

Item, 'That Canonical Impediments be still observed to respect 'them which fue to be Ordered, except they have Decency agreeable to the fame.

Item, 'That Ministers or Readers of Service remove not from the Diocese or Cure, where they first began, and were admitted by the 'Ordinary: Except they bring Letters Testimonial of their removing, 'allowed by the Ordinary.

Item, 'Suit to be made to the Queen's Majesty for Reformation of Pensions imposed.

Item, 'That the Order of the Articles prescribed to Ministers be inferted in this Form, ut infra.

Item, 'That one brief Form of Declaration be made, fetting out the 'Principal Articles of our Religion; the rather, for the Unity of Do-' Arine in the whole Realm; especially to be spoken by the Parsons, Cufrates, or both, at their first Entry; and after, twice in the Year, for 'avoiding

avoiding all Doubt and Suspicion of varying from the Doctrine deter- ANNO ' mined in the Realm. 1560.

. Item, 'That the Bishops do call home once in the Year any Prebendary in their Church, which studieth in the Universities; to know how 'he profiteth in Learning; and that he be not suffered to be a Serving or Waitingman dissolutely: Or else to sequester the Fruits of his Li-'ving.

Matrimony.

For the Banes asking, forafmuch as the Statute of Faculties doth not 'define the Cause, whether the Canon or the Custom hitherto in Use, may be followed without danger or no; it is left to every man's Prudence.

Whether a Billiop may dispense in Times prohibited: in which Mat-'ter Deliberation is thought best.

Collation of Benefices.

First, Agreed, 'That no Bishop shall grant in Writing any Advoufon of his Patronage, until the Benefice be void: Except that, in a Sy-'nod or Convocation, the more part of the Bishops do think it reasonable 'to be released in some special Case.

Item, 'That from this day forth no Confirmation [perhaps it should be Dispensation] be given by any Bishop for term of Years upon Bene-

'fice with Cure.

Item, 'That no Bishop hereaster shall ever grant to any Appropriation to be newly made without the like consent, as in the First Article.

Item, That the Ordinaries do use all good diligent Examination to sore. fee all Simoniacal Pacts or Covenants with their Presenters, for the spoil of their Glebe and Tenths.

Item, 'That the Ordinary shew to the Curates, in their Suits for their 'Tithes, &c. reasonable Favour with Expedition. So that their Causes be determinate within three Weeks; if the Case doth not evidently

require more leisure.

And much was done not long after according to this Reformatory Platform. For there was a larger Catechism composed in Latin, and published by Alex. Nowel, Dean of St. Paul's, having been first revised and approved by both Houses of Convocation An. 1562. A second Book of Homilies was also compiled, and set forth, as we have them at this day in our Homily Book. And Articles of Faith to be subscribed to by Ministers, and the Form of Declaration to be by them openly spoken and professed, were likewise framed.

The Articles of the Principal Heads of Religion prescribed to Ministers, Articles to be as was mentioned before, now follow:

Subscribed by Ministers.

· S. Scriptura in se continet omnem Doctrinam Pietatis: Ex qua sufficienter & Error omnis convinci possit, & Veritas stabiliri.

Symbolum Nicenum Athanasiii, & quod communiter Apostolorum dicitur, continet brevissime Articulos Fidei nostræ sparsim in Scripturis ostensos. Qui istis non crediderint interveros Catholicos non sunt recipiendi.

Ecclesia Christi est, in qua purum Dei Verbum prædicatur, & Sacramenta juxta Christi ordinationem administrantur : Et in qua Clavium Authoritas Еe retinetur. Quavis ANNO 1560.

* Hic Articu-

lus additur, ut obviam eatur

Assertioni

Knoxii Scoti nuperæ, & quorundam

Anglorum

Exulum in Geneva com-

morantium.

† Placita Anabaptistarum.

Quævis Ecclæsia particularis authoritatem instituendi, mutandi & abrogandi Ceremonias & Ritus Ecclesiasticos habet; modo ad decorem, Ordinem & ædificationem fiat.

Christus tantum duo Sacramenta expresse nobis commendat, Baptisma & Eucharistiam: Quibus confertur Gratia rite sumentibus, etiamsi malus sit Minister. Et non prosunt indigne susscipientibus quantumvis bonus sit Minister.

Laudandus est Ecclesia mos baptizandi Parvulos, & retinendus est. Cæna Dominica non est tantùm Symbolum mutuæ Benevolentiæ Christianorum inter se; sed magis Symbolum est nostræ Redemptionis per Christi mortem, & nostræ Conjunctioniscum Christo. Ubi Fidelibus vere datur & exhibetur, Communio Corporis & Sanguinis Domini.

Sacramentum Eucharistiæ [neq; ex præcepto] neq; ex usu primævæ Ecclesiæ

aut servabatur, aut circumferebatur, vel elevabatur, ut adoraretur.

Missa, ut consuevit a Sacerdotibus dici, non erat a Christo instituta, sed a multis Romanis Pontificibus consarcinata. Nec est Sacrificium propitiatorium pro vivis & defunctis.

Scholastica Transubstantiatio Panis & Vini in Corpus & Sanguinem Christi

probari non potest ex sacris literis.

Non omne peccatum mortale, seu voluntarie perpetratum post Baptismum, est

irremissibile, & Peccatum in Spiritum sanctum.

Post acceptum Spiritum sanctum potest homo peccare, ac denuò etiam resi-Nemoque sine peccato vivit, quamvis Regeneratis in Christo non imputatur.

Justissicatio ex sola Fide est certissima Doctrina Christianorum.

ELIZABETHA Regina Angliæ est unicus & Supremus Gubernator bujus Regni & omnium Dominiorum & Regionum suarum quarumcung; tam in rebus & causis Ecclesiasticis quam Temporalibus.

Verbum Dei non prohibet fæminarum Regimen : cui obediendum est juxta

Ordinationem Dei.

Romanus Pontifex nullam habet jurisdictionem in hoc regno, nec alia quæcunq; Potestas extranea.

Leges Civiles possunt Christianos propter flagitia morte punire.

Christianis licet ex jussu Principis bella gerere, & ex justa causa jurare, & propria possidere. †

Doctrina Scholasticorum de Purgatorio, & Invocatione Divorum, nullum ha-

bet Fundamentum ex Verbo Dei.

Præceptum Dei est, ut quæ leguntur in Ecclesia illå linguå proferantur quæ ab Ecclesia intelligatur.

Absq; externa & legitima Vocatione non licet cuiquam sese ingerere in ali-

quod Ministerium Ecclesiasticum vel Sæculare.

Matrimonium inter Christianos legitime juxta Verbum Dei initum & contractum, est indissolubile, nec per Traditiones hominum unquam convellendum. Cælibatus nulli hominum statui præcipitur, neq; injungitur Ministris Ecclesiæ ex Verbo Dei.

Hæc omnia vera esse & publice docenda profitemur, eaq; juxta datam nobis facultatem & eruditionem tuebimur & docebimus. Hancy; nostram Confessionem manuum nostrarum subscriptionibus testissicamur, contrariamq; Doctrinam abolendam effe judicamus, & detestamur..

Now

Now next for the Form, that all Ministers were to read and declare ANNO publickly upon their first coming into their Benefices, being a Confession of their Faith and Belief contained in Eleven Articles: This was put in Print the next Year, by Rich. Jugg, the Queen's Printer, and was En- on of Faith to titled, A Declaration of certain Principal Articles of Religion, Set out by or- be read by Mider of both Archbishops Metropolitans, and the rest of the Bishops; For the nifters. Unity of Doctrine to be taught and holden of all Parsons, Vicar's and Curates; as well in testification of their Common Consent in the Said Doctrines, to the stopping of the Mouths of them that go about to slander the Ministry of the Church for Diversity of Judgment; as necessary for the Instruction of their To be read by the said Parsons, Vicars and Curates at their Possession-taking, or first Entry into their Cures; as also after that, yearly at two Several times; that is to say, The Sundays next following Easter-day and St. Michael the Archangel.

The Declarati-

The Declaration was as followeth:

FORASMUCH as it appertaineth to all Christian Men, but E. Biblioth. especially to the Ministers and Pastors of the Church, being Teachers c. c. c. c.

'and Instructors of others, to be ready to give a Reason of their Faith, when they shall be thereunto required, I for my part, now appointed 'your Minister, Vicar or Curate, having before my Eyes the Fear of God, and the Testimony of my Conscience, do acknowledge for my

'felf, and require you to assent to the same;

'First, That there is but one Living and True God, of infinite Power, Wisdom and Goodness, Maker and Preserver of all Things. 'in Unity of this Godhead there be Three Persons, of one Substance, of equal Power and Eternity, the Father, the Son and the Holy Ghost.

Secondly, I believe also what soever is contained in the Holy Cano-'nical Scriptures. In the which Scriptures are contained all things enecessary to Salvation. By the which also all Errors and Heresies may 's fufficiently be reproved and convicted; and all Doctrines and Articles enecessary to Salvation, established. I do also most firmly believe and confess all the Articles contained in the three Creeds, the Nicene Creed, Athanasian Creed, and our common Creed, called, The Apostles Creed. For these do briefly contain the Principal Articles of our Faith, which ". are at large set forth in the Holy Scriptures.

'Thirdly, I acknowledge also that Church to be the Spouse of Christ, wherein the Word of God is truly taught, the Sacraments orderly mini-' fired according to Christ's Institution, and the Authority of the Keys And that every such particular Church hath Authority to 'institute, to change, to alter, clean to put away, Ceremonies and other 'Ecclesiastical Rites; as they be superfluous, or be abused; and to conflitute others, making more to Seemliness, to Order or Edification.

'Fourthly, Moreover I consess, that it is not lawful for any man to " take upon him any Office or Ministry, either Ecclesiastical or Secular, but such only as are lawfully thereunto called by the High Authority,

' according to the Ordinances of this Realm.

'Fifthly, Furthermore I do acknowledge the Queen's Majesty's Prero-'gative and Superiority of Government of all States, and in all Causes; as well Ecclesiastical as Temporal, within this Realm and other her Do-'minions and Countries, to be agreeable to God's Word, and of right to 'appertain to her Highness, in such sort, as is in the late Act of Par-'liament Ee 2

ANNO1560.

'liament expressed, and sithence by her Majesty's Injunctions declared and

expounded.

Sixthly, Moreover touching the Bishop of Rome, I do acknowledge 'and confess, that by the Scriptures and Word of God, he hath no more Authority than other Bishops have in their Provinces and Diocesses. And therefore the Power which he now challengeth, that is, to be Supreme Head of the Universal Church of Christ, and so to be above all 'Emperors, Kings and Princes, is an Usurped Power, contrary to the 'Scriptures and Word of God, and contrary to the Example of the Primitive Church. And therefore is for most just Causes taken away, and 'abolished within this Realm.

'Seventhly, Furthermore I do grant and confess, that the Book of Common Prayer, and Administration of the Holy Sacraments, set forth by Authority of Parliament, is agreeable to the Scriptures. That it is Ca-'tholick, Apostolick, and most for the advancing of God's Glory, and ' the Edifying of God's People; both for that it is in a Tongue that may be understanded of the People, and also for the Doctrine and Form of

'Ministration contained in the same.

Eighthly, And although in the Ministration of Baptism there is neither Exorcism, Oyl, Salt, Spittle, or Hallowing of the Water now used; and for that they were of late Years abused and esteemed necessary, where they pertain not to the Substance and Necessity of the Sacrament, they be reasonably abolished; and yet the Sacrament is full and perfectly 'ministred to all Intents and Purposes, agreeable to the Institution of our ' Saviour Christ.

'Ninthly, Moreover I do not only acknowledge that Private Masses were never used among the Fathers of the Primitive Church; I mean, Publick Ministration, and Receiving of the Sacrament by the Priest alone, without a just number of Communicants, according to Christ's Saying, Take ye, and Eat ye, &c. but also that the Doctrine which main-' taineth the Mass to be a Propitiatory Sacrifice for the Quick and the Dead, and a Means to deliver Souls out of Purgatory, is neither agree-'able to Christ's Ordinance, nor grounded upon Doctrine Apostolick; But contrariwife, most ungodly and most injurious to the precious Re-'demption of our Saviour Christ, and his only sufficient Sacrifice, offered once for ever upon the Altar of the Cross.

Tenthly, Iam of that Mind also, that the Holy Communion and Sa-' crament of the Body and Blood of Christ, (for the due Obedience to ' Christ's Institution, and to express the Vertue of the same) ought to be 'ministred unto his People under both kinds: And that it is avouched by certain Fathers of the Church to be a plain Sacrilege, to rob them of the Mystical Cup, for whom Christ hath shed his most Precious Blood: Seeing he himself hath said, Drink ye all of this: Considering also, that in the time of the Ancient Doctors of the Church, as Cyprian, Jerom, Augustin, Gelasius, and others, Six Hundred Years after 'and more, both the parts of the Sacrament were ministred to the

Last of all, As I do utterly disallow the extolling of Images, Reblicks, and feigned Miracles; also all kinds of expressing God invisible in the Form of an old Man; or the Holy Ghost in the Form of a Dove; and all other vain Worshipping of God, devised by Man's Fantasy, befides or contrary to the Scriptures; as wandering on Pilgrimages, fetting up of Candles, Praying upon Beads, and fuch like Superstitions; ANNO which kind of Works have no Promife of Reward in Scripture, but

contrariwise Threatnings and Maledictions: So I do exhort all Men to

the Obedience of God's Law, and to Works of Faith, as Charity, Mercy, Pity, Alms, devout and fervent Prayer, with the Affection of the

Heart, and not with the Mouth only, Godly Abstinence, and Fasting, Chastity, Obedience to the Rulers and Superior Powers, with such 'Works and Godliness of Life, commanded by God in his Word, which,

as St. Paul faith, hath Promises both of this Life, and of the Life to

come, and are Works only acceptable in God's fight.

'These things above rehearsed, though they be appointed by common Order, yet do I without all compulsion, with freedom of Mind and Conscience from the bottom of my Heart, and upon most sure Persua-'fion, acknowledge to be true, and agreeable to God's Word. And therefore I exhort you all, of whom I have Cure, heartily and obediently to embrace and receive the same. That we all joining together in Unity of Spirit, Faith and Charity, may also at length be joined together in the Kingdom of God; and that through the Merits and Death of our Saviour Jesus Christ. To whom with the Father and the Holy Ghost be all Glory and Empire now and for ever, Amen.

Such was the Pastoral Care of ABp. Parker, by whom I believe this Declaration was chiefly framed, that fo all that came into Livings, and ferved in the Church, might be purged of Popish Doctrines and Superstitions, and to make the best security he could of admitting none to officiate but such as consented to the Gospel, and took the Profession thereof upon them.

Near about this Time also (unless it were the Year before) another Orders and Thing was drawn up by the Archbishop for the Practice of the Clergy, Uniformity. as the former was for them to declare, Entitled, Resolutions and Orders taken by common Consent of the Bishops for this present time, until a Synod may be had, for Preservation and Maintenance of Uniformity in Matters Eccle-

stastical throughout all Diocesses in both Provinces.

'First, That the Licenses given for Preaching by the late Visitors Geeneral be no longer in force. And that fuch as hereafter shall be admitted to preach, shall be diligently examined as well in Unity of Do-* Arine established by Publick Authority, as admonished to use Sobriety and Discretion in teaching the People; abstaining from busy meddling with 'Matters of Controversy; and to consider the Gravity of their Office.

and to foresee with Diligence the Matter which they will speak, to ut-

ter them to the Edification of the Audience.

Item, 'That they set out in their Preaching the reverend Estimation of the Holy Sacraments of Baptism and the Lord's Supper: Exciting the People to the often and devout receiving of the Holy Communion of the Body and Blood of Christ, in such Form, as is already pre-'fcribed in the Book of Common Prayer, and as shall be further declared 'in an Homily concerning the Virtue and Efficacy of the said Sacra-

Item, 'That they move the People to all Obedience, as well in obser-'vation of the Orders appointed in the Book of Common Service, as in 'the Queen's Majesty's Injunctions, as also of all other Civil Duties for ' Subjects to do.

Itemi

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Item, 'That they use not to exact or receive unreasonable Rewards or Stipends of the Poor Curates, coming to their Cures to preach. Whereby they might be noted as Followers of filthy Lucre, rather than 'use the Office of preaching of Charity, and good Zeal, to the Salvation of Mens Souls.

Item, 'That Publick Baptism be ministred in the Font commonly 'used; not in Basins, or in any other like thing: And that the said Font

'be not removed by any private Advice.

Item, 'Private Baptism in Necessity, as in Peril of Death, to be mi-' nistred, either by the Curate, Deacon or Reader, or some other grave 'and sober Person, if the Time will suffer.

CHAP. XVIII.

The Bishops Address to the Queen against Images. Table of Mariages. Latin Prayers for the Colleges. Latin Office for Funerals; and (ommendation of Benefactors deceased : A New Calendar of Lessons. Order for Churches and Chancels decayed, and kept unclean: And for Places where the Latin Prayers were faid.

The Bishops Address for ta-Images.

HUS industrious were these careful Bishops in settling the Affairs of the Church, and regulating the Ministers thereof. But the great Business of retaining of Images in the Churches, or removing them, yet stuck; the Queen hitherto not satisfied in that Matter. Which therefore these godly Reformers had been, and still were extraordinary solicitous about. Addresses had been several times made to her before for the taking them away totally out of the Churches; now this Year they made another humble Application to her for the removing that Offensive Evil, as they called it, out of the Church of England.

Their Arguments.

'They urged to her the necessity of it, which had, they faid, com-' pelled them to renew their former Suit, not in any respect of Self-Will, MSS.C.C.C. C. Stoutness, or striving against her Majesty, but for that Fear and Reverence which they bore to the Majesty of Almighty God; and lest in giving Offence to the little Ones, in setting a Trap of Error for the Ignorant, and digging a Pit for the Blind to fall into, they should not only be guilty of the Blood of their Brethren, but procure to their re-' claiming Consciences the biting Worm that never dies, for their end-'less Confusion. And they doubted not, but that God would happily ' finish in her Majesty that good Work which he had most graciously be-'gun: that she following the Example of the Godly Princes that went before her, might clearly purge the Polluted Church, and remove all Occasions of Evil.

' And as they had heretofore at fundry times made Petition to her concerning the Matter of Images, but had not exhibited any Reasons for the removing the same; lest they might seem to alledge Conscience without the Warrant of God's Word, and unreasonably to require that for 'which they could give no Reason; they had now put in Writing their 'Authorities of Scripture, Reason and pithy Perswasions, which they 'exhibited to her gracious Consideration.

Thefe

These are large, but are contracted by the Bp. of Sarum in his Histo- A N NO ry of the Reformation: They are taken from the Word of God, from Sentences out of the Ancient Fathers, and from other weighty Confiderations.

I 560. Hift. Reform. Part II. B. 3.

'They added, 'That these Reasons had moved all their Brethren, that p. 397. onow bore the Office of Bishops, to think and affirm Images not expedient for the Church of Christ; and were of such weight with them [who made this Address to her Majesty] that they would not suffer them to consent to the erecting and retaining of Images in the Places of Religious Worship, without great offending of God, and grievous wounding of their own Consciences. And for these Causes they be-'feeched her most humbly not to strain them any further; but to consider that God's Word did threaten a terrible Judgment unto them, if they being Pastors and Ministers of his Church, should assent unto the Thing which in their Learning and Conscience they were persuaded tended to the confirmation of Error, Superstition and Idolatry; and finally, to the Ruin of the Souls committed to their Charge. And they prayed her Majesty not to be offended with this their Plainness and Liberty: Which all good and Christian Princes had ever taken in good part at the hands of godly Bishops: Alledging, as a Proof of this, a Saying of St. Ambrose to Theodosius the Emperror; Sed neq; Imperiale Ep. lib. 3. eft, &c. i.e. That it was neither the Part of an Emperor to deny free-

'They intreated her further, to consider, That besides weighty Cau-'s fes in Policy, the establishing of Images by her Authority would not only utterly discredit their Ministries, as Builders of things which they 'had destroyed; but also blemish the Fame of her most godly Brother; and also such notable Fathers as had given their Lives for the Testiof God's Truth: Who by Publick Laws removed all Images.

dom of Speech, nor the Part of a Priest, not to Say what his Judgment

And in fine, they befeeched her, that these and such like Controversies of Religion, might be referred to be discussed and decided in a Synod of the Bishops and other godly learned Men, according to the Example of Constantine the Great, and other Christian Emperors. the Reasons of both Parties being examined by them, Judgment might be given uprightly in all doubtful Matters. And to these grave and

weighty Persuasions the Queen at length condescended.

Another useful thing done this Year by the same venerable Company ATable of of Reformers, was, to prevent Incestuous and Unlawful Mariages, too Mariage common in those Times. And a Table of Mariages was framed, instru-Ging what Matrimony was lawful and agreeable to the Word of God, and what was not. This Archbishop Parker had the main hand in. was put into Print for the more common use, and entituled, An Admonition for the Necessity of the present Time, till some further Consultation, to all such as shall intend hereafter to enter into the State of Matrimony, godly and agreeable to Law.

Though the Publick Prayers were by the late Act of Parliament to be Latin Prayers faid only in the Vulgar Tongue, that all the People might understand; allowed the yet upon the Petition of the Universities of Cambridge and Oxford, and Universities: the two Colleges of Winchester and Eaton, that for the further Improvements of their Members in Latin, they might use the same Form of Publick Prayer in Latin; the Queen by her Letters Patents dated at Westminster,

1560. **5**

ANNO minster, the 6th of April, in the Second Year of her Reign, granted the fame: and being minded to confult (as her Patents ran) tor all the Members of her Commonwealth, as much as in her lay, did constitute, that it should be lawful and permitted by her Authority and Privilege Royal, as well to the Dean and Fellowship of Christchurch in her Univerfity of Oxford, as to the Presidents, Keepers, Rectors, Masters and Societies of all and fingular the Colleges of Cambridge, Oxford, Winton and Eaton, to use this Form of Common Prayers in Latin publickly in their Churches and Chapels: Declaring how she had also taken care that her Printer should print the same in Latin, agreeing with the English Book of Publick Prayers: But still providing, that in those Colleges, to which Parishes of the Laity were annexed, and also in the rest, to which the Lay-Servants, and Ministers of their Colleges, or any others ignorant of the Latin Tongue, necessarily must resort; That for these should be affigned some seasonable Hours and Places in the said Churches and Chapels: in which, at least on Festival Days, Morning and Evening Prayer should be read and recited; and the Administration of the Sacraments celebrated in their Seasons in English, to the Edification of the

And Ministers 10 usethem privately.

And further, she exhorted all other Ministers of the Church of Eng. land, to use the same Latin Form of Prayer privately, of what Degree foever they were, on those days on which either they were not wont. or not obliged to fay the Publick Prayers to their Parishioners in the Eng-

lish Tongue, according to the Form of the said Statute.

Latin Form of Prayer for Funcrals.

To this Edition of the Latin Prayers which came forth this Year, she also appointed to be joined certain peculiar Forms in Latin, to be used at the Funerals and Exequies of Christians deceased, when the Friends and Neighbours were minded to celebrate the Lord's Supper; a Custom then, but now wholly disused: It was entitled, Celebratio Cana Domini in Funebribus, si Amici & Vicini Defuncti communicare velint. It consisted of a Collect, and an Epistle and Gospel. The Collect began, Misericors Deus, &c. which is the same in English with the Second Prayer in the Burial Office, to be used at the Grave after the Interrment of the Corps; only with these Variations:

English Office.

-We may rest in him. That at the General Resurrection, in the last day we may be found acceptable in thy fight, and receive that Blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye Bles-

fed, &c.

Latin Office.

We may fleep with Christ. 'And in the Resurrection at the last day, we, together with our Brother, being raifed again, and receiving our Bodies, may reign together with thee in Life Eternal, through our Lord &c.

Then the Epistle, being the 1 Thest. 4. I would not have you ignorant, Brethren, concerning those that sleep, &c. --- Wherefore comfort one another with these Words.

The Gospel was John 6. Jesus saith to his Disciples and the Multitude of the Jews, All that the Father giveth me shall come to me, &c. — That Every one that seeth the Son and believeth in him, may have Eternal Life, and

and I will raise him up in the last day. Or this, John 5. Jesus saith to his ANNO . Disciples and the Multitude of the Jews, Verily, verily, I say unto you, he that heareth my Words, and believeth, &c. —— And they that have done evil unto the Resurrection of Damnation. And this Office our Resormers brought in in the Room of the Popish Superstitious Office at the Burials and Exequies of their Dead : and was nothing else but the Correction and Reformation thereof.

Chap. 18.

There was also in the Popish Times an Office used in the Colleges, at. Office of Comcertain Times of the Year, for the Commendations of their Benefactors: So Benefactors. called for their Commending their Souls to God on account of the Merit of their Good Works. But now in the same Book of Latin Common Prayer was added a Reformed Latin Commendation of them, which was to this Import: That at the end of every Term, should be Commendations of the Founders and other Famous Men, by whose Beneficence the Colleges had been enriched. Whereof this was to be the Form. First, Then the Recitation of these Psalms, To begin with the Pater noster. 144, 145, 146. Then the Lesson, which was the XLIVth Chapter of Ecclesiasticus. These read and ended, followed a Sermon, in which the Preacher was to set forth the most ample Munisicence of their Founder: The great Usefulness of Learning: with what Praises they deserved to be extolled, who by their Liberality promoted the good Study of Learning: How great an Ornament it was to a Kingdom to have Learned Men, who of Matters controverted in the World, might give the true Judgment: How much the Holy Scripture excelled human Authority: How profitable the Doctrine of it was to the Common People, and how wide it extended it self: And how excellent and truly Royal it was for them to whose Care God had committed the whole People, to provide them many Ministers of the Word; and to take care that these Ministers should be honest and learned Men.

The Sermon ended, the Benedictus was to be fung. Then certain Versicles, thus sounding in English: Minister, The Just shall be had in Ever-lasting Remembrance. Response, He shall not be afraid of Evil Tidings. Min. The Souls of the Righteous are in the Hand of God. Resp. Neither doth any Torment touch them. Which were instead of these Versicles in the Popish Office. Versus. Requiem æternam dona eis Domine. Resp. Et Lux perpetua luceat eis, &c. That is, Versicle, Grant them eternal Rest, O Lord. Answ. And let perpetual Light shine upon them. Vers. From the Gates of Hell, Answ. Lord, deliver their Souls. Vers. I trust to see

the Goodness of the Lord, Answ. In the Land of the Living.

Then followed a Prayer, Domine Deus & thus Englished: OLord God, the Resurrection and the Life of those that believe, who art ever to be prai-'fed as well in the Living, as in the Dead; we give thee thanks for our Founder N. and the rest of our Benefactors: By whose Benefits we are here maintained unto Godliness and the Studies of Learning: Beseech-'ing thee, that we rightly using these Gists to thy Glory, may be brought together with them to the Immortal Glory of the Resurrection, 'Thro' Jesus Christ our Lord, Amen. Which was instead of this Prayer in the Popish Office of Commendations, viz. Tibi Domine, Commendamus animam famuli tui N. & animas famulorum famularumq; tuarum, ut defuncti sæculo tibi vivant: & quæ per fragilitatem mundanæ conversationis peccata admiserunt, tu venia misericordissimæ tuæ pietatis absterge per Christum, &c. That is, 'To thee, O Lord, we commend the Soul of thy Servant N. and

A N N O 'the Souls of thy Servants, both Men and Women; that they being dead 'to this World, may live to thee; and what Sins they have committed by the Frailty of a Conversation in this World, do away by the Par-'don of thy most merciful Pity, through Christ our Lord, Amen. And 'let them rest in Peace.

> Thus were all the old Superstitious Forms every where purged and reformed. These Offices in Latin may be read in Bishop Sparrow's Collections.

A New Calender of Lessons to be made. MSS. Vol.

And for fet-

ting up the

Command

ments.

Care was now also taken for certain Chapters and Lessons in the Common Prayer Book, as they stood in K. Edward's Book, to be altered for other Portions of Scripture of more Edification to be read to the Unsymd. C.C.C.C learned and Lay People. For which purpose the Queen had written to four Persons of her Ecclesiastical Commission, Viz. The ABp. of Canterbury, the Bp. of London, Dr. Bill, her Almoner, and Dr. Haddon, one of the Masters of her Requests; that it was her Will, that they or two of them should be joined with the rest of her said Commissioners, to provide an Order of the Lessons throughout the whole Year; and to cause some Kalendars to be printed, whereby such Chapters or Parcels of less Edification might be removed, and other more profitable be appointed to supply their Rooms. This Order and Kalendar, with an Order for the setting up the Ten Commandments was finished and disperfed to all the Bishops to see observed, in the Month of February. Liberty seems to be left notwithstanding to the Discretion of Ministers to alter the Lessons of the Old Testament. For this Instruction was given to Ecclesiastical Ministers in the Admonition before the Second Tome of the Homilies, (which came out two or three Years after.) 'That where ' some or other Chapter of the Old Testament, to follow in order to be read upon the Sundays or Holy-days, were better to be changed with 'some other of the New, of more Edification; it should be well done of them to spend their Time to consider well of such Chapters before. ' hand; whereby their Prudence and Diligence in their Office might ap-'pear.

Orders for Churches and Chancels decayed : And for Qrnaments.

In the same Letter of the Queen, the same Four Commissioners were authorized, to consider the great Disorder in the Decays of Churches. and the unseemly keeping and ordering of Chancels: Which were kept unclean, and let run into great Ruin, with the Roofs, Walls and Windows: And what unmeet and unseemly Tables, with Foul Cloths, were appointed for the Holy Communion; and how desolate of all Cleanliness and meet Ornaments, the Places of Prayer were left. they should determine for some good and speedy Means of Reformation And further, to order the Tables of the Commandof these Things. ments to be decently set up in the East Part of the Chancels; And that fuch Ornaments be appointed in the Churches, that they might appear to be Places of Religion and Prayer.

Further, She commanded them to take care, that this Order and Reformation should be every where of one Sort and Fashion, and especially in all Collegiate and Cathedral Churches, where Cost might more probably be allowed.

And for Churches where Latin Prayers were faid;

And whereas the Queen had caused a Book of Common Prayer to be translated into Latin, for the Use and Exercise of such Students and others as were learned in the Latin Tongue; it was her Will, that they the faid Commissioners, should prescribe some Order to the Collegiate Churches,

Churches, to which she had permitted the Use of the Divine Service in ANNO the Latin Tongue, in such fort as they should judge meet to be used, in respect of their Companies, or of resort of her Lay-Subjects to the said Churches. So that her good Purpose in the said Translation might not be frustrated, nor yet corruptly abused, contrary to the Effect of her Meaning. And for the Publication of what should be so ordered, she required the ABp of Canterbury to see the same put in execution throughout his Province. And that he and the rest of the Commissioners should prescribe the same to the Archbishop nominated for Tork, for his Province.

And lastly, That every Alteration so by them to be made, should be done quietly, without shew of any Innovation in the Church. Letter was dated from Westminster in January, the Third of Her Reign.

What the Archbishop, the Bishop of London and the rest did according to the Queen's Command aforesaid, in prescribing Orders for the Places where the Latin Prayers were allowed; namely, that Provision might be made likewise for those of the unlearned Laity that resorted thither for Devotion, may be seen in the Conclusion of the Queen's Letters Patents where she indulged the Colleges that Liberty, as was shewn before.

CHAP XIX.

A Writing of an Expulsed Bishop. Pope Pius IV. his Practices about England. His Plot to sow Divisions. Mason a Convert, his Report. Bible of Geneva. Bishop Pilkington's vert, his Report. Exposition of Aggee. Gerard Hænrich, a German, his Offer of Services to England. Melancthon dies. well of the English Church. Nowel's and Calfield's Sermons at St. Paul's Cross. Horarium. A Spanish Church in London.

S the Archbishop and the rest of the pious Bishops and Divines to introduce were thus commendably industrious in shaking off the Pope's Fet-Popery. ters, and recovering Religion from his superinduced Tyranny and Superstitions: So the adverse Party was as subtil and unwearied to under-

mine these good Enterprizes.

They threw abroad Pamphlets and Writings to amuse the People, and of an Expulsed to bring them into a good Opinion of the abandoned Religion. One of Bishop dispersions and Provided Bishop dispersions. the Expulsed Bishops this Year wrote a little Scrole for the Authority of sed. the Church, which he fent about privily to his Friends, to comfort and confirm them in their Popery: And the Argument was that of Succession: Asserting, 'That in every See in England there had been a Succession of 'Bishops derived from Rome; and took that of Canterbury for Example. We can reckon, faid he, all the Bishops there, since St. Austin, who was the first; and from him go to Gregory Bishop of Rome, who sent Austin hither: And from Gregory up to Peter. And thence he would prove that all our Religion came from Rome by Succession from the Aposses: And that therefore we must hang on Rome still. And added, That the like might be shewn in every See besides. But this Book was soon taken notice of, and answered by Pilkington, afterwards Bishop of Durham, in a Book he wrote concerning the Burning of St. Paul's Church, London;

offering to stand with him in the Trial of this. But we have greater ANNO Things to tell concerning the Practices to restore Popery. 1560.

Courses of Pius IV.

Camd. ELI.

ZAB.

And here we shall first relate what Courses Pius IV. the present Pope took. He was, as is faid, folicited earnestly by some of the Court of Spain to proceed roundly with the Queen by Excommunicating of her: but he chose to take another Method first. In the Month of May this Year he writeth her a Letter dated from St. Peter's in Rome, composed in a gentle and loving Style, which is translated into English in Camden's English History of this Queen, and also in the Third Part of Foxes and Firebrands: And therefore it needs not here to be repeated. The Pope professed therein how he tendred and desired her Salvation and Honour. He bad her reject evil Counfillors, obeying his Fatherly Admonitions. He promised her all the Assistance she could desire, not only for the Comfort of her Soul, but for the Establishment of her Royal Dignity, according to the Authority, Place and Charge committed unto him by God. And that if she returned to the Bosom of the Church, he would receive her with like affectionate Love, as the Father in the Gospel received his Son, when he returned. But that Vincentio Parpalio his Nuncio, whom he fent with this Letter, should more amply certify her of his Fatherly Affection: Desiring her Highness to receive him courteously, and graciously, and to give Credit to what he should declare to her,

Ofers made to the Queen by the Pope.

as she would unto himself.

The Nuncio's Offers from the Pope were said to be these; To confirm the English Liturgy: To allow the partaking of the Sacrament in both kinds, as it was in Bohemia: Nay, and that he would disannul the Sentence against the Queen's Mother's Mariage, in case she would rank her felf and Subjects under the Pope of Rome, and own that See. But she bravely refused, and slighted all these specious Offers.

A Nuncio not Suffered to set foot in England.

The same Pope Pius lest not off yet his Dealing with the Queen, but fent anothe: Nuncio the next Year, named Abbot Martineques, with other Letters full of Assurance of Love. But he was stayed in Flanders, and was not so much as admitted to set Foot in the Realm.

The Queen folicited to fend to Trent.

When these Methods would not take effect, the French King and Princes, Romanists, were laboured with by Martinegues and the Bishop of Viterbo, the Nuncio in France. that they were prevailed upon to write to the Queen, that she would fend over Ambassadors to the Council of Trent, to treat there about Matters of Religion. But she quickly and prudently answered them, That she desired with all her Heart an Oecumenical Council, but that 'she should not send any Ambassadors from hence; as that Council was of the Pope, with whom she hadnothing to do, and as she disowned and rejected that Authority. Neither was that Councillawful, it being the 'Emperor's Property to appoint a Council, and not the Pope's, he having no more Authority than another Bishop.

'ABP Usher's M.S. inFoxes and Firebr. Part 3.

Mason a Coxwert.

Fox and Firebrands, Pars 11.

Friars and Je-

But besides these Courses, the same crasty Bishop of Rome hath other Irons in the Fire, There was one Samuel Mason, an Englishman, bred a Jefuit in Paris, a Man of Learning; who being in Ireland, was converted to the Gospel in the Year 1566. Him Sir Henry Sydney, then L. Lieutenant of Ireland, made his Chaplain. This Man made a Speech of Recantation in Christehurch, Dublin, and in a Narrative presented to the faid Sir Henry, shewed Pope Pius IV. his Contrivance against the Protestant Religion newly stablished in England; with what Policy and suits sent on the Piety but you not so easily discover the Piety thereof. It was thus. In this Year 1560, this Pope dispensed with se-

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veral of the most active and learned Franciscans and Dominicans, and of ANNO the Society of Jesus, to preach among the Protestants in England, wild Doctrines, on purpose to sow Divisions; and allowed some of them to mary; faying, That the Mariage established by the Queen and her Clergy was no Mariage. And these so dispensed with, were to give monthly Intelligence hence what Progress they made in these Practices. for fear any of these their Missionaries might themselves be seduced from their Orders, others were fent to discover them, if they found their Inclinations fo bending, before they came to be fully refolved.

One of these Emissaries was John Giles, who being at Gloucester, re-John Giles Directions were brought from the Council of Trent to the Je-Lodowick fuits at Paris by another of them, one Lodowicka Freak, an Englishman. Freak enother. Among these Directions this was one, 'That they were not to preach all 'after one manner, but to observe the Places wherein they came. 'theranism were prevalent, then to preach Calvinism; if Calvinism, then If they came into England, then either of these, or John she Jesuits. Lutheranism. "Husse's Opinions, Anabaptism, or any that were contrary to the HolySee of St. Peter; by which their Function would not be suspected. And yet they might still drive on the Interest of the Mother Church; there being, as the Council were agreed on, no better way to demolish this 'Church's Herefy, than by Mixtures of Doctrines, and by adding of * Ceremonies more than were at present permitted.

But thanks be to God, though these Plots of Popes, and Popish Councils have so long and so earnestly been carrying on, they have not been able yet to root out the Gospel, since it was in these early Days replant-

ed in the Kingdom.

That which gave the first Ground and Occasion of this Vile Project The Reasons of the Pope was this: That Calvin the great Minister of Geneva had writ- of thu; to divide Proteten to ABp Parker in the Year 1560. for a good Understanding and U-stants. nion to be had among Protestants: Which Pope Pius having knowledge of, he laboured to obstruct the good Motion from taking effect, by this way, with the Advice of his Cardinals, viz. as was said before, To grant Rom. Fox Indulgences to several Orders of Rome, to set up new Tenents and Principles of Religion, and such as seemingly should be against the Church of D. Usher. Rome; hereby to confound the Protestant Religion; and to hinder for the future all General Assemblies [of Protestants, moved by the said Calvin to unite all Protestants together in one Doctrine and Worship, lest there should be a General Union and Concurrence among them, wheresoever dispersed. Upon these Indulgences several of the English Popish Clergy, lately fled from England upon the Change of Religion, joined with other Foreign Clergy, and came into England to distract the Common Peoples Heads with new-found Opinions and Fancies in Religion. and all against the Liturgy established. Some of these were Dr. Thomas Lacy, Tho. Tonstal, a Franciscan Friar, Cousin German to Bp. Tonstal, James Scot, Cousin to Scot, late Bp. of Chester, Faithful Cumin, a Dominican Fryar, who, some Years after, for his Religious Hypocrify, narrowly escaped hanging; and William Blagrave, of the same Order, who was caught and hanged at Tork, Maythe 10th, Anno 1566. He being suspected to be an Impostor, was seized; and divers Treasonable Papers were found in his Closet. He was so hardened, that when he went up the Ladder, he laughed in the ABp of Tork's Face, telling him that those Converts that he had drawn unto him would hate the Church's Liturgy as much as his Grace did Rome. And when the Archbishop defired him



ANNO 1560. to tell who they were, he refused, but said, He hoped they would be ashamed of their Folly: [That is, in retaining the unsound Doctrines he had taught them on purpose to divide them from other Protestants;] and that they would turn back again to their Mother Principles, and not to Heresy.

The Geneva Bible published.

Now was first printed at Geneva, in 4to. the Bible, commonly called, The Geneva Bible; being the English Translation, revised and corrected by the English Exiles, sojourning at Geneva, (who stayed there after Queen Mary's Death to finish it) with an Epistle to the Queen, and another to the Reader. Which are left out in the after Editions of this Bible. These Epistles dated April 10. touched somewhat severely upon certain Things still remaining in the Church, which they excited the Queen to remove, as though they looked with a Popish Aspect: And this might be the Reason these Epistles were afterwards lest out. Parties concerned in the Translation were Miles Coverdûle, Christopher Goodman, Anthony Gilby, Thomas Sampson, William Cole of C. C. C. Oxon. and William Whittingham. But before the greater part was finished. Queen Mary died. And then the Protestant Divines there returned home. ButWhittingham and one or two more stayed tehind at Geneva a Year and a half after Queen Elizabeth took possession of the Crown, being resolved to go thorough with the Work.

But this Bible would not be permitted to be printed in England for the use of the Publick: which the Favourers of the Church at Geneva took ill. For which an Author in those Times makes this Complaint: 'If the Bible be such as no Enemy of God could justly find fault with, then may Men marvel, that such a Work, being so profitable, should find fo imall Favour as not to be printed again. If it be not faithfully tran-

'flated, then let it still find as litte Favour as it doth.

Pilkington's

Haggai.

Troubles at Frankford,

p. 164.

An Exposition of the Prophecy of Haggee was printed and set forth this Year 1560, the Author whereof was James Pilkington, then Master of St. John's College Cambridge, and not long after Bishop of Durham. It came forth seasonably; and on purpose to stir up well-minded People to go forward with the Reformation of Religion vigorously. For it was perceived there was too much Coldness in the Matter among those that were chiefly employed about it. As this Prophecy was intended to excite the Jews, now after their Return from their Captivity, to fet earnestly upon building of the Lord's House at Ferufalem; So did this Divine effe-Ctually explain it and apply it to the present State and Time: Blaming the Negligence of such as pretended to favour the Gospel, and to quicken them in this great Work; as he declared this to be his End, toward the Conclusion of his Preface to the Reader; Viz. That he, a poorWork-'man in God's House had said these Things to encourage other Work-'men, and especially those that should be the chief Builders, and Pillars 'of his Church.' And in the beginning of the same Presace, he shewed how agreeable his present Undertaking was to the Prophet Aggee's Mesfage to the Jews. 'That as that Prophet was sent from God to the Prince, 'the High-Priest and the People; so he spake to the Rulers, the Mini-'s sters and Commonalty: And that as the chief Intent of the Prophecy was to stir up all to the speedy building of God's House, which they ' had so long neglected; so his Labour was to bring some of every fort '(for all was not possible) to an earnest furthering of God's Truth, of late most mercifully restored to them; which not long ago most cruelly was e persecuted, of many yet hated, and of every Man almost too coldly fol-'lowed and practiced. _____. That the State of Religion in those miserable.

ANNO

1560.

ferable Days of theirs was like to the troublesome times that this Pro-And he prayed God to grant, that after many grievous phet lived in. Storms, it might take like root in us as it did in them: That as after the long Captivity of God's People in Babylon, God gave them gracious King Cyrus, which set them at liberty, and sent them home to build God's House; So after our long Romish Slavery, God raised us up good Kings, which restored us God's Book, that long had been buried, and loosed us from the Bondage of strange Gods, Foreign Powers, Cruel Hypocrites, and Wicked Idols. And as after that short Freedom under good Cyrus, ensued the Cruelty of Haman, for negligently handling God's Building : and not long after Mild Esther, came Bloody Antiochus, for their falling from God: So for our present talking of the Gospel, and not worthily walking after, and following it under our late Gracious Johas, crept out a Swarm of Romish Wasps, stinging to death all that would not worship their Gods, nor believe their Doctrine. he prayed God for his Mercy sake to grant, that now for their unthankful Coldness in God's Cause under their Mild Esther, brast not out again bloody Antiochus with his Whelps, justly to avenge their Slackness in God's Religion, and insensible Dulness.

The same Divine made an Exposition upon Nehemiah, tending, as it. feems, to the same Essect; but not published till the Year 1585. by John Fox, with his Preface to it; speaking honourably of the said Au-

thor, and shewing a Reverence to that Bishop's Memory.

A German Captain named Gerard Hoenrich, came this Year into Eng. A German land, pretending to deep Skill in Mattersof War, Fortifications and other into England, Mechanical Arts; and making himself known to Sir William Cecyl, offer- and offers great ed to serve the Queen as a Captain, and undertook to shew in time of Matters. Peace, how to make such Warlike Preparations, as to be able to resist the Enemy by Land and Sea; and to teach to make Ships far more useful than those which were then used, which he called by a Nick-Name, Herring-Ships, namely, such as should go with Oars, when no Wind were stirring, as well as Gallies, and in Storms might be kept out at Sea, and fit to enter into any Ports, and to transport as well Land as Sea Forces. He offered also to treat withthe Queen, if she desired that he should teach the Arts belonging to War. Moreover, he offered to shew the Art and Manner of producing Salt-Petre out of the Earth; for which he required Three hundred Pounds in Reward. Also, he offered to shew the manner and way of fortifying Buildings, and making Havens at much less charges, and sooner than hitherto Fortifications had been made, either by French or English: For that he had the Art of carrying Earth to an higher Place to what heighth you please, and that with less labour: And this three manner of ways, by Horse, by singular Art, and by the Labour of hired Men. All which should be so united, that they might be fitted to all Places; and hitherto not seen. He knew also four ways of drawing up Water, and to erect Buildings needful to prevent the Water hindring the Miners, and whereby they might dig their Mines the deeper; never hitherto seen by the English. The way also of driving in Piles, wherein Foundations and Walls might be set: to the doing of which there should be need but of Six Men, who by this Art should do more than Four and Twenty. He had also a New Art of Building in the Water to stand dry: And lastly, to remove a Rock placed in some River, so as to render the River Navigable, or so as to build upon it. And for the teaching these Arts he required 300 l. more.

ANNO 1560.

That all these Arts might be delineated and demonstrated by certain Platforms, so as by them the Queen might pass a Judgment, and see that her Charges should not be to no purpose. He spake also of a fort of Guns that should be of great use both by Sea and Land; Which he was ready to hew to the Queen. Finally, he could shew a way, whereby Land feated near Rivers should produce two Crops of Hay every Year, at very little charge.

The Queen rewards bim.

This Virtuolo the Queen somewhat listned to, and presented him with a Sum of Money out of her own Royal Bounty. But of all his Proposals the most seemed to like of learning the way of extracting Salt-Petre out of the Earth. And about Christmas concluded to give him a certain Reward, which he demanded for shewing the same; and intended to appoint fomebody to treat with him concerning the other Projects. And in March he had Letters Patents from the Queen concerning the Nitre Business. And upon this, if the Queen would pay him Fifty Pounds, he promised to give her the Model of a Powder-Mill, which each Year should bring to her as much as that Fifty Pound was worth. The Queen also desired of this German to direct her how to procure some Freezeland Horses and Mares for Breed.

Melan&hon

But to let this German pass that seems to have been but a Braggadocio: there was another German, and he a Divine, that deserveth to be more respectfully and honourably mentioned in this Place: Namely, Philip Melanathon, Professor at Wittenbergh, where he died this Year on the 13th of the Kalends of May [i.e. April the 19th.] in his Grand Climacteric: A Man famous for his Learning, Wisdom and Moderation, and the Service he did to Religion in Germany, and in England also: having writ several Letters to K. Henry VIII. concerning reforming Corrupt Religion; who had earnestly sent for him to come into England, to consult with him. He writ also to K. Edward VI. advising and encouraging him in his Pro-And he had thoughts in that King's Reign of coming over into this Kingdom, from the Violence of the Persecution raised upon the Interim, as he wrote to Alasco. And he was formerly sent unto by that King Anno 1553, to come and succeed in the Place of Bucer deceased, late the King's Publick Professor of Divinity in Cambridge; and Archbishop Cranmer had ordered a Sum of Money to be sent over to him for his Viaticum, to bear his Charges. But that King's Death prevented. Melanethon's Judgment ran not so high in the Doctrine of the Presence of Christ's Body in the Sacrament, as other German Divines did: Whom he blamed much for their Expressions and Heights. But what his maturest and last Thoughts were in that great controverted Point, may be Pincier's Anti- seen by a Letter he wrote, not a Month before his Death to John Crate. Doctor of Physick in Uratislaw, who was under some Doubts concerning this Doctrine. In this Letter (which is not among the rest of his published Letters, but in a little Book printed at Bafil a Year after his Death) he shewed the Doctor how the Ancient Greek and Latin Writers expressly called the Bread and Wine Symbols and Antitypes of the Body; also the Sign and Figure of it. To which may be added his great Judgment of this Point in a Letter written about four Months before his Death, [viz. Novemb. 1559.] to Frederic, Count Palatine of the Rhine. Wherein he faid, 'That it would be best to retain the Words of St. Paul, The Bread which we break is the Communion of the Body. And that Divines should speak 'largely of the Fruits and Benefits of the Supper, that Men might be invited

His Opinion of dot. Balil. 1561.

' vited to the love of this Pledge, and the frequent Use of it. And the ANNO "Word xalvavia, i. e. Communion, should be declared. He doth not 'say, The Nature of the Bread is changed, as the Papists say; he doth

onot say, The Bread is the Substantial Body of Christ, as Heshusias saith; but that it is the Communion, that is, that whereby is made a Confocia-

tion, or a Consortship with the Body of Christ, &c.

His great Endeavour was the Union of the Reformers; and that the His Endeavour Differences among them might be buried. And to effect this, his great for a Union of Tabour was the proposing to the Church of Tabour was the Church of Tabour was the proposing to the Church of Tabour was the Church of Tab Labour was the proposing to the Church of England, and other Churches, Churches, to have a Meeting of Learned Men of each Church, who should draw up Articles of Religion, and an Agreement of Faith and Doctrine, wherein all might consent and subscribe. This he ropounded to ABp Cranmer: and he spake of it but a few Months before his Death, to Frederic Prince Elector of the Rhine, and Duke of Bavaria: Opto autem ut Sapientum.

Principum Consilio, &c. I wish, (as he wrote to him) that at last by the Pincier's Ans *Counsil and Authority of Wise Princes might be convened out of ours ridere. and the Churches of other Nations, some Learned and Pious Men, to consult of all the Controversies; and that one concordant, true and clear Form of Doctrine, without any Ambiguity, might be delivered down to Posterity. In the mean time, that we cherish, as much as may be, the Conjunction of our Churches with moderate Counfils. Excellent and Wise Melanathon. And with this Character and Memorial we leave him: adding only this further concerning him; that his Judgment was for the Government of the Church by Bishops. rius, who writ his Life, speaking of his Moderation and Wildom, saith, There was one thing, that he ceased not to persuade, to which also Luther agreed, viz. That if the German Bishops would grant the Liberty and Use of the pure Doctrine of Heavenly Truth, according to the Exposition of the [Augustan] Confession, their Power and the Administration of their Diocesses should not be refused nor denied them. landhon in one of his Letters writes to Luther in these Words, 'You would not believe how I am hated by the Norifi, [a People near those in Bavaria] and by others, because the Jurisdiction of Bishops is restored. Thus do those of our Party quarrel for their own Kingdom, and not for the Gospel. See more concentring this great Divine's Opinion for Episcopacy in Adrianus Saravia's Book De divers. gradib. Minist. Evangel. This most learned and chief Reformer of Religion was buried at Wit- Philip Metenburgh, whence Randolph, an English Traveller, long fince transcri- numerial In-

WITTEBERGÆ.

bed his Epigraph in his Journal, Viz.

HILIPPO MELANCTHONI Sacrarum Literarum Solertissimo & fidelissimo Explicatori; Veritatis cælestis Patrono, & Propugnatori imprimis strenuo ; optimarum disciplinarum & Artium cum Instauratori, tum Conservatori : Qui omnem Doctrinam quasi vagam & dissipatam collegit; S ad certam rationem revocavit : Viro Pietate, Studio pura castaq; Religionis, Sapientia, Virtute, Humanitate, Benignitate erga omnes præstanti, feliciter & sancte in terris mortuo XIII. Calend. Maii C. V. An. LXIII. M. II. D. II. H. I. Academ. Witteberg. cui ille totis Ann. XLII. operam navasset H. M. P. C.

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ANNO
1560.
Dean of Paul's
Sermon mifropresented.

Nowel against Dorm. f.318.

A Sermon was preached at St. Paul's the Third Sunday after Epiphany, by Alexander Nowel the Dean; a Passage whereof was much talked of, and grosly misrepresented by Papists: And Dorman, a Popist Writer, took the Confidence to charge him with it in Print. The Expression charged upon him was, That it would do him good to raze his Buckler upon To this Nowel was forced to answer, and said, 'It was a False Lye; and that he had rather go a Thousand Miles about, than to be put to that Necessity to fave his Life by such hard Means: And 'have his own Face razed ten times, than he would once raze another Man's Face; or hurt any Christian Man: so little good would it do him. The Truth was this, He preached on the said Sunday upon the Epistle of that Day. There, upon these Words, Non vosmetipsos ulciscentes, dilecti, or Defendentes, as it is in the Common and Old Translation: after he had declared, that we may not avenge our felves, he observed, how the Common Translation had it, That we should not defend our And hereupon he moved this Question, Whether a Christian Man might defend himself? Whereunto he answered by these Words: In case we be by any Magistrate or Officer, or at the Commandment. of the Prince, by any Man wronged, I know no Defence, but patient Suffering. For no true Christian hath any Hand to lift up against the 'Prince. But in Case a Thief would set upon me by the High-way, where I could have no help at the Magistrate's hand, I would, if I were able, defend my felf; and rather than I would be flain, I would, if I could, main him. For to kill the Thief, who being in that Cause slain, I should a Thousand Pounds to a Penny be damned, would be most horrible. Yea, said he, if any private Person without any Authority of Office, or Commandment of the Prince, should quarrel with me, and call me Heretic, Thief, or would invade me forceably, I would lift up my Buckler Hand, and rather than he should kill me, I would lay my Buckler upon his Face, if I could, tho' it were rough with Studs, and 'had a Pike in the middle: speaking (as he said in his Vindication) those Words only in case of saving his own Life, if he could no other-'wise do it.

Calfield preaches at Paul's Cress.

MSS, Foxian-

Another notable Sermon was preached in the Month of January, at St. Paul's Cross, near the time the former was preached: the Preacher. James Calfield, or Calfhill, an Oxford Man, afterwards Subdean of Christchurch there. His Sermon was highly commended, both for the wholesome Doctrine of it, and for the Preachers excellent Delivery, even to the amazement of the Auditors. Of this Sermon one Prat, a Friend of John Fox, being then at Norwick, wrote him some Account, Kiz. 'A Young Man of Oxford, called Mr. Camfield, Prebendary of Christchurch, made a notable Sermon at Paul's Cross on Sunday was Seven-night. His Excellent Tongue and Rhetorical Tale, filled with good and wholfome Doctrine, so ravished the Minds of the Hearers, that we were all in an admiration of his Eloquence. Among other Things he lamented the Misery of Oxford, and that it was yet under the Papistical Yoke. "published the Dissimulations of the Papists, and their Practice to dis-'suade Young Men from the Truth; in such fort that he moved a num-'ber of Tears. We are much bound to thank God, who hath raised up such young Imps to publish the Name of his Son Jesus Christ. Tho' 'the Papistical Persecution took away the old Preachers, Christ never kaveth his Church destitute.' So he in his Letter. I give this Note

The Horari-

of Calfield here, that we may the better know him, when we shall have A N N O I 560.

occasion to speak more of him hereafter.

This Year was printed, if not reprinted, a Prayer Book, called Horarium, fet out by the Queen's Authority. This Horary was printed again um printed. 1573. with Privilege at London, by Will. Seres. This Book doth Mr. Cofins mention in the Preface to his Book Of Hours, Entitled, A Collection of Private Devotions in the Practice of the Ancient Church; being of the same nature with that Horarium. Cosins's Book was first printed An. 1626. with the Approbation of George, Bishop of London, being composed for the use of the Lady Denbigh, then warping towards Popery. It was often printed, but at last gave some People great offence, as Popish; and

Prin wrote against it.

There had been many Spaniards in England since Henry the Eighth's Time, whose first Wife was a Spaniard; and whose Daughter Mary, that ChurchinLone King's only Issue by her, had favoured and entertained them about her. don. But especially their Numbers increased here upon the Persecution in Spain; which was about the Reign of King Edward: Many whereof being Protestants, remained still in this Realm. For I find now a Congregation of Spaniards in London; and one Cassindorus was their Preacher. Which Congregation began about the last Year, when they met in a private House for their Devotion. But in this Year 1560, the Preacher did earnestly request of the Secretary, and Bp. of London, some Church to have their Religious Assemblies in, for the avoiding of Scandal, lest it might be surmized they taught such Doctrine, and used such Worship. as they were loth should be publickly known. In the Year 1563. An- Corranus. thony Corranus, another Learned Spaniard, and Professor of Religion (whom we shall speak more of hereaster) wrote out of France to this Cassiodorus, to forward here the Impression of a Spanish Bible. But a little before this Letter came to his Hand, Cassiodorus was fled and gone, as was thought into Germany, upon an Accusation against him De peccata Sodomitico.

Cassidorus.

CHAP. XX.

Some Englishmen in the Inquisition in Spain. Frampton's Narration of his Usage there. Occurrences. Some Secular Matters. Lent Preachers.

HIS Year were two Englishmen clapt into the Cruel and Inhuman Two English-Inquisition in Spain: The one was Nicolas Burton [or Britton] a men burnt in Sevil by Merchant of London, and the other a Mariner of Southampton: Who af- the Inquittion. ter a severe Imprisonment in a Prison called Triana, in Sevil, were condemned to be burnt. And so they were immediately after the Sentence pronounced Decemb. 2. together with a great many others, both French and Spaniards; as namely these whose Names do follow:

Julian Hernandes, born at Valverda. He had been a Corrector to the And divers Press of such Books as were printed at Geneva in the Spanish Tongue; of and afterwards for the Zeal he had to set forward the Gospel, returned the Subtle. into Spain; where, after he had continued certain Years distributing Te- Practices of staments and other godly Books that were in the Spanish Tongue, to di-on. Ffa

Vers Printed 1969.

ANNO 1560.

vers Men, and in sundry Places; he returned into Flanders, and by occasion of a certain Book which he had given a Smith, who shewed the same secretly to a Priest, and he complained thereof to the Inquisitors, this Julian was sought for and apprehended by certain Familiars, that hunted after him in his Way going to a City called Palma, and by them was cast into Prison, afterwards condemned by the Inquisitors, and died most constantly for the Profession of the Gospel of Christ: Having great Disputations during the time of his Imprisonment with a learned Clerk, and samous Divine, one D. Hernand Rodrigues.

Juan de Leon, born at Pallentia, a Monk of St. Isidores Cloister; apprehended in Zealand, as he was taking Ship to go into England, at the departing of the English Men from Geneva, after the Death of Queen

Mary.

Guiliermo Brocemolez, a Mariner.

Francisca de Chavez, a Nun of the Cloister of St. Elizabeth, in the City of Gibraleon.

Bartolome Fabricio de Baiena, a Frenchman.

Anna de Ribera, Wife to Hernando de Sant Juan. Francisca Ruiz, Wife of Francisco Duran of Sevil.

Leonor Gomez, Wife of D. Hernando Nunnez, a Physician in Gibra-leon.

Elvira Nunnez, Daughter to the same D. Hernando by his former Wife.

Lucia Gomez, Daughter to the said Leonor Gomez by her former Husband.

Leonor Gomez, Wife to another Hernando Nunnez, an Apothecary in the City of Lepe.

Juana de Macuelos, of Sevil.

Melchior de Salto, a Citizen of Granata.

In this Act also were burnt the Bones and Picture of D. Ægidio, and the Bones and Picture of D. Constantino de la Fuente.

At the same time likewise was read the Sentence of the Inquisitors given upon a Noble Woman, called *Donna Juana de Bohorques*, who died amidst the Tormentors Hands; wherein she was declared to be guiltless and innocent.

Divers other both Men and Women, as well as of Nobility as of Worship, were at the same time condemned to perpetual Imprisonment, and their Goods confiscated.

The like Executions were done the Year before this, both in Sevil and Valladolid: Where both Men and Women of Spain, Flanders, France, Monks, Priests, Nuns and others, were burnt or imprisoned for Life.

Frampton an English Merchant in the Inquisition. But to keep our selves within the Bounds of England: When Burton [or Briton] was thus in the Inquisition, his Goods were also seized and confiscated. Which yet were not all his, but some belonged to Merchants in England. Among the rest, to a certain Merchant, who to recover them sent his Attorney, being also a Merchant Factor. Who arriving at Sevil, applied himself to the Holy House, as they called it, to claim the said Merchant's Goods, shewing for that purpose his Letters and Writings. They told him he must sue by Bill, and retain an Advocate. Which he did for four Months. Then upon pretence that his Letters and Testimonials were not full, he went back into England for other

and more ample Writings and Certificates, which he brought with him ANNO on his second Arrival in Spain. But after all this, the Inquisitors, loth to part with so good Effects, caused Frampton himself, (for that was his Name) to be seized by their Officer, and made their Prisoner. The Narration of which most base, treacherous usage he wrote. of which was, as I have it from the MS. 'That being at Cadiz, or some other Spanish Port, he was taken; And that being set upon a Mule, he was tied with a Chain that came under the Belly of the Mule three times found about. And at the end of the Chain a great Iron Lock made fast to the Saddle Bow. And this done, we took our Journey towards Se-'vil; the Familiar [that is, a Promoter employed by the Inquisitor] 'and his Man well armed. We rid through many Towns and Villages before we came at Sevil. And at my coming thither, I was delivered 'at the Castle of Triana; which by estimation is as great as the Tower of " London; and being delivered to the Hands of the Jaylor, he brought me into one of the Towers, God knows, dark and comfortless. ' which dark House I found an Old Man of the City of Sevil, one of ' the Aldermen of the City, called there a Jurado. There was also a ' Friar of the Order of St. Isidore. There was also a Scholar of Salamanca, and a Preacher, a Priest. Which Persons were there apprehended for Matters of Religion. And being then Night, they had a little Oyl in a Dish, with a Linnen Match lighted, to light them in that "House.

Penes me,

'I demanded of them the Orders of that House, and they answered to all such Questions as I asked. And when the Time drew near that they should go to sleep, one of them gave me a piece of a Mattress of Straw to lie upon, and told me, That it were best for me to lay my Cloak under my Head, for that there was no other Thing in that House; and so I did. And being locked up under five Locks, I re-' mained there till the Morning: And then was I called before Juan Gonfalius, Bp. of Tarazona, and before two Inquisitors, and a Notary, ready with Paper and Ink to make my Process. The Bishop asked me, What my Name was? I told him John Frampton. He asked me what 'Age I was of? I told him XXV Years. Where I was born? I told him, in England. What my Father's and Mother's Names were; I told him. And still he went forward asking me, and the Notary writing all that he asked, and what I answered. He asked, How long past I came out of England, and what Place I came first unto, and from thence, whi-'ther I went; and in every Town where I lay, at whose House, and what their Names were; and what Goods and Money I had in the 'Country of Spain, and in whose Power it was. I told them the Truth ' as it was in all Points: And at the end of long Circumstance, he commanded me that I should declare what I knew of my self, or of any other Man, that we had committed against their Holy Catholick Faith of Rome. For otherwise if I did not declare it to them of mine own ' voluntary Mind, that then the Promoter, otherwise called The Fiscal, should accuse me by Order of Law; and then they would proceed against me, and condemn me as an Hererick. And then by Lawthey would have no Mercy on me. So that with long Talk, and many threatning Words, I was committed to the Jaylor, and so to my Prifon.

ANNO 15⁶0.

I was called for again in the Afternoon, and was asked by the Bishop What I had thought of, as touching my Business with them; and why I did not disclose that I knew of my self, and others: For if I did not, "I might he there long enough. I answered, I knew not what they meant, nor knew nothing wherein I should accuse my self, nor any other Man. For that my coming into that Country was not to treat of any Matters of Faith, but as a Merchant to trade in the Trade of Merchandize, as by my Doings did appear; nor had not offended in any thing, nor knew not wherefore they commanded me to be brought thither after any such sort, as by their Order I came. For that I never offended any Law in Spain, in Word nor Deed. The Bishop asked me, Whether a Servant of mine landed my Chest of Apparel at Cadiz. answered, Yea. He demanded of me, what other thing was in my Chest beside my Apparel. I told him a small Book of Cato in the Eng-* list Tongue. He asked me, if that I knew the Book, if it were shewed me. Isaid, Yea. The Book was forthwith shewed me. I said, it was the same Book. He demanded of me, to what Intent I brought it. 'I answered, to pass the Time at Sea in reading of it. He asked me, if 'I could say my Ave Maria. I told him, Yea. Then say it, says he. I faid it. Ave Maria, gratia plena, Dominus tecum. Benedicia tu in Mue lieribus, & benedictus fructus Ventris tui, Jesus, Amen. Say forth? said the Bishop of Tarazona. I have said all that I can say. Then he said. herein thou dost deny the Intercession of Saints. I answered, that I nee ver knew more, nor it was never otherwise taught in England; and I 'never knew more, nor heard of more. Then saith he, There lacketh Sancia Maria, Mater Dei, ora pro nobis peccatoribus. I told him, I never heard it till then. Then, said he, Remember thy self, and declare what thou knowest of thy self, and of others. For if thou do not, we mean to proceed by rigor of Justice. I answered always, that I knew nothing wherein I should accuse my self, or any other; for I had offended in nothing. And for the which I was commanded to my Pri-

'And at the end of twenty Days they called for me again; and being brought before the Inquisitors, they asked me, Why I did so slake the Time, and not declare the Truth? I always answered, I knew not what they would have. Well, said he, there is no remedy but that we must proceed against thee by order of Justice: And so was I commanded to my Prison. And after this Order was I called for three times, and admonished with much Violence: and every time twenty days between. And so at the end of three Admonitions, an Accusation was laid in against me; which the Fiscal, being a Priest, came into the Audience personally, and in a Sheet of Paper laid in by Writing. And also said by Word of Mouth, when he put in the Accusation; I do accuse this Man in these Articles, that I do lay in here against him. And thereupon I do ask Justice to be done of him. The Notary took the Paper, and began to read. In the which was written this that hereaster sollow-

'I do accuse this Man, for that he hath departed from our Catholick 'Faith of Rome, and hath past to the Sect of Martin Luther, not having respect to the true Faith, nor unto the Fear of God.

'Secondly

Secondly, He will not discover his Heresies, nor other Hereticks that, AN NO he knows of, but doth obstinately remain an Heretick, and a Coverer of other Hereticks.

'Thirdly, He is one that hath Hereticks Books, thinking them to be good, and will not discover where they be, nor what he hath done with them, and much against the Fear of God keepeth himself frowardly, and will not confess any thing of himself nor any other. Whereupon I do ask, that you do proceed according to Justice by him. Then said the Notary, Do thou answer to thy Accusation.

'I answered, That I had always believed in the Faith of Jesus Christ: as from my Baptism I had no other. And by his Death I trusted to be

faved. And for any other Sect I knew not.

Secondly, I knew not any other Person, that I ought to accuse. But 'always I, for my own part, lived and believed as aforesaid, without

breaking of any Law here or elsewhere in Word or Deed.

Thirdly, I knew no Hereticks Books that I had: For the Book for which occasion you brought me hither, was of Cato; which Book treateth of no manner of Religion, in the which there was no Fault to be found. And my coming hither into this Country is only in the Trade

of Merchandize, and for no other intent.

'Then said one of them, It cannot otherwise be, but that thou being an Englishman, must needs live and believe according to the Laws of thy Country. I answered, That I had been always obedient to the Laws of the Country, and had believed always according as before in the Accusation I had declared. Divers times in the Communications I had with them in fundry Points, they would command the Notary not to write what they asked, nor what I answered.

'The Answer of the Accusation being ended, I was committed to my 'Prison: and at the end of five Months, or thereabout, I was sent for, and brought before the Bishop, the two Inquisitors, and the Provizor; and being in the House of Audience, where they always sat in Judgment, the Bishop of Tarazona, called John Gonsalius, began with me, saying, John Frampton, thou hast had time enough here to declare thy Faults. and also what thou knowest of others, tell the Truth, and yet we will do well by thee.

'I answered, that I had said what I knew, declaring to them the Hindrance and great Losses that they had put me unto in keeping me Prifoner so long time without a cause: And also declaring to them, that

I never offended them; as I did not certainly.

'Then they asked me if I would have a Man of Law to answer for "me in the Suit that the Fiscal had against me. I told them, Yea, if that thereby I might be the sooner delivered. Then there came in one, cale led Martin Alonso, a Man of Law, that doth speak in the behalf of the Prisoners, incontinent after their Declarations be made, and answered ' upon their Accusations. My Accusation was read to him, and the An-'s swer that I made; so that it seemed to me, that he spake in my behalf ' what he could, saying, That I ought to be put at liberty, and worthy of no Punishment, for that I gave no occasion for it. And that I had been obedient to the Laws of my Native Countrey, and had no Fault: Wherein he made a great Circumstance, I thinking thereby that the matter would have been somewhat eased: But all did not help; nor do they that kind of Ceremony, in giving any Prisoner a Man of

ANNO 1560. Law, but to make them believe that they do them a great Pleasure. For the Man of Law speaketh not any Word to the Prisoner, but sitteth by the Inquisitors in their Consult. And so the Prisoner is sent away, and the Man of Law within a while after departeth. And he being departed, the Prisoner is forthwith sent for again; as I was: And being brought before the Bishop, the two Inquisitors, and the Provizor, Well, said the Bishop, thou wilt not consess the Truth. I answered, I had no other Truth to say than I had said.

Then forthwith the Bishop commanded the Notary to read a Sentence that they had made against me: which was, that I should be tor-Then after Sentence was read, the Bishop said, If thou die in Torment, thank none but thy self. And forthwith the Jaylor was called for, and carried me to the House of Torment, where he lest me standing alone, God knows, in a Place of great Sorrow. And forthwith came in to me two Men covered with White Canvas Coats, from their Heads to their Feet. and every of them a Vizard upon their Faces: And they faid never a Word to me, standing by me. And incontinent came in to me two Inquisitors and the Provizor, which is the Bishop of Sevil's Deputy, and a Notary to write. Which Four Persons fat at a Round Table: and upon the Table was two Candles lighted. for the House was dark. And then the Inquisitors began with me, saying, Now thou shalt tell the Truth; I answered, that I had told them what I knew. I was forthwith commanded to put off my Apparel, and the two Men that had the Vizards took me in hand, and stripped me of my Coat, Doublet and Hosen, into my Shirt. And this being done, the Inquisitors commanded them to bind me both my Arms behind me, even by my Hand Wrists. The which they did with a small Cord fix times round about as hard as they could pull it. And there was a great Rope that did hang in the middle of the House, in the Roof, on high, in a Pulley; which great Rope one end thereof was made fast to the small Cord that was put about my Arms; and they put a Pair of Fetters upon my bare Legs, and with a Windless made of Timber that went round beneath at the other end of the Rope, the two Men that had the Vizards began to pluck me up from the Ground, so that I thought that all my Body had been broken in pieces. And I being lift-'ed from the Ground, the Inquisitors called upon me to tell the Truth. By reason of the extream Pains that I was in, I willed them to say what they would I should say, and I would say it.

And after a while they put me down, and asked me, Whether there were any Mass said in England? I told them, No. They asked me, 'How that I believed touching that? I told him, That I had believed in all things as it was taught in England, being my Native Country. 'Then said they, What is that that thou believest? And how sayest thou 'unto the Mass? I told them, that their Mass was not used according as 'that Sacrament was ordained by our Saviour Jesus Christ. Thou didst believe, said they, even so as thou wert taught? I answered, Yea. Then, said they, say forth the Truth. I told them, that I did confer in all 'things as I was taught in England. And forthwith I was plucked up again; and after a while let down again. And being put down well near dead, and very saint of this Torment of the Stappado, they asked 'me in particular, What other thing touching the Church of Rome, I be- 'lieved not in? I told them, that I had conferred in all things in Faith as

them, That there could be no Remission of Sins bought for Money, as was in Spain by the Pope's Bulls. But that all Sins were forgiven only by the Death of Christ, And that this Doctrine was taught in England. Wherein I believed. What sayest thou of Confession, said Licentiado Gasco? I told them, that it was not necessary for Salvation. Nor Purgatory was there none; And Holy Water a Ceremony not good for any thing. Then said the Lic. Gasco, Truth it is, that thou mayest be saved without Holy Water, and with the Death of Christ only thou mayest be saved. But with the Ceremonies of the Church thou mayest be saved the better. As if thou go bare-soot on the Ground, thou mayest go the easier with a Pair of Shoes on thy Feet, and the Warmer. Even so likewise believing on the Sacraments, and Ceremonies of the Church, thou mayest be saved the better.

'And the third time I was plucked up again, where I thought to have made an End of my Life. And after a while I was put down, and my Arms loosed from the small Cords, and fell down by my Sides, not feeling any more than tho' I had no Arms. And I lay flat on the Ground, half dead, and half alive. And the two Men with the Vizards did take me up from the Ground, and chased my Arms with hot Tallow. And after a good space my Arms came to feeling, and the Blood sprang out at my Hand-Wrists, where I was tied. And this done, after a while that I was come to my self, the two Men with the Vizards put on my Apparel, and delivered me to the

Gaoler, and so I was carried to my Prison.

'The Inquisitors sent for me the next day to ratify that I had confessed in Torment. And after, they asked me, whether I would confer with their Religion. I answered, That I would do what they would command me. And I did confer with them in their Religion; and was committed to my Prison. And in a few days after, the Promotor, called there the Fiscal, brought in another Paper, called a Publication of Witnesses that was against me. Wherein one Witness did fay, that he had seen in a Chest landed at Cadiz, a suspicious Book in a strange Tongue. And this was all they were able to say against me by any manner of Information, more than that which they had forcibly made me confess in Torment, and otherwise as you have heard. Which Confession, that they forcibly made me confess, was the Occasion of the Confiscation of my Goods; for I never offended them in any one Jot of their Laws.

'I answered to their Publication, that the Book was mine; and so having conferred with them, they sent me to my Prison, where I remained to the end of Fourteen Months from the day that I came in. And at the end of the same Time, I was suddenly called with another that was in my Company, and commanded by the Gaoler to come forth. And so we were carried to another Prison, where we were put in Company of 40 Persons of all sorts of Men. This being in the E-

vening.

'But two Hours before day we were called, and every Man set in his 'Order to go as it were in Procession towards a mighty great Scassold, 'that was made in the City in the Place of St. Francis. So that of these 'Persons that were put in my Company, some of them were condemned to wear a disguised Coat, and to remain wearing that Coat in persons.

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'petual Prison; whither they were commanded all the days of their Lives. Some of them, as they went towards the Scassold, went in their Coats with Halters about their Necks. The most of all these were condemned to the Gallies, there to row, some for Six Years, some for Ten Years, and some all the days of their Lives. And some to the perpetual Prison for a Year. But all in general lost their Goods. And also it is an Order among them, that if a Man be put to wear a Coat, generally they do command that never more he shall be Witness in any Cause, neither to wear on his Person, Silk, Gold, Silver, Pearl, or precious Stone. And to this they added to me, that I should never depart the Realm of Spain, during my Life, upon Pain of Death.

'There was another Company, that came out of the Castle, which were brought out of another Prison. Which Company came forth with Mitres of Paper upon their Heads. Which were Thirty of them, 'Men and Women: All condemned to be burnt; and were burnt that 'day. So this fort came forth with Coats on their Backs to the likeness of Fire, and painted Devils, as it were. Of them there were 'divers notable' learned Men, as Friars and others. And because they 'should not speak, they had their Tongues plucked out of their Mouths, and Sticks bound to them. That day were burnt Dr. Constantino and 'Dr. Egidio, the greatest famous learned Men, that ever preached in 'Sevil: I say their Pictures, as they preached in their Pulpits being alive, were burned. They died in the Castle, God knows after what 'sort. Nicolas Britton of London, and a Mariner of Hampton, were burned that day, and Ten Women, and also Seven or Eight Friars.

'Another Company came out that day without Coats, and some of them, or most, were whipped upon an Ass round about the City: Which was for speaking of Words against their Religion. And these be banished the Country for Years or Months, and lost no Goods. These went Bare-headed to the Scassold, and in their own Coats, and

'a Candle lighted in their Hands.

'All the which aforesaid Companies went in Procession, by one and one; and two Familiars with every one Prisoner, leading them by the Arms, till they came to the Scassold. And there every Prisoner's Sentence was read. They that were to be burned came all behind in the Procession: And the Inquisitors behind all, riding upon their Mules. And for the Inquisitors another Scassold was made very sumptuous, where they sate to hear the Sentences read of every Prisoner, and commanded in all points touching these Matters, like Men of mighty Authority.

'From the Scaffold were carried those that went to the Fire to be burned. Every one was severally set up upon a several Ass by himself. And so were carried to the Stakes, where they died. All the rest returned to the Castle. And the next day every Man sent to the Place

'whither the Sentence of every one commanded.

'They kept me Fourteen Months in another Prison at my own 'Charges, after they had taken all my Money and Goods, and Appatrel from me. And at the end of that time they put me at my Liberty upon the Condition declared in my Sentence. So that I was in 'their Hands two Years and four Months,, and lost Seven Hundred and 'Sixty Pounds of mine and of my Friends, as appeareth evidently. The

The Goods that they confiscated that day of the Prisoners for the ANNO King's Chamber, as the Sentences declared, were above Fifty Thousand

Many other Matters are used in this kind of Tyranny, which Pounds.

are here too long to rehearle.

And here let me insert a sew Secular Matters belonging to this Year. July the 5. The Queen's Ambassadors happily concluded the Peace Peace with with Scotland, (after the Treaty had been like to have been broken off, Scotland. and the War renewed.) But as yet it was kept secret; but shortly to

be published.

In July or August, the Queen in her Progress came to Winchester : The Queen as And being in those Parts, She went to Basing, the L. Treasurer's House, Winchester. who was Marquis of Winchester: With whom She was most splendidly entertained, and with all Manner of good Cheer. Where She openly and merrily bemoaned her self, that the Marquis was so old. For else, by my Troth, said She, if my L. Treasurer were but a young Man, I could find in my Heart to have him for my Husband, before any Man in England.

In September, was a Resolution taken very shortly of calling down base Moneys. And the Queen swore (as one Alen wrote from Court Base Mony to to the Earl of Shrewsbury) that the day and time should be kept secret be cried down. to her self; and that sew besides should know it. So that Men should

have but short warning of the Matter.

About the beginning of September, She came to Windsor: And was there every Hour in an Expectation of the King of Sweden's coming; King of Swellen expected. being very shortly lookt for at Westminster; where certain Works were in hand; and the Workmen wrought day and night to finish them a. gainst his Reception. His Business was to court the Queen for his Wife. But he came not himself, being advised to the contrary: Yet his Brother, the Duke did; and was a passionate Advocate for his Brother with the Queen.

I shall conclude this Year with the Mention of some of the Public Process? Sermons, and a few other Matters falling in, that may deserve to be

February the 9th, Pilkington, Elect of Durham, preached at Paul's Cross; there being present (beside the L. Mayor and Court of Aldermen) the L. Robert Dudley, Secretary Cecil, and divers others of the Pauls. Queen's Council: Who after Sermon repaired to the L. Mayor's to Dinner.

March the 5th, Seth Holland, (who had been Warden of All-Souls in Oxon, and Dean of Worcester, and Chaplain to Cardinal Pole: And who Dr. Holland had been fentby the faid Cardinal to the Lady Elizabeth with a Message buried, a few days before his Death) was buried in S. George's Southwark, out of the King's Bench: Being in point of Respect brought to Church by about threescore Gentlemen of the Inns of Court and Oxford.

In the beginning of Lent, this Year, was a Proclamation issued out, Proclamation that if any Butcher did kill any Flesh that Time of Lent, he should for- for keeping

feit 20 1. for each sime he did so.

On Adam a Butcher dwelling in little Eastcheap, killed three Oxen this Lent: And an Inquest went upon him: And he was cast to pay

February the 19th, Nowel, Dean of St. Paul's, preached before the Queen. He made a godly Sermon, and had a vast and honourable Au-** F f 2 dience.

NNO The 22d, Skamler, now Bishop of Peterborough, preached before the Queen, in his Rochet and Chimer.

The 24th, Mr. Sampson, Dean of Christchurch, Oxon, preached be-

fore Her at the Court.

The 27th, Pilkington, Elect of Durbam, preached before Her there. March the 6th, Horn Bishop of Durham, preached at the Queen's Chappel, and made a pious Sermon.

March the 10th, The Bishop of London preached at Court.

And the same day, Mr. Greffop of Oxford, preached in the Shrowds This Man read an English Divinity Lecture in that Uniat St. Paul's.

The 16th, being Mid-Lent Sunday, the Bishop of Durham, preached

at Court.

The 19th, The Dean of St. Paul's there. The 23d, The Archbishop of Canterbury, preached at Newington, be-

yond St. George's Southwark.

The same day, at the Court, preached the Bishop of Ely. He infisted in his Sermon upon this Argument, That none should reach of high Matters in Divinity, but those that were learned.

The same day, a Bishop unnamed preached at the Cross.

March the 26th, (Now the Year 1561 entring) Mr. Sampson preached at the Court.

April the 4th, At St. Paul's Cross, preached Mr. Mulling, Archdeacon of London. To which let me add the Spittal Sermons this Easter: Which were preached by Horn, Bishop of Winton, Pilkington, Bishop of Durham, and Cole, Parson of High Ongar in Essex. And to conclude this List of Preachers;

April the 13th, Jewel, Bishop of Salisbury, preached at St. Paul's.

And so it was the Wisdom of the present Governors to put up from time to time able, learned, discrete and aged Men to be the Teachers of the People at these solemn and great Assemblies. Who did commonly make it their Business in their Sermons, to prove and evince the Prefent Proceedings in Religion, and as Occasion served, to lay open the Errors and Corruptions of that Religion and Worship that was now lately rejected.

CHAP. XXI.

Archbishop of York Confirmed. Three other Bishops Consecrated. The Church filled with her Bishops. Papists Objections against them. Richard Cheyney's Complaint. Foxe's Martyrology comes Vindicated. Peter Martyr invited over. forth. Wright's Sermon at Oxford. Bullinger's Sermons upon the Revelations, come forth translated: And Calvin of Relicks. His Judement, approving some Rites used in the English Liturgy: And of Episcopal Government.

Yong mede Archbishop of

S yet the See of Tork remained without an Archbishop, William May, Archbishop Elect, deceasing before his Consecration, as was faid

under Q. ELIZABETH. Chap, 21.

laid before. But now was Thomas Tong, translated from St. Davids, and ANNO. Confirmed Feb. the 25. chief Pastor of that Archiepiscopal See: Tho' a certein Diary sets the Confirmation at Mar. i. and to be done in the Bp of London's Palace. 'He was charactered to be a virtuous godly Man; but Vitell F. & yet there was a former Blot that fluck upon him still, that he the Chanter, and one Constantine, Register of the Church of St. Davids in King Edward's Reign, raised up a great many Enemies, and abundance of Trouble against Farrar their Bishop (who died a Martyr under Q. Mary) chiefly because he would visit his Church. Constantine was dead, but Tong yet alive was not forgotten for this Behaviour. But to cover it as muchas might be, now he was to be so highly advanced, one Prat a reverend Friend of Mr. Fox's, (who in a Letter to him, dated in January 1560, had signified Tong's intended Preferment) desired, that as he had mentioned this Matter in his Latin History, so he would leave it out in his English Martyrology, which he was now preparing; and to pass it over in Silence, or else to write of it in such sort, as no Man might be defamed; whereby the Religion might sustain hurt, or Papists take Occasion to accuse us of Persecution, a Thing laid so closely by us to their Charge. Especially since both Tong and Constantine were reconciled to that Bishop before his Death; Coming to him and asking him Forgiveness; and so were again united in Brotherly Love.

In this Province of Tork was placed James Pilkington, D. D. (whom Pilkington we have had occasion to mention before) for to govern the See of Dur- consecrated Bp. ham. He was of a good Family in the North; and had learned Brothers of Durham. Regift. Dur. that were Divines also, viz. Leonard and John. The Latter, being Pro-Fol. 57. 68. fessor of Divinity, he made his Chaplain, and soon preserved to a Pre- Tho. Baker, bend in his Church, Octob. 2. 1561, and collated him to the Archdea. S.T.B. conry of Durham, Decemb. 5. two Years after. He also preferred to a Prebend in his Church another very learned Man and an Exile, Viz. Thomas Lever, S.T.B. formerly of S John's College and sometime Ma- Tho. Lever. cer (as was the Bishop himself.) He was also Master of Sherborn Hospital in the Diocese: Which Place he held to his Death. But of his Prebend he was deprived, (I suppose) for Resusal to comply with the Ecclesiastical Orders prescribed. The said Bishop also gave a Prebend in his said Church to another eminent Exile of the same Stamp, Viz. John John Fox. Fox, (for I make little doubt it was the same John Fox that was the Martyrologist) being entitled in the Register of Durham, Artium Magistri & sacri Verbi Dei Professoris. It was the same Prebend that was held by another memorable Man, Thomas Sparke Suffragan Bishop of Berwick. Fox's Collation was dated Septemb. 2. 1572. But he refigned it the next Year. But another Prebend, viz. of Shipton, in the Church of Sarum, he and his Posterity enjoyed even to our Days.

In May 1561, was Richard Davis translated from St. Asaph to St. Davids; and Thomas Davis L. L. D. of Oxon, a Welshman, aged 49 was & Davids; Consecrated May 26. Bishop of St. Asaph. And William Downham, of and of s. A. Herefordshire, aged 50. an Oxford Man, was Consecrated Bishop of faph.

Chester, on the 4th day of May. Now were both the Provinces filled offer. with their Bishops.

And thus was the Church replenished with a new Set of Bishops, ProThe new and fessors of the Gospel, and most of them Sufferers for it: Men of good the old Bishops Learning and true Godliness, tho' in outward Appearance contemptible, compared. in comparison with those that filled the Sees before. They were not so

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well learned in Canon Law, in Matters of Contention about Worldly Controversies (I use the Words of Dean Nowel), in bearing of Temporal Office and Authority, in Income, Courtly Behaviour, and World-Repros, p. 18 ly Pomp, as were those Bishops; yet in all kinds of Learning, Manners and Qualities, by St. Paul in the Office of a Bishop required, there were found as many learned Bishops, and as able and willing to do the Duty of good and godly Bishops [per se non per alium] among them even at this day, as ever were among the Papists, or in England, since the first Bishops were created in it. And he trusted likewise, that the Clergy next under the Bishops should not be found any whit inserior in Learning.

nor Honesty of Life to theirs.

PapiftsObjettions against the present Bishops.

Institut. Part.

4 p. 321,322.

De Antiq. Britann.

Rich Chency.

Complains to the Secretary.

I will not concele the Cavils made by Papists against them. For the Adversaries had divers Objections against our Archbishop and his Brethren the Bishops; which were now made in the beginning of this Reign; (as the Lord Coke, whose Words I use, shews us) and by consequence against the Bishops ever since. 'First, That they were never Consecrated according to the Law, (see Dier Mich. 6. & 7. Eliz.) because they had not Three Bishops at least at their Consecration; nay, never a Bishop at all, as was pretended. Because that they being Bishops in the Reign of King Edward VI. were Deprived in the Reign of Queen Mary, and were not, as was pretended, restored, before their Presence at the Consecration. These Pretences being in Truth but mere Cavils, tending to the Scandal of the Clergy, being one of the greatest States of the Realm, (as it is said in the Statute of the 8. Eliz. Ca. 1.) are fully answered by the said Statute, and Provision made by the Authority of that Parliament, for the Establishing of the Archbi-"shop and Bishops, both in præsenti and in suturo, in their Bishopricks. Of this Statute Archbishop Parker, in his Book De Antiqu. Britann. Speaking of himself saith, Ann. Dom. 1559. Cantuar Episc. electus est à Decano & Capitulo Eccles. Metropolit. Cantuar. Posteáque eodem Anno 17. Dec. adhibitis quatuor Episcopis, &c. Lege quadam de hac re lata re-'quisitus Consecratus est. Another Objection was made against them: for that the Commission being never Enrolled, whereby the Bishops ' made in Queen Mary's time were deprived before the Fourth Year of the Reign of Queen Elizabeth; or the Recell of the Approbation '[Deprivation perhaps] of them cannot be found. And therefore it was pretended, that the Archbishops and Bishops made by Queen Eliexabeth, Living the Former, should be no lawful Bishops. But by the Statute of the 39. Eliz. Ca. 8. the Archbishops and Bishops are adjudg-'ed lawful, as by the said Act appeareth. And by these two Statutes 'these and all other Objections against our Bishops are answered." These are the Words of that great Lawyer. In April, Richard Cheney a learned Man, made a Complaint to Secre-

tary Cecil concerning a Wrong sustained by the late Royal Visitation. He was Incumbent of a Parish called Halford in Warwickshire, of Ten Pounds per Annum [in the King's Books as it seems;] Whereof he allowed his Priest Ten Pounds per Ann. and he lived on the rest, (as he wrote) that is, on the Remainder, which was little more. But being in that Vifitation absent from his said Living, charitably Preaching about in the Country in the great Want of Preachers at this Time; the Harvest being, as he said great, but the Labourers Few, yea very few; whether it were his Absence, or something else, which the Visitors took notice of

and Offence at, but he was worse by Forty Pounds since the Queen ANNO came in, than he was before. This Man, being Archdeacon of Hereford under King Edward, was one of the Convocation in the first Year of Queen Mary; and with five more did boldly dispute in that Synod against Transubstantiation with the learnedest Men there that held that Doctrine. In his younger days he was often at Court, I suppose a Preacher there; but now in his Age chose a Country Retirement, I began first in my Touth, said he in a Letter to Cecil, at the Court, but I intend to make an end in mine Age at the Cart, at my circumcised Benefice. He was a good Grecian, and affected the true, tho' new, way of pronouncing it, which Mr. Cheek the Greek Lecturer, first set on foot in Cambridge. He had Friends, which offered to procure him a Bishopric, or a Prebend in Westminster: But he declined both, affecting rather a private Life. He was lately called up to preach at the Court. Where Cecil afterwards spying him, went, after his courteous way, towards him, and faluted him, offering him his hand. This gave Mr. Cheney a fair Encouragement to write to him, and to let him know what Damage he had lately fustained in his poor Preferment. And so writ to him in April, after a faceious Stile, which was his way, hinting therein his Wrong, and present poor Estate. His Letter in Memory of the Man, Num. XXIII. I have reposited in the Appendix.

But this Complaint of his made such an Impression upon Cecyl's ten- Cecyl recomder Heart, that he sent Cheney's Letter to the Archbishop, and these mends him to kind Words endorsed upon it, 'I beseech your Grace consider of this opoor Man's merry simple Request. Indeed it is not his Shame to lack. And therefore for God's fake let him be helped. I cannot with Lei-

' fure do for him. But whatfoever your Grace will devise for me to do,

'I will not forbear.

Your Grace's at Commandment, W. Cecil.

This same Year Eaton College wanting a Provost (the sormer having been deprived at a Visitation) the Archbishop put the Secretary in mind Preferred. to recommend him to the Queen for that Preferment, stiling him A Good, Grave, Priestly Man. But failing of that, he was preferred the next Year to the Bishopric of Gloucester, as we shall see in due Place.

About this Year did the laborious John Fox set forth the first Edition Fox's Marin English of his great Book of Acts and Monuments, in one thick Vo- tyrology corner lume. Wherein he hath done such exquisite Service to the Protestant forth Cause, in shewing from abundance of ancient Books, Records, Registers, and choice MSS. the Encroachments of Popes and Papalins, and the flout Oppositions, that were made by learned and good Men in all Ages and in all Countries against them: And especially under K. Henry and Q. Mary here in England: Preserving to us the Memories of those holy Men and Women, those Bishops and Divines, together with their Histories, Acts, Sufferings, and their constant Deaths, willingly undergone for the fake of Christ and his Gospel, and for refusing to comply with Popish Doctrines and Superstitions. The Design of Writing this Hiftory was first set on foot among the Exiles abroad in Queen Mary's hard days: And many of them were concerned in it, to supply Fox with Matter from England. The chief of these were Grindal, afterward Bishop of London. From him Fox had the History of the holy John Bradford, and the Letters writ by him in Prison, besides many other things.



ANNO 1561. It was agreed upon by them, that this History of those Days should be written both in Latin and English; and printed, the former for the Use of Strangers, and the latter for the Use of our own Country. And so it was. And first it was printed beyond Sea in Latin: The Overseeing and finishing of which Edition detained the Author some while abroad, after the Entrance of Queen Elizabeth upon her Government.

What Reception it had a -- mong Papists.

Great was the Expectation of the Book here in England before it The Papists then called it scurrilously Foxes Golden Legend. When it first appeared, there was extraordinary Fretting and Fuming at it through all Quarters of England, even to Lovain. charged it with Lies, and that there was much Falshood in it. But indeed they said this, because they were assaid it should betray their Cruelty and their Lies, as the Author speaks in the Epistle before his Book. His Kalendar standing before his faid Book, which he made on purpose to set down the Names of all that suffered for pure Religion in those evil days, gave the Papists great Offence; taking it in that Sense as tho' he had cast out of the Kalendar the ancient Saints, and in their Places put new ones. But he faid for himself, that he composed this Kalendar only for an Index, defigning the Month and Year of each Martyr. Yet, as he added, that if the Cause, and not the Punishment made a Martyr, he judged one Cranmer to be preferred before fix hundred Beckets of Canterbury; and that there was in one Nicolas Ridley what might be compared with any that went by the Name of St. Nicolas.

In Epist, Pref. Latin.

The Kalendar.

Fox charged with speiling Records.

Parson's Three Convers.

Parsons also in his Book of the Three Conversions of England, chargeth him with spoiling of the Bishops Registers and ancient Records. Which he spake without any assured ground, more than his own uncharitable Guess. He pretended, 'That he could have found abundant Matter to have confuted Fox out of the Records he used, had not he and his Fellows made away and defaced the said Records; which were to be found before him in the Registers of every Bishopric and Cathedral Church; but now no more, as we presume. Which last Words, As we presume, do plainly let us know, that what he had severely charged upon him expresly before, depended indeed upon nothing but his own, and his Parties mere Presumption. Fox was an indefatigable Searcher into old Registers, and left them as he found them, after he had made his Collections and Transcriptions out of them. Many whereof I have And it was his Interest that they should remain feen, and do possess. to be seen by Posterity. And therefore we frequently find References thereunto in the Margins of his Book. Many have diligently compared his Books with Registers, and Council Books, and have always found him faithful.

Matters in the first Edition omitted in the After-Editions.

He dedicated this first Edition to Q. Elizabeth; and another Edition, many Years after done by him, he also dedicated to Her. In this first Edition, which is rarely to be met with, are many things, as Commissions, Instruments, Letters in Latin, and divers other Matters, which are lest out in the After-Editions for Brevity sake, there being such store of other things coming to light to be inserted.

Fox rewarded by the Queen.

And for some Reward of these his Labours, the Queen in the Sixth of her Reign, gratisted him with the Prebend and Parsonage of Shipton in the County of Oxon, belonging to the Church of Sarum: Which his Posterity enjoyed unto Sir Richard Willys, Kt. and Bart. who maried the Heir of the Family, Daughter of Robert Fox, M.D. sometime an eminent Physician in London.

The Credit of this Book of Mr. Fox is mightily undermined by the Pa- ANNO **Pists**, as was said before, and most professedly and earnestly by Parson's in 1561. his Book before mentioned. Ileave it to others to vindicate him, (that being not my present Business) but yet he must not go without the Com. Fox's mendation of a most painful Searcher into Records, Archives and Repositories of Original Acts, and Letters of State, and a great Collector of MSS, And the World is infinitely beholden to him for abundance of Extracts thence, communicated to us in his Volumes. And as he hath been found most diligent, so most strictly true and faithful in his Transcrip-And this I my felf in part have found. And several Passages in his Book have been compared with King Edward's Council Book lately discovered, and found to agree well together.

The Papists do endeavour to shake the Credit of the rest of his Sto- 4 Passes in ry by his supposed Falshood in one part of it. Namely, concerning one Fox windicase Grimwood, who, being a great Persecutor, and withal, one mightily addicted to Cursing and Swearing, a great Judgment from God is related to have fallen upon him, to the depriving him of his Life. Once it happened that a Minister in his Sermon quoted this Passage of Grimwood, and propounded it as a Warning to Sinners; and for them to take Example by him. But Grimwood was then alive, and present in the Church. Whereupon he fued the Minister for scandalizing him. But the Judge, after due hearing, would not suffer the Action to lie, because he did it not maliciously, and had alledged what he said out of a Book, and so none of his own Invention. This Case is extant in Judge Croke's Reports. And hence Fox's Enemies have triumphed, and charged him as a Man to whom little Credit ought to be given, as taking up Reports upon little or no good ground at all. This supposed Falshood of Fox, the Author of the Athenæ Oxonienses makes a great flou- vol. I. j. 591. rish with, and useth it to make the Story improbable which the said Fox relates of Judge Morgan, who condemned Lady Jane Grey, and died mad foon after. But to return to Grimwood's Story; It could not be avoided but that Fox must make use of other Men to bring Relations of Matters to him, to furnish his Book; and he trusting to their Fidelities, fet them down as he received them. Whence in such vast Collections, it is no marvel if some Failures sometimes happen. But what If after all this, the Relation of Grimwood's Judgment was true? I have been affured so from a very careful Enquirer, † after such Matters. Who t Mr. Rog. told me that he had read it in a very Authentick Paper, carrying fo Morris. much Evidence with it, that he did not in the least missoubt it: The Judgment indeed not falling upon that Grimwood that fued the Minister, but another of the same, both Christian and Sur-Name, as was wellknown afterwards.

There is another Passage, as it seems, erroneously set down by Fox, A supposed which he is to be vindicated in also, so far forth as taking the Relation Error in from another hand. It is concerning one Cooper, who suffered under Fox considered. Queen Mary for Rebellious Words spoken against her, rather than for Religion: and concerning a Judgment from God falling upon one Grimward (perhaps the foresaid Person) for his false-Witness bearing against the said Cooper. But this Relation, as Fox had inserted it in his History, be it true or false, he had from William Pant, who under Queen Will Pant Mary had been a diligent Enquirer into the Sufferings of the Professors; and taking the same in Writing, had procured the printing of them be-Ff

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Int. Fox. Lpif.

yond Sea; and then vended the Books here in England. The same Punt was informed against by Tye, Bp. Boner's Commissary in the Parts about Colchester, as a leading Heretick. This is the Character of the Man. But to pursue this Matter further, and to search whence this Punt had his Information: He had it from Credible Witnesses, who gave in this Account before him and Sutton, a Minister of Ipswich, and one Fox, Brother to our Martyrologist. But after the Martyrology was printed, Will. Rushbrook, Minister of Byldeston, a neighbouring Parish to Ipswich, reading the aforesaid Relation of Cooper in the said Book, and knowing something of the Business, perceived several Errors therein. Therefore out of a care of consulting for the Credit of the Author and Book, in the Year 1563. and Month of April, he wrote hereupon to Mr. Walker, an eminent Minister in Ipswich, shewing wherein Punt's Information failed, and wishing it had not been put into Mr. Fox's Book, and desiring him to inform the said Author thereof; Cooper's Punishment, as he afferted, having been justly inflicted, not so much for Religion, as Treasonous Words against the Queen. The sum of his Letter was, 'That he had talked with those which he judged could best certify the Truth of the Matter, which was reported of Cooper. every Man indeed might be a Martyr, which was then punished for 'Rebellious Words, we should have many Martyrs indeed. That Will. Punt was much to blame, because that he, Rushbrook, told him more than two Years past, that his Paper that contained that Report, was untrue, which as he had then writ it, was now put into print: That in this Report he committed these Faults, Viz. That Cooper was no fuch Man that ought in Commendation to be named in that Book. "That whereas Whyte was named to be a False Witness, he witnessed truly. That Grimward was unjustly reported to be a Witness, much "more a False Witness. That what was said to come upon the said "Grimward, was as true as the rest. That Cooper was valued more than 'he was worth, as to his Goods, which were seized by the Sheriff. true Account whereof in Kine, Horses and other Cattle, and Housholdfust came but to 61 l. 7 s. 4 d.

When all this was understood by Mr. Fox, he came himself to Ipswich, to inform himself truly about it. Punt also went to Mr. Sutton beforefaid, who remembred it very well every part thereof as it was then imprinted. Notwithstanding, these two, with another honest Man, went: to the Partie, that had related it, and read the Story unto them; who: boldly affirmed the same to be true, and would so confess before any Man, as they faid. There were two that attested this, being one and twenty Years of Age apiece. He also procured Mr. Candish, a Justice of Peace, as it seems, and the Wife of Cooper, to meet at Ipswich; whom with the Children they minded to bring before Candiff and others; and so to make a true Certificate thereof with their Hands, as Witnesses of their Words; and then would fend it up with speed; as Punt wrote up to London, to Fox's Brother, living at the Duke of Norfolk's House by Aldgate. He wrote also, that Mr. Sutton had, and would take great pains therein. And so I leave the Matter undecided to the Reader's Judgment and Discretion. I have set down all this at this length, to shew what diligence and care was used, that no Falshood might be obtruded upon the Readers; and Fox and his Friends readiness to correct any Mistakes that might happen.

Fox.

Fox. as he had thus feveral that clamoured against him, so on the ANNO other hand he had many Encouragers; and many Letters and Applications made to him, giving him thanks for his great and useful Pains, and exhorting him to go forward. One of these was John Loud, an eminent Fox should Man in his Time; who wrote him a Letter to this purpose in the Year for his Book: 1579. and withal furnished him with many other remarkable Passages of the Sufferings and Stories of the Professors of Religion under King Henry and Queen Mary, and of the Judgments of God upon Persecutors. This Loud, however his very Name is now lost, yet in his Time By John Loud. made a Figure, being an earnest Professor of Religion in the Reign of King Henry VIII. and a Companion with Mr. Philpot the Martyr, both in Oxford, Winchester and London. He studied also in Benet College in Cambridge, where he was Tutor to Sir Richard Southwel, a Man advanced to be a Privy Counfillor, and dwelt in the Charterhouse, Lon-Here Loud dwelt with him, and instructed his Son in Latin, and in the Laws Civil and Temporal. For Loud, after his leaving the University, had been a Student of the Laws in Lincoln's Inn.

Besides this Letter of Loud's before mentioned, I have seen these and several Letters likewise concerning Mr. Fox's said Book; One in the Year other Learned in 1565. from Morice (once the Famons Secretary of Archbishop Cran-Penes me. mer) to John Day, Fox's Printer. Another Anno 1567. from Dr. Turner, Dean of Wells, to Fox. Another to him writ Anno 1565. from Dr. Humfrey of Oxford, concerning Alan Cope, and other Popish Adverfaries of this Book, and Disparagers of his Martyrs, exciting him to answer them sharply. Another to him from the same Humfrey and one Parret, from Oxford, Anno 1582. And lastly, another from Richard Taverner, fignfying his fending to Fox Cardinal Pole's last Will: In which

Letters are some things worth the reading.

Peter Martyr, the great Divine, and Publick Professor of Divinity in the University of Oxford under King Edward, upon the new Esta-P. Martyr in-blishment of Religion here in England, was ardently invited to come land. again hither. And that this Invitation might have the greater force with him, one unnamed, but entitled by P. Martyr in his Answers Illu-Aristmus Princeps (whom therefore I believe to be Thomas Duke of Norfolk, and he set on by his Tutor John Fox) wrote a kind and earnest Letter to him to come over, and fent it by his Friend Julius, that then was in England about some Business: Whom this Nobleman had assisted in his Affair with much Humanity. In his Letter to Martyr he fignified to him, how he had suggested to the Queen, that he might be recalled into England, and had spoke to her in his Favour. In his faid Letter he expressed exceeding good Will towards Martyr; and that the Reason he loved him was only his Piety and Religion. He promised him all the Favour and Benefit from him that he could do; and added, that it was the Love of this his own Country, and his Care to have the Word of God furthered, that were the Causes of his Affection to him. This Endeavour of getting Martyr into England, proceeded no Question from an Order made by the Archbishop and Bishops at Lambeth, where they sat by Commission; which was to raise a Contribution out of their own Revenues for learned Strangers to be placed Rea-** Ff 2

ANNO 1561. ders in the Universities, both for their Stipends, and for the desraying of their Expences in their Journey.

But declines is and why. Peter Mart. Epist. 423. But Martyr excused his coming, partly because he was obliged to the City and Church of Zurick (whence he wrote his Letter July 22. 1561.) and so not his own Man. And therefore with them, both Magistrates and Ministers, he had consusted; who indeed very readily, for the good of England, were willing he should depart thither. But on the other hand they considered his Age and Weakness, and how he was not able to bear such a Journey. They considered also the great Danger he might run in divers Places through which he should pass: And moreover, how he was called into England to bear greater Labours by far than there he had: And therefore they concluded it best for him to tarry with them; and that there both by Teaching, Writing and Publishing what he had ready, he might serve them in England, and others also, And so Martyr taking this Advice, stayed at Zurick, and there died in Peace.

Archdeacon Wright's Sermon and Dedile.

The Pulpits founded every where with the approaching Happiness. of this Nation, under the Influence of so gracious and well educated a Princess, and under the joyful Expectation of the entrance of God's true Worship into England again. And even in Oxford, where, to all outward appearance, every the least footstep of pure Religion was utterly worn out, was a very notable Sermon preached: and that by a Person of as great Eminency as any there. It was Dr. Wright, Arch. deacon of Oxon, and Head of a College there. He was Vice-Chancellor when Dr. Richard Smith made his Challenge, to P. Martyr to dispute with him; and in that dangerous Hurleburly he conveyed Martyr away through the Rout and Croud at that time affembled, to his own House. Upon the Turn under Queen Mary, he made a shift to comply; and for his Wisdom and Learning was one of the Visitors of Magdalen College, Oxon; when both the President and so many of the Fellows. were put out, soon after that Queen's Access to the Crown; and was noted to be the equallest in hearing, and the readiest to absolve. He was also afterwards one of Cardinal Pole's Visitors of that University, complying with the Time and Orders then in force, and concealing his Opinion during her Five Years Reign; with what Conscience himself best knew. But as occasion served he would speak favourably of the Gospellers. So when they of Corpus Christi College had expelled Mr. Tewel, he knowing the worth of that Jewel, told some of the College what an Ornament he was to them. He had but one Eye, yet, faith my Author, he was Homo Oculatus. But the Reason I have here taken occasion to mention him is this, That at Queen Elizabeth's first coming to the Crown, he openly in All-Saints preached with a great Spirit, though with a weak Voice; That Christ was not mixed nor levened, but simple and crucified. In the same Sermon he commended to the Clergy the Liturgy of the Church of England, the Celebration of Prayers and Sacraments in the English Tongue; and learnedly and solidly afferted it out of Scripture, and Origen against Celsus. Saunders added in his Relation of him, that alledging that Place of St. Paul, He gave Some Apostles, and Some Prophets, and Some Evangelists, and Some Pastors

De Visibili Monarch

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and Teachers, he said, Te see here is not a Word of the POPE. And May the 10th, being eight days after this publick and godly Confession. he died. The forelaid famous Popish Calumniator said of him, 'That his Recantation of the Pope was the Cause of his Death, and the beginning of the Defect of his Understanding. Though he had his Understanding and Memory to the last, making his Will; as many could attest that were then present.

This Year 1561. came forth an hundred Sermons upon the Apocalypse, made by Henry Bullinger, Chief Pastor of Zurie, translated out of Latin into English by John Dans of Ipswich, dedicated to Sir Thomas Bullinger's Wentwerth, Lord Wentworth, Lieutenant of the County of Suffolk: fet the Reveluti forth and allowed according to the Queen's Order appointed in her In- one present. junctions. Bullinger's Pretace was, 'To all the Exiles of France, England, Italy and other Realms and Nations in Germany and Switzerland, for the Name of Christ, and to all the Faithful wheresoever they be, abi-'ding and looking for the Coming of Christ, our Lord and Judge. This Preface was writ by him in the Year 1557. The publishing of these Sermons in these persecuting Times was very seasonable, considering the Sum and End of this Revelation of Jesus Christ to his Servant John was, as the learned Author shewed, "That he would never fail his Church on Earth, but would govern it with his Spirit and Word through the Ecclesiastical Ministry. But that the Church it self, whilst it remained in this World, should suffer many things, and that for Christ and the Truth of his Gospel professed: And that it opened all and singular Evils in a manner that the Church should suffer; shewing, how it must be exercised with common Calamities, as War, Plague, Famine, &c. What it should privately suffer of the False Brethren through Herefies and Schisms, and grievous and continual Strifes, Contentions and Corruptions in the Matter of Religion: Finally how terribly it should be vexed by the most cruel Persecution of the Old Roman Em-'pire: And lastly, by the wicked Crasts, and extreme Tyranny of Anti-'Christ. All which Things appertain to this End, that all his chosen, beingfusficiently warned before, and provided in all Ages, whilst this World shall endure, might with true Faith cleave unto Christ our Redeemer, King and High-Priest, &r. and in Innocency of Life serve 'him, and patiently attend him, coming to Judgment, &c. And chiefly, that they should flee Antichrist which should come in the end of the World, usurping unto himself most unjustly the Kingdom and Priest hood of Christ, grievously persecuting the Church of Christ even to the last Judgment.

This Year also was translated out of French into English, by Steven Calving Withers, a Treatise of Relicks, writ by another learned Foreignet, Viz. Relicks reque Mr. Calvin: It began, 'St. Augustine in the Book which he entituled, Of the red. Labour of Monks; complaining of certain Trifle-bearers, who already in 'his Time did exercise a most villanous and filthy kind of carrying hither and thither Relicks of Martyrs, addeth, yea, if they be Reliques of Marriers. By the which Word he signissieth, that even then the Abuse and Deceit herein was committed, in making the poor simple People to believe that Bones gathered here and there, were the Bones

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of Saints. But seeing the Original of this Abuse is of such Antiquity, it is not to be doubted, but that it hath been in the mean while by so long continuance of Time greatly multiplied: especially seeing the World since that Time is marvellously corrupted, and hath declined from worse to worse, even until it be come to the Extremity in the which we see it. A Book, which by relating what Resiques were in divers Countries, and of what fort, and of what quantity, abundantly evinceth the horrible Abuses of them. It bore this Title, A very prositable Treatise made by Mr. John Calvin, declaring what great Prosit might come to all Christendom, if there were a Register made of all Saints Bodies and other Reliques, which are as well in Italy as in France, Dutchland, Spain, and other Kingdoms and Countries.

Calvin's Refolution of fome Rites in the Liturgy.

Aug. 12. Zp. num. 361. The Mention of Calvin, must bring in a very remarkable Letter which he wrote in the Month of Angust this Year, concerning certain Ecclesiastical Rites, used in our Office of Private Prayer newly established: Which were scrupled by some of the English Exiles, upon their Return; chiefly because not used by the Reformed Church in Geneva-Concerning which they had sent to Calvin for his Resolution and Judgment. Wherein he gave his Opinion generally in favour and approbation of them. For so I take that Epistle of his, which he wrote as an Answer to several Persons, whom he stiled, Eximit viri & ex animo colendi fratres: i.e. Worthy Men, and very much esteemed Brethren: Whom I am apt to think were the Divines and Scholars that lately sojourned at Geneva. By the Answers he made, the Questions propounded by these Brethren, I suppose, were these:

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Absolution.

First, Whether it was expedient, after the Publick Confession, to have any Absolution, declaring the gracious Promise of God to Repenting Sinners; because there was none such used in the Church of Geneva. Calvin approves it, saying, That there was none of them but acknowledged it very profitable to join to the Publick Confession some singular Promise to raise Penitent Sinners to the hope of Pardon and Reconciliation. He added, That from the beginning it was his mind to bring in this Practice. But some seared Offence would be taken at the Novelty of the Thing: Whereupon he was too easy to yield: and so the thing was omitted; that is, to be inserted into their Office. But he wished that the People to the Pastors whereof he wrote, were accussioned to both.

The Words to the Communi-

Secondly, Another Query was concerning the using of certain proper Words to every Communicant singly: Which Calvin used not to do. To which he answered, That in administring the Supper he sometimes used St. Paul's Words. But because he could not repeat them to every one without taking up more time than could well be spared, he rather desisted.

Sacrament three times a Year.

Thirdly, The Third Question seemed to be, How often the Sacrament of the Lord's Supper should be administred? And whether it were not fit to have it Monthly, rather than as it was enjoined but Three times a Year,

a Year, viz. in the great Festivals. Calvin did most of all like to have ANNO it administred every Month; so that the more frequent use of it begat not Negligence. Which feemed to go fo far with him, that he somewhat inclined to have (it on that Account) not so frequent: For, said he, while the greater part abstain from the Communion [as they would do, if it were celebrated every Month] the Church is after a manner scattered from one another. But that he had rather the Church were invited to the Sacrament every Month, than four times a Year only as was the Custom then with them. He added, That when he came first to Geneva, the Sacrament was communicated but thrice in the Year, [that is, at Christman, Easter and Whitsoutide] when there were seven Months coming between Whitsentide and Christmas, Without any Sacrament of the Lord's Supper ministred at all. Whereupon he declared his liking of Monthly Sacraments. But that when he could not prevail, he thought it good to spare the Weakness of the People, than more stiffly to contend about it. Whereby he signified his Advice in effect to the Brethren here in this Church, where the People were also used to the said three publick Times of receiving the Sacrament, and would at present be hardly brought to an Alteration. And all that Calvin did in this Case was to omit the Reformation of this more seldom receiving the Eucharist, till a more convenient Opportunity should offer hereafter. Yet he caused it to be entred into the publick Acts, that this Custom was faulty: that it might be more easy and free to correct it by those that came hereaster.

Fourthly, The Fourth Query was, Whether it were convenient to communicate the Sick? And if so, with what Number and Company? Communicate ing the Sick; And whether in this Private Communion the Publick Office should be &c. used, or no Office, but the Consecrated Bread only brought from the Church, unto the Party home to his House. To which Calvin gave in substance this Answer, That the Sick should not be denied the Sacrament, many and weighty Causes moved him: For should they not be communicated, it would be a very blameworthy Neglect of Christ's Institution. But that when the Sick Party was to partake, there should be some Assembly of the Kindred, Friends and Neighbours; that so there might be a Distribution according to Christ's Commandment. And that the Holy Action should be joined with an Explication of the Mystery: And that nothing should be done differently from the Common Form and Way of the Church. He liked not carrying the Sacrament up and down promiscuously; for the avoiding of Superstition in some, and Ambition and vain Ostentation in others: many for fuch Ends being apt in those days to come to these Private Sacraments: Which he esteemed a very difficult thing to prevent. And that therefore the greater Judgment and Care should be used to whom they gave And lastly, he looked upon it as a preposterous thing to bring Bread as holy from the Church; but to carry it in Pomp, by no means

To this Judgment of this great French Divine concerning Rites used His Judgment in this Church, I will briefly subjoin his Approbation of the Episcopal of Episcopal Government of the Church; which is alledged out of his Institutions by

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Answ. to the
Admonit. 4to.

*Dr.Whitgift: That every Province had among their Bishops an Archbishop; and that the Council of Nice did appoint Patriarchs which should be in Order and Dignity above Archbishops, it was for the Preservation of Discipline. Therefore for this Cause especially were those Degrees appointed, that if any thing should happen in any particular Church which could not be decided, it might be removed to a Provincial Synod. If the greatness or difficulty of the Cause required yet greater Consultation, then were there added Patriarchs together with the Synods: From whom there was no Appeal but unto a General Council. This kind of Government some called Hierarchia, an improper Name which he disliked, because it imported Dominion and Rule]. But if omitting the Name we shall consider the Thing it self, we shall find that these Old Bishops did not frame any other kind of Government in the Church from that which the Lord hath prescribed in his Word. And so much concerning Calvin's Sense of our Churches Liturgy and Government.

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A Reflexion upon what was already done in the Church. Papists write against it; Take Occasion at the Fire of S. Paul's. Answered by Bishop Pilkington. Popish Questions and Cases dispersed. Answered. Reformation of the Coin of the Nation. Sir Richard shelly, Lord Prior of S. John's, and Turcopolier at Malta.

ND now we may look back and observe what good Progress The Proceeds of was already made in the Deformation of D was already made in the Reformation of Religion. The Dio- hickefo mation hitherto. cesses were supplied with learned, pious, Protestant Bishops; Images were removed out of the Churches; the Common Prayers celebrated in the English Tongue; the Sacrament of the Lords Supper administred to the People in both Kinds; Mass and Transubstantiation exploded; the Pope's pretended Jurisdiction in England rejected; Sound Articles of Christian Faith framed, and professed by the Clergy; Homilies, that is, plain practical Sermons, fet forth, to be read to the People, where Preaching could not be had. So that the Church of England was reduced to the same good State wherein it was in the latter Years of K. Edward. Which was thus described by good Bishop Ridley a little before his Death, when Queen Mary had Letters of the Mart. fol. 84. unhappily overthrown all.

"The Church of England had of late, of the infinite Goodness and Word and Sa-" abundant Grace of Almighty God, great Substance, great Riches of craments. "Heavenly Treasure, great Plenty of God's true and sincere Word, "the true and wholesome Administration of Christ's holy Sacra-" ments, the whole Profession of Christ's Religion truly and plainly " fet forth in Baptism, the plain Declaration and Understanding of "the same taught in the holy Catechism, to have been learned by all The Catechism.

" true Christians. The Church had also a true and sincere Form and "Manner of the Lord's Supper, wherein, according to Jefus Christ's Lord's Supper. "own Ordinance and holy Institution, Christ's Commandments were executed and done. For upon the Bread and Wine, set up-

" on the Lord's Table, Thanks were given, and the Commemora-"tion of the Lord's Death was had; the Bread in remembrance of "Christ's Body, torn upon the Cross, was broken, and the Cup in remembrance of Christ's Blood shed, was distributed; and both " communicated unto all that were present, and would receive them;

" and also they were exhorted of the Minister so to do. All was The Vulgar "done openly in the Vulgar Tongue, so that every thing might be Tongue. " easily and plainly understood of all the People, to God's high Glo-

" ry, and the Edification of the whole Church. This Church had Divine Service. " of late the whole Divine Service, at Common publick Prayers, " ordained to be faid and heard in the common Congregation; not

" only framed and fashioned to the true Vein of holy Scripture, but " also all things set forth according to the Commandment of the ANNO 1561. Homilies.

Articles.

"Lord, and St. Paul's Doctrine, for the Peoples Edification in their "Vulgar Tongue. It had also holy and wholesome Homilies, in "Commendation of the principal Vertues which are commended

"in Scripture: and likewife other Homilies against the most per"nicious and capital Vices that used always to reign in this Realm

" of England. This Church had, in Matter of Controversy, Articles for penned and framed after the Holy Scripture, and grounded upon the true understanding of God's Word, that in short time,

" if they had been univerfally received, they would have been able to fet in Christ's Church much Concord, and Unity in Christs true Religion, and to have expelled many false Errors and Heresies

" wherewith this Church (alas!) was almost overgone.

All this Reformation the holy Bishop so lamented the Overthrow of, was now again in so few Years in this happy Reign re-established.

The Papists
Opposition.

But the Popish Party in England, blinded with old Prejudices, would not see the present Happiness of the English Church: but laboured all they could to oppose and disparage, and undermine this Reformation. Which they did partly by their Writings privately dispersed. Thus when by Lightning on the 4th Day of June this Year, the Steeple, the Bells and Roof of St. Paul's Church were burnt, a Papist, soon after this Accident, spread certain Papers about at West-Chester concerning it: wherein were these Words, "In St. Paul's "Church in London, by the Decree of the blessed Fathers, every Night at Midnight, they had Mattins; all the Forenoon Masses in the

A Paper about she burning of Ss. Paul's.

"Church in London, by the Decree of the bleffed Fathers, every Night at Midnight, they had Mattins; all the Forenoon Masses in the Church, with other Divine Service, and continual Prayer. And in the Steeple Anthems and Prayers were had at certain times. But consider, how far now contrary the Church hath been used: and it is no Mervail, if God hath sent down Fire to burn part of the Church, as a Sign of his Wrath.

Pilkington's Sermon at Paul's Cross.

And whereas June 8. that is, the next Sunday after this Fire, Pilkington Bishop of Durham preached at Paul's Cross, and took notice in his Sermon of the dreadful Devastation of this Church, exhorting the People to take it to be a Warning of a greater Plague to follow to the City of London, if Amendment of Life were not had in all Estates; he did also recite certain Abuses of the said Church; as Talking, Buying and Selling, Fighting and Brawling there; he shewed also how the Vertue of Obedience to Superiors was much decayed in those Days. These Causes assigned for this Judgment were restected upon in the said Paper; Making the chief Causes rather to be, "Thar the old Fathers and the old Ways were lest, together with Blassempheming God in lying Sermons, preached there, polluting the Temple with Schismatical Service, and destroying and pulling down Altars, set up by blessed Men, and where the Sacrifice of the Masse was ministred. This occasioned the Writing of a Tract in Confutation of the Paper aforesaid: printed by Will. Seres, An. 1563.

A Traff windicating the Bishop's Sermon. The which Tract seems to have been writ by the same Bishop in Vindication of his Sermon. There the Writer shewed more at large, How that Church and all Parts of it had been defiled partly by Popery, and partly by other gross Profanations. "That no Place had

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" been more abused than Pauls had been, nor more against the recei-"ving of Christ's Gospel. Wherefore it was more marvel, that God " spared it so long, than that he overthrew it now. That from the Top Profanctions " of the Steeple down within the Ground, no Place had been free. of S. Paul's "From the Top of the Spire, at Coronations, or other Solemn Tri-Church. " umphs, fome for Vain-glory had used to throw themselves down by "a Rope, and so killed themselves, vainly to please other Mens "Eyes. At the Battlements of the Steeple fundry times were used "their Popish Anthems, to call upon their Gods, with Torch and "Taper, in the Evenings. In the Top of one of the Pinacles was "Lollard's Tower, where many an innocent Soul had been by them " cruelly tormented and murthered. In the middest Alley was their " long Censer, reaching from the Roof to the Ground; as tho the Holy "Ghost came down in their censing, in likeness of a Dove. In the "Arches, Men commonly complained of wrong and delayed Judg-"ment in Ecclesiastical Causes: and divers had been condemned there " by Annas and Caiaphas for Christ's Cause. Their Images hung on " every Wall, Pillar and Door, with their Pilgrimages and Worship-" pings of them: passing over their Massing and many Altars, and the " rest of their Popish Service. The South Alley was for Usury and "Popery; the North for Simony; and the Horse-Fair in the midst " for all kind of Bargains, Meetings, Brawlings, Murthers, Conspi-" racies. The Font for ordinary Payments of Money, as well known " to all Men, as the Begger knows his Dish. That the Popish Cler-"gy began and maintained these, and godless Worldlings defended "them, where as the poor Protestants lamented and would have "amended them. Judas Chappel [misnamed on purpose for Jesus "Chappel] under the Ground, with the Apostles Mass, so early in "the Morning, was counted by report, as fit a Place to work a " Feat in, as the Stews or Tavern.

"So that without and within, above the ground and under, over "the Roof and beneath, on the Top of the Steeple and Spire down " to the low Floor, not one Spot was free from Wickedness, as the "Bishop had in his Sermon declared. So that the whole should " praise God (faith he) for his Mercy in sparing it so long: and " now tremble at his fearful Judgments in justly revenging such Fil-

" thiness.

And again a little before, "God's House must be a House " of Prayer, and not the proud Tower of Babylon, nor the Pope's "Market-place, nor a Stews for Bauds and Ruffians, nor a Horse-"Fair for Brokers; no, nor yet a Burse for Merchants, nor a Meet-" ing-place for walking and talking. And that if a convenient Place " to meet for honest Assemblies could not be found, nor had conve-"niently otherwhere; a Partition might be had, to close up and " shut the Praters from the Prayers, the Walkers and Janglers from "well-disposed Persons; that they should not trouble the Devout " Hearers of God's Word.

And lastly, the said Author, making this Judgment upon this Church of St. Paul's, to be a Signification of what God had done in the present Reformation of the Church of England from its Superstitions, Gg 2

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" hath these Words; "That God had once again with the Trumpet of his Word, and the glad receiving of his People, thrown down "the Walls of Jericho, and the Pope's Bulwark there, by his own "Might, without the Power of Man, if Men would so consider it, " and fear the Lord.

Popish Questions and Cases dispersed.

There were also about this time, or the Year ensuing, Questions and Cases of Conscience propounded, and conveyed up and down by fome Papists, with Solutions to them, agreeable to their Purpose; to keep the Laity, as well as the Priests, from Compliance and Conformity to the present Orders about Religion. And they were these:

"What is the Catholick Church?

"Who is an Heretick?

"Whether be Priests in Schisin, that have subscribed to the Reli-

"gion now used in England?

"Whether be Priests in Schism, that minister the Communion and " other Sacraments according to the Book of Common Prayer now " fet forth?

"Whether be they in Schism that minister no Sacraments, but on-" ly instead of Divine Service, read Chapters and Psalms, &c. afore " the People.

"Whether it be lawful for Priests that say the Communion, also

" to celebrate Mass?

"Whether it be lawful for Priests to say Mass, which say no "Communion, but only read Pfalms and Chapters to the People " instead of Service?

"Whether is this to be called a wicked Time, that fuch Herefy " and Schism doth reign in?

"Whether it is lawful for the Laity to receive the Communion,

" as is now used?

"Whether the People compelled with fear for loss of worldly "Goods, may receive the Communion, as Bread and Wine, not " confenting to it in the Heart?

"How should the People do, that cannot have the Sacrament mi-" nistred to them according to the Ordinance of Christ's Church?

"Whether is not every one, as well Priests as Laity, bound to " obey the Queen and her Laws?

These dangerous and captious Questions with their Solutions, falling at length into the Hands of the before-mentioned Bishop Pilkington (and dispersed perhaps in his Diocese) were well answered by him: and his little Book published for the Common Good, being

printed also by Will. Seres, An. 1563.

The Solutions made to some of the Questi.

Answered by B thop Pil-

kington.

But to give a Taste of the Popilh Solutions to two or three of these Cases; only enough to shew what earnest Endeavour they used to our by Papille. keep both Priests and People from uniting with the present Church, or to call off those that had. To the Case, Whether it were lawful for the Laity to receive the Communion as now used; it was answered, That in receiving the Communion as now used, they broke their Profession made in Baptism, and fell into Schism; separating themfelves from God and his Church, refusing the Bishops [i.e. late Deposed] their true Pastors; and so entering into the malignant Church

of Satan, &c. And that the Bishops were in Prison, ready to suffer ANNO Death, afore they would either minister, or receive the Communion, like true Pastors, &c. That the Catholic Church, which they professed at their Baptism to believe and obey, taught them to receive Christ's Body confecrate at Mass with Prayers, Invocations and Benedictions, with the Sign of the Holy Cross, and not bare Bread and Wine without Confectation and Benediction, as they used in this Communion; being against the Decrees and Ordinances of Christ's Catholic Church. That God Amighty commanded them to separate themselves from such, &c.

To the next Question, Whether the People compelled with fear or loss of worldly Goods, or temporal Punishment, might receive the Communion, as Bread and Wine, and not consenting to it in the Heart; the Answer was, That St. Paul said, It was requisite to our Salvation, with our Mouths to confess the Truth. Also, that our Saviour said, he that denieth him afore Men, he will deny afore his Father in Heaven. And to kneel down to receive their cursed and polluted Bread, was to commit Idolatry. Nor was it lawful to dissemble herein.--- For no punishment the good Catholic People would receive with the Arians: Much less ought they to receive the Communion

now used for any punishment.

To the next Question, How should the People do that could not have the Sacrament ministred to them according to the Ordinance of Christ's Church? The Answer was, That in no wife they ought to receive the Communion, but to commend their Minds and Wills to God with devout Prayer, firmly continuing in that Doctrine which they were christned in. ---- And so doing in Will to receive the Blessed Sacrament, if they were not in place where it was ministred according to the Ordinance of Christ's Church, God would accept their Will and good Intent, as if they did receive it corporally.----- But that if they received this Communion, they separated and divided themfelves from the Sacraments and Prayers of all the Universal Church of Christ.

But all this, and other the like Cases and Resolutions of these The Reason of Papists own making, did Bishop Pilkington briefly dispatch, and Answer of these clearly lay open the Folly and Falsity of. "And that, as he said, Questions. " for the fake of simple ones he undertook this Labour; that they " should not be deceived and overcome with fond Fancies of idle

"Brains: and left God's Enemies should crack, that none could or " durst answer them. That [in respect of the Foolishness of this "Writer] it was the Polity of Papists to set out a Broker to utter "their Wares, and catch the unlearned: but that the subtiler fort

" held their Tongues; flood aloof, to fee how this Forerunner "would take place; and were thought by their Silence to be able to fay much more, whenas they feared indeed, left in being an-

" swered they might take the Foil, to the clear Overthrow of their "Cause. That if the miserable State of the People had not mo-" ved him, he would have holden his Tongue. But that, with the

" poor simple ones, whom they deceive in Corners with such Lies "as these, such common bald Reasons should not prevail, he " thought

ANNO 1561. "thought good, for pity sake, to say thus much; to stay them whose Eyes God should open to see. And that his Reasons and Authorities on purpose were commonly taken out of their own Do"Arrors and Writers, and such as were not counted Protestant, nor made use of by any of this New Learning. And for the nonce he forbore to alledge the learneder sort, lest the unlearned should say, they did not skill of such Books, nor knew whether they were truly brought in.

The Queen reduceth Mony to its true value.

Numb. XL.

Tho it be not so sutable to the Ecclesiastical Story of these Times. (of which my professed Purpose is to write) yet let me relate a Pasfage that happened this Year in the State, so much tending to the Honour of the Nation, and to the ingratiating the Queen to her People. As she had called in before Copper and mixed Money, and allowed those that brought them in to the Exchequer as much in good Money as those Pieces ordinarily went for, to her own considerable Charge, that her Subjects might not be Loosers; so she now made another step to the Amendment of the currant Coin, reducing all fine Money to the true Standard; and appointing the several Gold and Silver Pieces to pass at a lower Rate than they went at before, that so they might come to the exact old English Standard. This I do the rather relate here, because it is so impersectly and uncertainly, if at all, fet down by our Historians: and because I make fome doubt, whether the Queen's Proclamation thereof were ever printed, I have exemplified it from a Written Copy thereof in the Appendix. By which it appeareth, that the Michaelmas last past, 1560, the Queen turned base Copper mony to Money that was good Sterling. And all this coarse Mony being called in, and fine, that is, Gold and Silver, Money made current, She then signified her Intention to reduce that fine Money to its true Worth, so that it should pass for no more than its true intrinsic value, which hitherto it had not done. Yet for some Reasons she forbore for some time to put this her Purpose in execution. But this was soon noised abroad how Monies were to be taken down to the lower Value; so that they who were worth an hundred pounds before, now should not be worth, it may be, four Score, the he had the same quantity of Cash as before. This had many Inconveniences attending it, beside the Discontent of the People. Rumours of it ran from one Market-day to another; and the Markets rose, and Provisions grew dear. This unseasonably prevented the Queen's Determinations: So that she was fain in the midst of these Bruits to issue out a Proclamation to stay them. But neither could this remedy it, the same Rumours being beforehand univerfally spread into Mens Heads by finister means. And another Sort took hold of these Rumours out of Covetousness. And so the Prices of all things were universally enhanced, that were to be fold for Mony. Pitiful hereby was the Condition of the meaner fort of People, as Labourers in Husbandry, Handicrafts-men, Servingmen, Soldiers, and others living by Wages or Pensions, who must buy their Victuals and Sustinence with Money: these were miserably opprest with unreasonable Prices and Dearth.

This

This moved the Queen; and for the remedying hereof the thought ANNO fit to delay no longer putting her Intent into Execution. And so the reduced the Monies of her Realm to fuch a true Standard, as should never hereafter be changed nor altered; being indeed the Standard What the Stanthat remained in the Kingdom since the Sixth of K. Edward IV. and fo continued down to the Sixteenth Year of King Henry VIII. Ann. 1524. Ann. 1524. who then first debased the Mony by mixing it with Brass.

All Monies now were either fine Gold, Crown Gold, Strangers The feveral Gold and Sil. Gold, or fine Sterling Silver. Of the fine Gold was the Soveraign, that wer Pieces nom went at Thirty Shillings; which was brought down to Twenty: current, and their Values. for no more was it worth: the Royal, that went at Fifteen Shillings; which was brought to Ten, according to its true Value: the Angel, that went at Ten, was made current at fix Shillings and eight Pence: the half Angel five Shillings, to Three and four Pence. The Crown Gold pieces were the Sovereign, half Sovereign, Crown, half Crown. The Strangers Gold pieces were the French Crown, and the Burgundian Crown. The Sterling Silver pieces were the Shilling, and the half Shilling, the quarter Shilling, the three Half-pence, the three Far-What these Pieces hitherto went at, and to what Value reduced, may be seen in the Proclamation. And in Conclusion, this the Queen would have to be accepted of all her good Subjects, as one of the Principal Acts, tending to the Recovery of the antient Fame and Wealth of the Kingdom; and defired that none, that out of Malice or Ignorance depraved this noble Act, should have Credit given to them; wherein she evidently sustained so great burthen in her Treasure, as it ran in the said Proclamation.

Richard Shelly, stiling himself of S. Johns, afterwards calling him- sirRich. Shelself L. Prior of S. Johns of Jerusalem (Sir Tho. Tressham was the last of Malta. L. Prior in England, who dyed Anno 1553. and was carried down to Northampton to be buried amongst his Ancestors, Mar. 16.) went this Year 1561. from Spain, where he was a Pensioner of that Kings, to Malta, to establish his Office and Dignity of Turcopolier for the English Nation, as he wrote in a Letter to Sir Tho. Chaloner his Acquaintance in England. He went, as he faid, tho' to his great Cost and Travail; because he could in no wife suffer so goodly Preeminence of our Nation to be lost in his Time, for lack of taking Possession of the place. He had the King of Spain's Letter to allow him to go, and take upon him the faid Title of Turcopolier: which Title was due to him; as Heir Apparent, and he was Dominus natus. This. he faid, was the reason he would not take upon him to be called there, [in Spain] Prior D'Inglaterra; which, to every Mans Understanding, was a Title of known Honour; whereas Turcopolier was so diffusive a Name as not worthy the pains of pronouncing, and so strange a Dignity by reason of the long Intermission, as had no ready place of Acceptation abroad. But, as he wrote to his Friends, he did it for the Honour of his Nation: and that he would respect his Nation afore his Person, and the Publick afore his Particular. afore God, that for the same Reason and none other Respect, he had already procured in Madrid, and would procure as he went, so much Favour as might be for the establishing of the English Privileges in



Malta.

ANNO Malta. And left any Offence might be taken by the Queen at this his Enterprize, he declared himself a true English Subject; that to Malta he went true and mere English, in following his Conscience; to be bestowed in the Queens Service whereinsoever it should be meet to employ a Man of his Order.

Takes the Title of Prior of S. John's.

When he was at Genua, the King of Spain sent a Letter to him to return in Post, because he would send him Ambassador into Persia. And at the same time the Lord Great Master of Malta sent him a Letter, charging him to defer no longer to take upon him the Title of his Priory; and that upon pain of taking away his Cross, and upon his Oath of Obedience. And this was the reason he took the Title of Prior upon him, and upon a Force declined that of Turcopolier. For this Office in the Convent was of high Preeminence, and was above all Priors. But it could not be brooked, that he should then enjoy so high a Title; and therefore was commanded to call himfelf Prior of S. Johns. And there he liv'd some time with great Honour and Favour, till a Contest happened between him and the Prior of Capua, who came to be Grand Master by Simony, and would have usurped his Place, that in right should have succeeded there. put an End to his being at Malta; otherwise there he reckoned to have been resident all his Life. If he would have born, as he said, the abasing of his Nation; which neither as a Christian Man, nor as an Englishman, nor as a SHELLY, he might no way endure.

CHAP. XXIII.

A Journal of memorable Matters falling out within this Year, not bitherto noted. A Common Prayer Book with Pictures of the Saints laid before the Queen at S. Paul's; Disliked by her. Paintings in Churches.

Short Memorials of Mar-

Shall conclude this Year with a brief Relation of several Matters that happened from Month to Month; which (in my Judgment) deserve a Memorial to be made of them, and to be rescued from Oblivion; fince they may give a further View of these Times, and let in Light into Things of greater Moment.

Lady Jane Seimour bu-

March the 26th. The young Lady Jane Seimour, Daughter to the late Duke of Sumerset, and one of the Queens Maids of Honour, and in great Favour with her Royal Mistress, (dying the 20th of the same Month) was brought in the Afternoon from the Queens Armory, to the Abby of Westminster, to be buried, with all the Quire of the faid Abby, and two Hundred of the Court, and threescore Mourners; confisting of Lords and Ladies, Gentlemen and Gentlewomen, all clad in Black; besides others of the Queens Privy-Chamber. She had a great Banner of Arms born; Mr. Clarencieux was the Herald attending. And Scambler, Bp. of Peterborough added to the Solemnity a Funeral Sermon. And being a Dukes Daughter, was buried in the same Chappel where the Duchess of Suffolk was. April

ANNO

April the 10th. One was brought out of Bethlem, and whipt through the Streets. His Crime was Blasphemy, for saying, he was Christ. And one Peter taken out of the Marshalsea was likewise U whipt; for that he faid, he was the same Peter, that did follow Christ. Certain Blas-April the 12th. One who was a Stranger, was fet in the Stocks nife of at Westminster Market, being clad all in Red, for faying, he was the

Lord of all Lords, and King of all Kings.

April the 16th. Were all the Altars in Westminster Abby demo- Mars in lished; and so was the Altar in the Chappel of Henry VII. where Aby. that King, and King Edward VI. lay buried. And all the Stones thereof carried where the late Queen Mary was buried: [Perhaps toward the making of her Monument with those religious Stones.

Ditto the 22d. Sir Edward Walgrave, Knt. (who was a great Moss hearers Officer in Queen Mary's Court, and a Privy Counfellor) and his imprisoned. Lady, were carried to the Tower. It was for hearing Mass, having a Popish Priest in their House. Others were brought to the Tower at that Time; and, as it seems, for the same Breach of the Law. This Knight and his Lady had the Character of very good Alms-folkes, in respect, no doubt, of their great Liberality to the Poor.

Ditto the 23d. Sir Edward Hastings, Lord of Loughborough, Knight of the Garter, and another great Counfellor with the late Queen Mary, was brought unto the Earl of Pembrokes [at Baynard Castle] for the same Fault, I presume, in being present at Mass.

The same 23d. of April, being S. George's Day, the Festival was Fistural of kept solemnly at Court in this manner; All her Majesty's Chappel St. George came through her Hall in Copes, to the Number of Thirty, singing, O God, the Father of Heaven, &c. the outward Court to the Gate, and round about being strewed with green Rushes. came Mr. Garter, and Mr. Norroy, and Master Dean of the Chapel, in Robes of Crimson Satin, with a red Cross of S. George. after, Eleven Knights of the Garter in their Robes. Then came the Queen, the Sovereign of the Order, in her Robes; and all the Guard following in their rich Coats. And fo to the Chapel. And after Service done, back through the Hall to her Graces great Chamber. And that done, her Grace and the Lords went to Dinner. Where she was most nobly served; and the Lords sitting on one side were ferved in Gold and Silver. After Dinner were Two new Knights of the Garter elected, viz. the Earl of Shrewsbury and the Earl of Huns-There were attending all the Heralds in their Coat-Armour before her Grace. These were installed at S. George's Feast held at Windsor the 18th day of May following, the Earl of Arundel being the Queens Deputy.

June the 4th. Corpus Christi Eve, between 11 and 12 of the Clock Great Thunderat Noon, began great Thundering and Lightning. At S. Martins ing and Light-Church by Ludgate a Thunderbolt smore down certain great Stones from the Battlement of the Steeple; which fell down upon the Leads of the Church, and brake the Leads and Boards, and a great Chest in two pieces.

Ηh

The



ANNO

1561. The Fire brast forth Two or neath the Foot of the Cross,

and thence down the Spire Lightning. to the Bells.

ches at the

Cross.

The same Day about 4 or 5 of the Clock at Afternoon, the Lightning took S. Paul's Church, and entred at one of the Holes in the outward Part of the Steeple, about two Yards under the Bells, and fet s.Paul's burnt. the Steeple on fire; and never left, till the Steeple and Bells, and top of the Church were all consumed, unto the Arches; burning both Three Tards be- Wood and Lead, and the Bells, and the Timber under which stood the great Organs; and the Chappel where the old Bishop was buried.

And in divers other Places of England great Hurt was done with

June the 15th, which was the next Sunday but one after this dreads. Paul's prese ful Burning of S. Pauls, Nowel the Dean preached at the Cross an excellent Sermon, the Lord Mayor and Aldermen, and most of the Crafts present, and a great Audience besides. Whose Subject, no doubt, was the ruful Spectacle of their Cathedral lying in Ashes; and he exciting them with all his Rhetorick, to fet upon the Repa-

ration of it. For but Two Days after, viz.

The City pro-vides for the Repair of S. Paul's.

June the 17th, the Lord Mayor, and Common-Council agreed and concluded, to what Men to commit the Care of Overlooking fuch as should be set on work for Pauls; and who might be vigilant in all Places for carrying on the Building vigoroufly; refolving to choose Men of Knowledge and Ability to oversee both the Work Which was in pursuance of what the faid Court and the Workmen. had done June 10. when they granted Three Fifteens towards the building of the Church and Steeple with great speed, as soon as they might possibly get Timber, and other Materials, and Workmen.

Skinner recants a Book at the Cross.

Mr. Ralph Skinner, belonging to the Church of Durham, being appointed Dean there, preached a Recantation Sermon at the Cross: giving men warning of a Note-Book which he had printed: and bade every man take heed of it: for it was, he faid, very Herely.

S. Gregories.

The 23. Began the Service to be faid at S. Gregories Church, by the

Paul's Quire, till S. Paul's might be got ready.

Conjurors.

The same Day. At Westminster Seven men were set on the Pillory for Conjuring and other Misdemeanors: whereof one was a Priest. named Bettison.

The same men were set on two Pillories in Cheapside. The 25.

The Repair of S. Paul's begins.

July the 1. The Work began at S. Pauls for the Reparation of the Church and Steeple: Mr. Grafton Grocer, Mr. Harrison Goldsmith. and others, Overfeers, and Directors of the Works.

Amba∬ador of Sweden.

July the 4. All the Queen's Council dined with the Ambassador of Sweden, who came hither to transact a Match between the Queen and his Master.

Gray-Friars.

The 6. The Paul's-Cross Sermon was preached at the Gray Friars [i. e. Christs-Church] it being very rainy Weather, and the Shrouds at Pauls (where, in fuch Seasons the Sermons were preached) being, I suppose, demolished in the late great Fire.

The Mint wifted by the Queen.

The Queen came by Water unto the Tower of London The 10. by 12 of the Clock: Her Business now was to visit her Mints: which she did in Person: Where she coined certain Pieces of Gold; and gave them away, to several about her; whereof one she gave to the Marquis

Marquis of Northampton, and another to the Earl of Hunsdon. About ANNO five a Clock she went out at the Iron-gate, and so over Towerhill unto Aldgate Church: and so down Hounsditch, to the Spittle, and She comes to down Hoglane: and so over the Fields unto the Charterhouse, being the Charterthe Lord North's Place: attended in great State, (as was customary house when she went abroad) before her, going on Horseback, Trumpeters, the Gentlemen Pensioners, the Heralds of Arms, the Sergeants at Arms; then Gentlemen; then Lords, and the Lord Hunsdon bearing the Sword immediately before the Queen: after the Queen the Ladies riding. Here at the Charterhouse she tarried till

The 13. Day; when she took her way from thence by Clerkenwell Then to the over the Fields unto the Savoy to Mr. Secretary Cecyll, where she supped. Here her Council waited on her, with many Lords and Knights, and Ladies; and great cheere made till Midnight: and then her Grace rode back to the Charterhouse, where she lay that

Night. And

The next Day, she departed thence on her Progress into Essex: Takes her Proand the chief Streets of the City being renewed with fresh Sand and gressinto Essex Gravel for her Equipage, she passed from the Charterhouse through Gir. Smithfield, under Newgate; and so along S. Nicolas Shambles, Cheapside, Cornhil, unto Aldgate and Whitechappel. All the Houses were hung with Cloth of Arras and rich Carpets, and Silk. But Cheapfide was hung with Cloth of Gold and Silver, and Velvets of all Colours: All the Crafts of London standing in their Liveries from S. Michael the Quern as far as to Aldgate. The Cavalcade was after this manner: First, Serving men riding: then the Queens Pensioners, Gentlemen, Knights, Lords, the Aldermen in Scarlet; the Sergeants of Arms, the Heralds in their Coat Armour. Then my L. Maior bearing the Scepter; then the L. Hunsdon bearing the Sword. And then came the Queens Grace, and her Footmen richly habited. The Ladies and Gentlewomen followed. After all the Lords and Knights Men in their Masters Liveries. And at Whitechappel the L. Maior and Aldermen took their Leave of her Grace: and so she took her way toward Essex: and I suppose lodged that Night at Wansted House in the Forest.

The 20. of July, dyed Dr. Bill; who was Dean of Westminster, Dr. Bill dies. Provost of Eaton College, and Master of S. Johns in Cambridge; the Queens chief Almoner.

The 30. about 8 or 9, was a great Thundering and Lightning as Terrible Thuxany man had ever heard, till past ten. After that great Rains till ders, Light-nings and midnight: infomuch that the people thought the World was at an Raim end, and the day of Doom was come, it was fo terrible. This tempestuous Weather was much this Summer. Thus the 21. of this July it rained fore, beginning on Sunday, night and lasting till Monday night. And the 5. and 6. of the same Month were great Rains and Thundering in London. What Mischief was done by the dreadful Thundering and Lightning June the 4. was told before. And before this, April the 20. were great Thunder, Lightning, Rain and Hail Stones, for Bigness the like whereof had scarce ever been seen.

1561. Sir Ed. WalSept. the 1. Sir Edward Walgrave, who was brought to the Tower last April, dyed there. His Confinement here was thought to have been the Cause of his Death. He was much swoln. The 3. day of September he was buried in the Quire of the Tower Church beside the High Altar by Torch-light. And the 6. day the Lady Walgrave came out of the Tower.

Superstitious Utensils.

grave dies.

The 5. Superstitious Utensils were burnt at Oxon by Sampson Dean of Christs-Church.

The 8. being the Day of the Nativity of our Lady, they began to

fet up the Rails of Pauls Steeple, upon the Battlements.

The Queen returns home. The same day, the Queen who had been in her Progress, now removed from Hartford Castle to Ensield. And the 22. she came from Ensield to S. James's beyond Charing-Cross. From Islington thither, the Hedges and Ditches were cut down to make the next way for her. There might be Ten thousand People met to see her; such was their Gladness and Affection to her. It was Night are she came over S. Giles in the Fields.

No Wives to be in Colleges and Cathedral Churches.

The 20. a Commandment came from the Queen unto the College of Windsor, that the Priests belonging thereunto that had Wives, should put them out of the College: and for time to come to ly no more within that Place. And the same to be observed in all Colleges and Cathedral Churches, and likewise in both the Universities.

Dn G. Goodman. The 23. Dr. Gabriel Goodman was made Dean of Westminster in the room of Dr. Bill late deceased.

The King of Sweden's Pre-Jents to the Queen.

October the 3. A Royal Present of the King of Sweden to her Majesty (whom that King courted for his Wise) came to London: being 18 great Horses, all of them pyed Coloured. They were brought and set up at the Crosskeys in Graschurchstreet. The next day came two Ships likewise from Sweden to Woolwich laden with more Royal Presents for the Queen. And the 6. day those Presents, whatever they wete, having been put into certain Vessels, the said Vessels being brought up to London were unladen at the Water-side, and carried into the Tower. What these Presents were is not related: but August the 30. last past, the News were, that the King of Sweden was sending a great number of Waggons laden with massy Bullion, and other Things of Value to England. Nay, and on the 15. of September News came to London, that the King of Sweden himself was landed in the North. And indeed he was himself determined to come, had not the Queen by a Letter dissuaded him.

The Queen misrepresented to the King of Sweden.

This King's Name was Ericus. He continued his Courtship of her Majesty most eagerly from 1560. when his Father was alive, (who first set it on foot) to the Year 1562. with assured hopes of marrying her at last; deluded by some English-men. Which was the reason of his Resolution of taking a Voyage into England. For some idle Cheats of this Nation pretending themselves well acquainted with the Court, and the Intrigues of it, had signified by Letters to the King, that they knew the Mind of the Queen and her Council, and that she had used such Expressions, (which they seigned themselves) that she desired nothing more than his coming over. Of all

this the Lords of the Queen's Council in a Letter informed that ANNO King's Chancellor: and that in truth these Persons were some obscure impudent Fellows, that knew little of the Affairs of the Queen or Court; and that they did but befool his Master: But that they had taken two or three of the Framers of these Letters to the King: Who upon Examination had acknowledged that Poverty and Hope of Gain put them upon what they did; hoping by this means to have fished our Money either of the King or him. And therefore upon them they resolved to inslict some exemplary Punishment, for the Terror of all such Sycophants for the suture. This Letter was dated from the Court at Greenwich the 5. of August, 1562.

About the last of October they began to sing Service at S. Paul's: Service begun being it seems the first time of opening the Quire after the Fire. The Bishop began the Service himself. There was then also a great Com-

munion.

November 1. The Maior and Aldermen went in the Afternoon to The Maior; Ala S. Paul's with all the Crafts in their Liveries, attended with four dermen and Companies fcore Men all in Blue carrying Torches. The Bishop of London come thither. preached the Sermon. They tarried in the Church till Night: and fo the Lord Maior with his Company went home all with Torchlight.

November 2. A young Man stood at Paul's-Cross in Sermon-time Penance done with a Sheet about him, for speaking certain Words against Veron for defaming Veron a President who had often proceeded the Paul's Conf. Setmon Veron a President with the Paul's Conf. Setmon Veron West with the Paul Veron West with the Pa the Preacher: who had often preached the Paul's-Cross Sermon, and bendary of before the Queen at Court, and was a learned and zealous Prote-Paul's. stant and Prebendary of that Church. And on that account it was thought fit that the Scandalizing of fuch a Person should not be passed over without publick Satisfaction. This Penitent perhaps had charged that Reverend Man with Incontinency. Certain it is, that on the 23d of this same Month, whilst Mr. Reneger the Queen's Chaplain preached the Sermon at Paul's Cross, a certain French Gentleman, named de Machin, sat at the Sermon-time [i. e. in the Place of Penance] for reporting, as he had heard, that Veron the Frenchman and Preacher was taken with a Wench. And he kneeled down before the faid Veron and the Bishop, to forgive him, having also several worshipful Men his Friends interceding for him. This Veron was also Rector of Ludgate.

December the 15. A Pillory was fet up in Paul's Church-yard & Fray in S. Paul's proagain the Bishop's Place, for the punishment of a Man that had nished. made an Astray in S. Paul's Church. His Ears were nailed to the Post, and after cut off.

Jan. the 4. While the Dean of St. Paul's preached at the Cross, A Cheen does one did Penance for a Cheat: who pretended himself to be dumb. But the Master of Bridewel made him speak. For which cause he was brought there, by his own Mouth to acknowledge and confess his Imposture, and to ask the Church pardon.

The 31. A Proclamation for the strict keeping of Lent, upon great Lent enjoined Charge and Penalty. Such Proclamations came out yearly. of the Preachers this Lent at Court before the Queen were these.

Febr.

ANNO156i.

Febr. the 11. being Ashwednesday, Goodman Dean of Westminster. The first Sunday this Lent, Sandy's Bishop of Worcester. Wednesday the Second Week, Nowel Dean of S. Paul's. Sunday, Alley Bishop of Exeter. March the 8. Horn Bishop of Winchefter. March the 11. Wednesday, Nowel again. March the 13. being Passion Friday, Nowel again. March the 15. Passion Sunday, Nowel again. For the Bishop of London who should have preached, was Sick. March the 20. Jewel Bishop of Sarum.

March 27. 1562. Being Good-Friday, in the Afternoon (as all the Sermons at Court were on Afternoons, that they might not interfere with the Sermons at S. Paul's) the Bishop of London preached before

the Queen.

Coverdale at Paul's Cross.

The fame Good-Friday in the Forenoon, old, venerable Miles Cover-. dale, formerly Bishop of Exeter, the Tanslator of the Bible into English, a Confessor and an Exile, and one that lately assisted at the Consecration of Archbishop Parker; now more lately Rector of

S. Magnus at the Bridge-foot, preached at Paul's Cross.

Spittal-Sermons.

Let me mention also the Spittal Sermons for the Conclusion, March the 30. Monday, preached Mr. Renager the Queen's Chaplain. March the 31. Tuesday, Mr. Nowel Dean of St. Paul's. April the 1. Wednesday, Mr. Turner of Canterbury. The 5. being Low-Sunday, Samp-Jon Dean of Christs-Church Oxon, preached at Paul's Cross: Where Rehearfal Ser- he declared the three former Spittal-Sermons in Easter Week: as he mon by Samp- had done, I think twice before; being appointed thereunto in regard of his excellent Elocution and Memory.

A Service Book with Pictures laid before the Queen at S. Paul's.

fon.

Sir H. Sydney Memor. among Archip. Fox.and Firebrand. Pt. 3.

The aforefaid Dean so often noted before for his frequent preaching before the Queen, and in other Great and Honourable Assemblies, preached on the Festival of the Circumciston, being New-year's day at S. Paul's, whither the Queen reforted. Here a remarkable Passage happened, as is recorded in a great Man's Memorials, who lived in those times. The Dean, having gotten from a Foreigner several fine Cuts and Pictures, representing the Stories and Passions of the Saints and Martyrs, had placed them against the Epistles and Gospels of their Festivals in a Common-Prayer Book. And this Book he had caused to be richly bound, and laid on the Cushion for the Queen's Use, in the Place where she commonly sat: intending it for a New-year's Gift to her Majesty, and thinking to have pleased her Fancy therewith. But it had not that Effect, but the contrary. For she considered how this varied from her late open Injunctions and Proclamations against the Superstitious Use of Images in Churches, and for the taking away all fuch Reliques of Popery. When she came to her Place she opened the Book, and perused it, and faw the Pictures; but frowned and blushed: and then shut it, (of which several took notice) and calling the Verger, bad him bring her the Old Book, wherein she was formerly wont to read. After Sermon, whereas she was wont to get immediately on Horseback, or into her Chariot, she went strait to the Vestry, and applying her felf to the Dean, thus she spoke to him:

Q. Mr. Dean, How came it to pass that a new Service Book was Questions with she Dean placed on my Cushion? To which the Dean answered. about it.

D. May

D. May it please your Majesty, I caused it to be placed there. ANNO Then faid the Queen.

Q. Wherefore did you fo?

D. To present your Majesty with a New-year's Gift.

Q. You sould never present me with a worse.

D. Why fo, Madam?

Q. You know I have an Aversion to Idolatry; to Images and Pi**ctures** of this kind.

D. Wherein is the Idolatry, may it please your Majesty?

Q. In the Cuts refembling Angels and Saints; nay groffer Abfurdities, Pictures resembling the Blessed Trinity.

D. I meant no harm: nor did I think it would offend your Maic-

fly, when I intended it for a New-year's Gift.

Q. You must needs be ignorant then. Have you forgot our Proclamation against Images, Pictures and Romish Reliques in the Churches? Was it not read in your Deanry?

D. It was read. But be your Majesty assured, I meant no harm,

when I caused the Cuts to be bound with the Service-Book.

- Q. You must needs be very ignorant to do this after our Prohibition of them.
- D. It being my Ignorance, your Majesty may the better pardon
- Q. I am forry for it: yet glad to hear it was your Ignorance, rather than your Opinion.

D. Be your Majesty assured, it was my Ignorance.

2. If fo, Mr. Dean, God grant you his Spirit, and more Wisdom for the future.

D. Amen, I pray God.

- Q. I pray, Mr. Dean, how came you by these Pictures? Who engraved them?
 - D. I know not who engraved them. I bought them.

Q. From whom bought you them?

D. From a German.

- Q. It is well it was from a Stranger. Had it been any of our Subjects, we should have questioned the Matter. Pray let no more of these Mistakes, or of this kind, be committed within the Churches of our Realm for the future.
 - D. There shall not.

This Matter occasioned all the Clergy in and about London, and Paintings in the Churchwardens of each Parish, to search their Churches and Churches dea Chappels: and caused them to wash out of the Walls all Paintings faced. that seemed to be Romish and Idolatrous; and in lieu thereof suitable Texts taken out of the Holy Scriptures to be written.

CHAP.

ANNO 1561.

CHAP. XXIV.

The Papistical Clergy busy. Lists of the Names of the Popish Recusants, late Dignitaries in the Church, or otherwise. And their Confinements, and Bounds, prescribed by the Ecclesiastical Commissioners.

What Course was taken with the Popish Clergy.

CUCH as bore Affection to the old Popish Religion were now very busy about the Kingdom, to disaffect the Minds of the Queen's Subjects. These were both of the Laity, and of the Clergy, and of the Universities; whom it was therefore thought necessary to watch diligently. This was a great part of the Charge lying upon the Commission Ecclesiastical. Several of the Busiest of these that could be found were taken up, and placed under Custody in the Prisons of London and Southwark. And Informations were given in against several more in the North Parts of the Land that could not yet be found. And many were about this time brought before the Ecclesiastical Commissioners: From whom yet they received favourble handling. For they did not put or continue them in Prison, nor prosecute the Law upon them; but only prohibited them certain Places, and circumscribed them within some particular Countries or Places, or number of Miles thence, and generally to abide there where they were best known, and their Friends lived. And such as had been Scholars of the Universities were restrained from going thither. And fo all to give Security to behave themselves quietly in the Realm. And thus they might have lived and died here fafely and fecurely, as feveral did; but many or most, acted by a turbulent Spirit, foon after this fled away beyond the Seas, and fettled themselves in Lowvain, Antwerp, and other Places in the Low Countries, or elsewhere, where they writ Books, or otherwife practifed maliciously against their own Prince and Country.

Four Lists of tisem. Pap. House. I have met with a particular List of the Names of these Men, whether Deans, Archdeacons, Prebendaries, Beneficed Priests, Scholars of the Universities, &c. the several Bounds wherein they were to be confined; with their Characters added in the Margin: And another List of the Names of such who were known to be dangerous Persons, but not taken. Also a Third, of the Names of such as were sled: And a Fourth, of such as were in Hold. These several Scrols seem to have been transcribed for the Privy Council, being signed by the Hands of several of the Commissioners, viz. Edmund London, Richard Ely, William Chester, Bishops; Godfrey Goodman, D. D. Walter Haddon, T. Huicke, Civilians. But behold these Catalogues.

Recusants

Recusants milich are abroad, and bound to certain Places.

ANNO1561.

Estate in the

Alexander Belfar, [or Belfire] Clerk, [the first President of S. John Old, Wealthy Baptist's College, Oxon] to remain in the Town of Hanborough in the and Stubborn. County of Oxford, or within two Miles compass within the same. [Where he had been Rector: and there lived and died.]

Dr. Pool, late Bishop of Peterborough, to remain A Man known, and reported to live in the City of London, or Suburbs, or within three quietly: and therefore hisherto tolera-Miles compass about the same.

Thomas Willanton, late Chaplain to Dr. Boner, to remain in the Stiff and not County of Middlesex or Buckingham, or in the City of London; and unlearned. bound to appear once every Term.

Robert Purseglove, late Suffragan of Hull, and before an Abbot, Wealthy and or a Prior; to remain in the Town of Ugthorp in the County of Tork, ftry, and of or within twelve Miles compass about the same.

Thomas Seagiswick, D. D. to remain in the Town of Richmond, or Country. Learned, but within ten Miles compass about the same.

William Carter, D. D. late Archdeacon of Northumberland; to re- Not unlearned, main in the Town of Thirsk, in the County of Tork, or within ten but very Stub-born, and to be Miles compass about the same. considered.

Thomas Harding, D. D. to remain in the Town of Moncton Farly in County of Wilts; or fixteen Miles compass about the same: or within the Town of Tollerwilme in the County of Dorset, or twenty Miles compass about the same.

Learned: in King Edward's Time preached the Truth; and now Stiff in Papiftry, and thinking very much good of himself.

Richard Dominick, Clerk, late Parson of Stradford in the Diocese An unlearned of Sarum; to remain in the Town of East Knoyle in the County of Priest, but we Wilts, or within fixteen Miles compass about the same.

William Boys, Clerk, late Parson of Gyseley in Torkshire; to remain Not unlearned, in the Town of Southwell in the County of Nottingham, or within but very Wilful and Stubborn. four and twenty Miles compass about the same.

David de la Hyde, an Irishman, late Scholar of Oxford; at his Li-Very Stubborn, berty, saving that he is restrained to come within twenty Miles of and worthy to be looked unto. either of the Universities.

Edward Brunbrough, Robert Dawks, George Simpson, late Scholars Wilful Schoof Oxford, restrained as before.

Anthony Atkins, Clerk, late of Oxford; to remain within the Coun- Alcarned Priest, very wilful. tics of Glocester or Salop.

William Thules, late School-master of Durham, bound for his good Behaviour in Matters of Religion, and restrained from the Diocese of Durham.

Roger Thompson, Clerk, restrained from the Dioceses of Tork and Late a Super-Durham.

John Rastal, Nicolas Fox, Robert Davies, William Gibbet, John Dur- and unlearned. ham, late Scholars of Oxford; restrained from the Universities, and Wilful Scholars, and learnbound for their quiet Behaviour in Matters of Religion.

Richard Halfe, late Prebendary of Exeter; to remain in the Coun- An unlearned tics of Devon or Cornwal: the City of Exeter, and within three Miles Prist. of either of his late Benefices always excepted.

of Mountager ed in Divinity,

Folin

John Blaxton, and Walter Mugg, late Prebendaries of Exeter; to Two Stubborn Persons, divers Processes being remain in the County of Hereford.

sent for them, and so supported in Herefordshire, that the same cannot be executed against them: and reported to be maintained by Mr. John Skedmore, Mr. Pye, and one William Lusty, a Prebendary of Hereford.

Unlearned, Wealthy and Stiff. Unlearned.

Robert Dalton, Clerk, late Prebendary of Durham; to remain with the Lord Dakers [or Dacres] of the North.

Nicolas Marley, late Prebendary of Durham; to remain in the Bishoprick of Durham; so that he come not within eight Miles of Dur-

Unlearned. Learned, but wilful, and meet to be con-

Thomas Redman, late Chaplain to the late Bishop of Ely; to remain in the Counties of Tork, Westmorland and Lancaster.

Henry Comberford, late of Litchfield; to remain in the County of Suffolk, with Liberty to travel twice every Year into Staffordshire: allowing fix Weeks at every time of his Travel.

Sometime Dean

sidered.

John Ramridg lately punished, bound to be quiet, and to go to of Litchfield the Service; and Sureries bound for his Appearance, when he shall be called.

Learned; fettled in Vaviftry.

John Ceaton, [or Seaton] D. D. to remain in the City of London,

or within twenty Miles compass within the same.

An unlearned Priest.

John Erle, Clerk, late of Winton; to remain in the County of Southampton. So that he always give notice at Hyde in the same County, where at all times he shall make his Abode. And that he come not to the Trinity Church, or College of Winton.

Laurence Vawce, [or Vaux] late Warden of Manchester; to remain in the County of Worcester.

Thefe two are thought to behave them-Selves very Se-

Richard Hart, late one of the Curates of Manchester; to remain in the County of Kent or Suffex.

ditious, and contrary to their Recognizances; secretly lurking in Lancashire; and are said to be maintained there by Rulers, and Gentlemen of that Country.

Meanly learned, but of Estimation in the Country.

Anthony Sabryn, late Prebendary of Durham; to remain in the Town of Kirkby Moorefide in the County of Tork, or elsewhere within the faid County, the City of York only excepted. So that he pass not above five Miles Northward of Kirkby Moorefide aforesaid.

An unlearned Prieft.

Robert Manners, late Parson of Wotton at Stone; to remain in the Town of Baldock in the County of Hertford, or within twenty Miles compass about the same.

One that pretendeth & Sobriety, but yet Stubborn.

Edmund Daniel, late Dean of Hereford; to remain with the Lord Treasurer, or within twelve Miles compass of his Lordship's House, where he maketh his Abode.

One very Stiff and Perwerse. Thomas Hide, late School-master of Winton, with the Lord Trea-

Very Perverse in Religion.

Robert Hill, late Commissary at Calice; to remain in the Town of Burton upon Trent in the County of Stafford, or elsewhere within the faid County.

An unlearned Pricft.

Nicolas Banister, late School-master at Presson; to remain in the County of Lancaster, the Town of Preston in Amaunders always ex-

William

William Winck, late of Cambridge; to remain in Norfolk.

Clement Burdet, late of Bath; to remain at Crondal in Hampshire, or else at Sonning in Barkshire.

Dr. Tresham, late of Oxford; to remain in Northamptonshire.

Albone Langdale, D. D. to remain with the Lord Montacute, or well known. where his Lordship shall appoint: and to appear within twelve Days Learned and after Monition given to the said Lord Montacute or his Officers, in Pap stry. before the Commissioners.

John Porter, late Parson of Crondal in Kent; to remain in Maid- An unlearned stone in the County of Kent, or in the City of London or Suburbs, Priest. or in any other Place within the faid County of Kent, the City of Canterbury excepted. So that always he give Intimation to the

Sheriff of Kent of his present Abode.

John Dale of Cambridge; to remain in the Town of Newmarket, or Not altogether ten Miles compass about the same, saving towards London and Cam- unlearned, but bridge but four Miles.

Alan Cope, and William Lewis, late Scholars of Oxford. The faid Cope is bound to appear once within fourteen Days: And the faid Lewis restrained from the Universities; otherwise at Liberty.

Stephen Hopkins, Clerk, Confessor, as he faith, to the Bishop of Aquila [the Spanish Ambassador] and a daily Resorter unto him. He was delivered out of the Fleet by the Queen's Majesty's Special Commandment, to the Lord Archbishop of Canterbury.

Tristram Swadell, late Dr. Boner's Servant: and yet thought to be Altogether un-

a Practitioner for him.

Thomas Dormer, late Scholar of Oxford; restrained from the Universities.

Henry Johnson, Clerk, late Parson of Brodwas in Worcestershire; to remain in the County of Hereford.

Robert Shawe, late Prebendary of Worcester; to remain in the County of S. 1lop.

Robert Shelmerden, Clerk; to remain in the County of Northamp-

William Burton, Clerk; to remain in Oxfordshire.

Henry Saunders, Clerk; to remain in the County of Warwick.

Edward Atflowe, Walter Russel, Robert Toung, Robert Fenne, Rafe Wilful School Keat, late Scholars of Oxford; restrained from the Universities.

A List of certain evil disposed Persons, of whom Complaint hath been made: Which lurk so secretly, that Process cannot be ferved upon them.

Philip Morgan, late of Oxford.

John Arden, late Prebendary of Worcester.

Frier Gregory, alias Gregory Basset, a common Mass-Sayer.

One Ely, late Master of St. John's College in Oxford.

One Haverde, late Chaplain to Mrs. Clarentieux, [a Gentlewoman very much about the late Queen Mary.]

Not unlearned, Subtil and Stiff In unlearned A Man, whose

learned, but yes very Subtil.

Unlearned, Stubborn Priests, late of the Diocese of Worcester.

fordshire:

ANNO 1561. William Northfolk, late Prebendary of Worcester.

Dr. Marshall, late Dean of Christ's-Church in Oxon, who hath had recourse to the Earl of Cumberland. And one

Mr. Metcalf, his Brother-in-Law, in Wenesdale in Tork, as it is sup-

posed.

Dr. Robinson, [or Robertson, Archdeacon of Leicester, and] late Dean of Durham, is excused by his Lameness. One thought to do

much Hurt in Torkshire.

One Morren, [or Morwen] late Chaplain to Dr. Boner, wandreth in Cheshire, Staffordshire and Lancashire, very seditiously. It is he that did cast abroad the Seditious Libel in Chester [that I suppose upon the Burning of S. Paul's, London, Anno 1561. which Libel was answered by Bishop Pilkington.]

Robert Grey, Priest, who hath been much supported at Sir Thomas Fitz-Herbert's: and now it is said wandreth in like fort. A Man

meet to be looked unto.

One Dr. Hoskyns, late of Salisbury: a fubtil Adversary. Baldwin Norton, late Chaplain to the Archbishop of Tork.

Staffordshire and Darbyshire most disaffected.

Item, We are informed, That through the Example of Sir Thomas Fitz-Herbert, John Secheverel, and one John Draycot, Esquires, by us committed to Prison, and so remaining; and through the bearing and succouring of their Wives, Friends, Kinsfolks, Allies and Servants; a great part of the Shires of Stafford and Derby are generally illy inclined towards Religion, and forbear coming to Church, and participating of the Sacraments: using also very broad Speeches in Ale-houses, and elsewhere. And therefore it may please your Honours to have special Regard unto these Parts.

Others Fled, as was reported, over the Seas. Viz.

Dr. Bullock, late Prebendary of Durham.
Dr. Darbishire, late Chancellor to Dr. Boner, and his Kinsman.
William Tayler, late Chaplain to the Archbishop of Tork.
John Hanson, late Chaplain to Dr. Scot [Bishop of Chester.]
John Parfeu, Nephew to the late Bishop of Hereford.
Henry Henshaw, late Rector of Lincoln-College, Oxon.
One Bovel, late Prebendary of Southwel.

Prisoners in the Fleet by Order from the Commissioners.

Sir Thomas Fitz-Herbert, Knight.

Dr. Scot, late Bishop of Chester.

Dr. Harpsfield, late Archdeacon of London.

Thomas Wood, late Parson of High Ongar in Essex, and Chaplain to Queen Mary, [and nominated by her to the Pope for a Bishoprick then Vacant.]

Dr. Cole, late Dean of St. Paul's.

Thomas Somerset, Gent.

Dr. Draycot, [sometime Archdeacon of Huntingdon.]

Dr. Chadsey, or Chedsey, [late one of Dr. Boner's Chaplains and ANNO 1562. Archdeacon of Middlesex.]

Prisoners in the Marshalsea by Order from the Commissioners.

Dr. Boner, late Bishop of London. John Symms, a Priest of Somersetshire.

Prisoners in the Counter in the Poultry by Order as before.

John Draycot, Gent.

Prisoners in the Counter in Woodstreet by Order as before.

Dr. Tong. John Secheveral, Efq. Thomas Atkinson, Clerk, late one of the Fellows of Lincoln-College, Oxon. John Greete, a Priest, late beneficed in Hampshire.

In the King's Bench by Order as before.

John Baker, Clerk, late Parson of Stanford Rivers in Essex.

XXV. CHAP.

Cheny, Bishop of Gloucester, Consecrated. Some Passages con cerning him. Commissions for Bristow. The great Bible printed; And Bishop Jewel's Apology. Peter Martyr dies. resident proceeded against. Elizeus Hall, a notorious Impostor.

HE Bishoprick of Gloucester being yet without a Pastor, April 19. Cheny Bishop was consecrated Bishop thereof, Richard Cheny, B. D. educa- of Gloucester and Communication was confecrated billiop thereof, Richard Cheny, B. D. educa- and Commented at Cambridge, aged forty nine Years: who was famous for being datory of Brid one of the Six, that in the first Convocation under Queen Mary, be-fiel. ing then Archdeacon of Hereford, undertook boldly the Cause of the Gospel in a Disputation against almost the whole Synod. He had also, by Secretary Cecyl's means, the Bishoprick of Bristol, then void also, in Commendam. Which Commendam was granted him by the Queen's Letters Patents, bearing dated April 29. in the Fourth Year of her Reign. He was a Londoner: and thirty Years after I meet with a Richard Cheney, a Goldsmith in London, whether his Nephew or Relation, I do not determine.

The Archbishop of Canterbury issued out a Commission to him, un-MadetheArch der the Title of Bishop of Gloucester, and Commendatory of the Ca-bishop's Gomthedral Church of Bristol, appointing him his Vicar-General, Dele- Park Regist. gate, and Commissary-General in Spirituals, and Keeper of the Spiritualty of the City and Diocese of Bristol: To Visit the Church of Bristol, &c. And this during the Vacancy of the See. This Com-

1562. The Archishop withdraws his Commission.

ANNO mission was dated at Lambeth, May 3. But it was not long before this Commission was taken away from him again by the Archbishop, difliking most probably some of his Principles and Opinions. which Bishop Cheny took such Distast, that he wrot to Sir William Cecil to release him of the Bishoprick of Gloucester. And in September he renewed his Request that he might have leave to resign his Office, considering the Jurisdiction of Bristol was taken from him: and fuch Preaching in the Rash and Ignorant, he said, was continued in Gloucester Diocese, as his poor Conscience could not think to be good. What this Preaching was we may guess, and but guess at, by the remembrance of a former Bishop there; namely Hoper; who did not much affect Ceremonies, either of Habits or Ornaments of Religion, nor allowed of any manner of Corporeal Presence in the Sacrament: Which Sentiments most probably were by him or his Chaplains so diligently sown in that Diocese, that much of them remained to this Day; Opinions, by no means liked of by Bishop Cheney, who was, as Camden faith of him, most addicted to Luther, both in respect, I suppose of the Doctrine of the Presence, as also for the retaining of many old Customs, as Crucifixes and Pictures of Saints in the Churches, and fuch like. He had made fome Complaints to the Archbishop of rash Preaching, when he was at London; and the Archbishop promised him Countenance in Suppressing it. And accordingly he had a Commission from his Grace, as was before faid. But after some short time he and his Principles were better known, and less approved: Which caused the Archbishop, as we may conclude, to withdraw his Commission. This made him tell the Secretary, that his Grace of Canterbury acted contrary to his Promise with him.

Commissions for Bristol from the Archbishop.

H story of Qu. Elizabeth.

And indeed I find divers Commissions directed from the Archbishop to others, for the Inspection of that Diocese of Bristol: as one dated May 23. 1563. to John Cottrell, LL. D. to be his Commissary and Delegate, during the Vacancy. Another Commission, May 18. 1571. to John, Bishop of Sarum, to be the Keeper of the Spiritualties, and his Commissary-General for Bristol vacant. Which Bishop, being in his Journey to visit this Diocese, died at Moncton Farley; which created a great Sorrow to the Archbishop, who loved him dearly. Yet another Commission there was issued out, dated September 29. 1571. to Dr. Cottrell, Archdeacon of Dorset, to be the Commissary for Bristol: And another dated Novemb. 21. 1571. to the Bishop of Bath and Wells for the same Diocese. And besides these there were some other Commissions for that Place: Cheny all this By which it appears that the Government of Gloucester, of which he was Confecrated Bishop, was only left him, but not that of Bristol, tho the Revenue thereof, I believe, remained to him.

Bishop of Gloucefter excommunicated, An. 1571.

But these later Commissions to others are no wonder, fince in the Synod in April, Anno 1571. he was folemnly denounced Excommunicate by the President, the Lord Archbishop himself, for Absence and Contumacy, in Henry the Seventh's Chappel, before the whole Synod.

Upon

Upon these Discontents, taken at the beginning of his Episcopal ANNO Honour, he was desirous to resign. He said, "He had rather live "a private Life, as he did before, like a poor Man, than to con-tinue with fuch burden and torment of Conscience, beside Cares resign." " for great Payments and Charges of Houshold: that he had enough MSS. Cecili-" of Lording; whereof he found nothing but Splendidam Miseriam. "He complained how the Charges of his Houle-keeping were ex-" ceeding large, living in a great City as Gloucester was, and in his " own hired House, and all upon the Penny, and now in the time " of his First-fruits, and a dear World. And that if he had not " had the help of the Revenue of Bristol, he could not have subsisted. "But yet he would gladly leave both, if he might refign at fuch " a time, that he might depart from his Living out of Debt, as he "fupposed he might do, if he resigned between Michaelmas and Al-" hollowtide. This was the Sum of a Letter he wrote to the Secretary. In what Year exactly this was written I cannot fay, only that he was not yet past his First-fruits. But notwithstanding his Letter he continued Bishop of Gloucester many a Year after. He asfected good House-keeping, and kept many Servants, which ran him much into Debt. So that in the Year 1576, which was but two Years before his Death, he was behind hand with the Queen, and got 500 l. in her Debt. The issue of which was, that Process came down to the Sheriff of Gloacester, to seize his Land and Goods for

One of his Successors in the See of Gloucester, named Godfrey Good- Charged to be man (who indeed turned Papist) in a certain MS. Book of his own Review of the Writing, makes the World believe that this Bishop Cheney was a Pa- Court of King pist, and was suspended in the Court of Arches for Popery, and had James. Ath. Oxon. p. 593. brought up his Servants Papists. But I do not find any where that he was indeed of that Faith any further than that he was for the Real, that is, the Corporeal, Presence of Christ in the Sacrament. By a Letter wrote unto him in November, 1571. by Campian the Jesuit, who knew him well, we rather collect the contrary. For therein he earnestly exhorted him to return to the Church, "That he was more Campian "tolerable than the rest of the Hereticks, because he held the Pre-Opuscul Select. "fence of Christ in the Altar, professed the Freedom of Man's Antw. 1631. "Will, and punished not Catholicks in his Diocese; whereby he " got the Hatred of the Puritans; yet he tells him that he was Ha-

" reticorum Odium & Catholicorum Pudor; that is, Such a one as the "Hereticks hated, and the Catholicks were ashamed of. And his Suspension which is spoken of, (if true) related, no Question, partly to his being in the Queen's Debt, partly to his Lutheran Doctrine; but

chiefly to his Excommunication.

But we will give this brief Character of him, taken from the afore- A Character of faid Campian, and so pass away to other Things. He was an excel- Bishop Cheny. lent Man, both in his Nature and his Learning, his Urbanity and his Manners. He kept good Hospitality for the Citizens and other good Men, and preserved his Palace and Farms in good Case and Condition. He was in Judgment for the uncerting of General Councils. And when that of Carthage was objected to him, how it erred

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ANNO1562.

about the Baptism of Hereticks, he said, That the Holy Ghost was promised not to one Province, but to the Church; adding, That no Doctrine could be shewn that had universally deceived an Occumenical Council. And on this he built his Real Presence in the Sacrament; because this was the ancient Faith, and the Christian World, and the Company of Bishops, who were the Keepers of that which was committed to the Church (Custodes Depositi) held this Doctrine. And he used to commend these as the Interpreters of Scripture. I shall add no more of him, but that he died at the Age of 65 or 66, and was buried at his own Cathedral of Gloucester, Anno 1578.

The Queen Aids the French Pro-I flants.

The Queen now taking Compassion upon the poor persecuted Protestants in France, and seeing withal her own Welfare and Prosperity undermined by the Guissan Faction there, both out of Pity and Policy refolved to aid those persecuted Christians, and sent a confiderable Force of Men thither. And that God might bless this Expedition, and give Success to the Queen, a Form of Prayer was enjoined to be used for the present Estate in the Churches, at the End of the Litany, on Sundays, Wednesdays and Fridays, throughout the whole Realm: and was as follows: (which I fet down the rather, as being instructive of the just Reasons of this Undertaking.)

pointed on this &

Most Mighty Lord God, the Lord of Hosts, the Governor of all Creatures, the only Giver of all Victories, who alone Regist. Grind. ' art able to strengthen the Weak against the Mighty, and to van-' quish infinite Multitudes of thine Enemies with the Countenance of 'a few of thy Servants, calling upon thy Name, and trusting in thee. Defend, O Lord, thy Servant and our Governour under 'thee, our Queen ELIZABETH, and all the People commit-'ted to her Charge. And especially at this time, O Lord, have regard to those her Subjects which be fent over the Seas to the Aid of fuch as be profecuted for Profession of thy Holy Name, and to ' withstand the Cruckry of those which be common Enemies, as well to the Truth of thy Eternal Word, as to their own natural Prince and Country-men, and manifestly to this Crown and Realm of England, which thou hast of thy Divine Providence assigned in 'these our Days to the Government of thy Servant, our Sovereign 'and Gracious Queen. O most Merciful Father, if it be thy Holy 'Will, make foft and tender the stony Hearts of all those that exalt 'themselves against thy Truth, and seek to oppress this Crown and 'Realm of England; and convert them to the knowledge of thy Son, 'the only Saviour of the World, Jesus Christ. That we and they ' may jointly glorify thy Mercies. Lighten, we beseech thee, their 'ignorant Hearts to embrace the Truth of thy Word; or else so 'abate their Cruelty, O most Mighty Lord, that this our Christian Region, with others that confess thy Holy Gospel, may obtain by thy Aid and Strength furety from our Enemies without shedding ' of Christian and Innocent Blood: whereby all they which be opprest with their Tyranny may be relieved; and all which be in ' fear of their Cruelty may be comforted. And finally, That all 'Christian Realms, and especially this Realm of England, may by

thy Defence and Protection, may enjoy perfect Peace, Quietness and Security. And that we for these thy Mercies jointly altoge-

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ther, with one confonant Heart and Voice, may thankfully render to thee all Laud and Praise; and in one godly Concord and Unity

among our felves may continually magnify thy Glorious Name: Who with thy Son, our Saviour, Jesus Christ, and the Holy Ghost,

art one Eternal, Almighty and most Merciful God, to whom be all

Laud and Praise World without End. Amen.

The Great Bible was this Year printed, viz. that of Coverdale's The great Bi-Translation; that had been printed in the Time of King Henry VIII. ble printed. and dedicated to that King; and also in the Time of King Edward for the use of the Church; and now again under Queen Elizabeth. having again undergone his Review. And this was to ferve till the Bishops, who were to take their particular Portions of the Holy Scriptures, had finished their Review, in order to the setting it forth more correctly. But this was not done till some Years after: and this is that, which when it came forth, was called, The Bishops Bible. Whereto the Archbishop set a Preface, and whereupon he bestowed a great deal of Pains, as we may fee hereafter.

And as an Handmaid to the Holy Bible, this Year also Bishop Jewel's Apo-Jewel's Latin Apology was first printed, the written the Year be-logy printed. fore. Which Book was approved by the Allowance and Authority of the Queen, and published by the Consent of the Bishops and others.

This Book was entituled in English, An Apology or Answer in De- The Occasion of fence of the Church of England; with a brief and plain Declaration of Writing it. the true Religion professed and used in the same. The Occasion and

Grounds of writing it, as the Author himself reported, were the Slander devised by Papists against this late Reformed Church: as, That we were Hereticks; that we were departed from the Faith; that we with our new Persuasion and wicked Doctrine had broken the Consent of the Church; that we raised as it were out of Hell, and restored to life again old Heresies, and such as long ago were condemned: that we fowed abroad new Sects and furious Fancies, that never before were heard of. Also, that we were now divided into contrary Factions and Opinions, and could never agree by any

means among our felves. That we were wicked Men, and made War. after the manner of Giants, (as the Fable is) against God himself; and did live together without Care or Reverence of God: That we despised all good Deeds, and used no Discipline of Virtue, maintained no Laws, no Customs, no Equity, no Justice, no Right; that

we loofed the Bridle to all Mischief, and allured the People to all kind of Licence and Lust. That we went about and sought, how all the States of Monarchies and Kingdoms might be overthrown;

and all Things might be brought unto the rash Government of the People, and to the Rule of the unskilful Multitude. That we had rebelliously withdrawn our selves from the Catholick Church, and

shaken the whole World with a cursed Schism; and had troubled the common Peace and general Quietness of the Church. And that, like as in Time past, Dathan and Abiram severed themselves from

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Moles and Aaron, so we at this Day departed from the Pope of Rome without any fufficient and just Cause. As for the Authority of the ancient Fathers and old Councils we fet them at nought. 'That all ancient Ceremonies, fuch as by our Grand-fathers, and great Grand-fathers, now many Ages past, when better Manners and Days did stourish, were approved, we had rashly and arrogantly abolished; and had brought into the Church by our own private Authority, without any Commandment of any holy and facred General Council, new Rites and Ceremonies. had done all these things, not for any Respect of Religion, but on-'ly for a desire to maintain Strife and Contention. But as for them, they had changed nothing at all; but all things even as they recei-'ved them from the Apostles, and were approved by the most ancient Fathers, so they had kept them from Age to Age unto this Day.

These were hideous Charges against what had been lately doing in the Church of England: and highly necessary it was, that a Justification should be set forth of what was done by the Reformation; upon which all these Aspersions were cast. Which Jewell's able And of what Esteem and Reputation it Pen happily undertook. was in the Church of England in these Times, appears by a State-Ad Apologi- Book set forth the Year after; 'I refer you to the Apology, which our Church hath placed openly before the Eyes of the whole Chri-

am ablego, quam Eccle-fia nostra

'sfian World, as the common and certain Pledge of our Religion. munem & certam nostræ Religionis obsidem, palam in oculis Orbis Christiani collocavit. Gual. Haddon.

Ep. Hier. Osorio.

Written upon a State Account.

So that it was written upon a State Account by the common Advice and Confultation, no doubt, of the College of Divines that were then met about Reformation of the Church. And so the Reverend Author himself shewed in his Epistle to Queen Elizabeth before his Defence, viz. That it contained the whole Substance of the Catholick Faith then professed and freely preached throughout all the Queen's Dominions: That thereby all Foreign Nations might under-Rand the Considerations and Causes of her Doings in that behalf. As in old Times did Quadratus, Melito, Justin Martyr, Tertullian, and other godly learned Fathers upon the like Occasion, as well to make known the Truth of God, and to open the Grounds of their Profession, as also to put the Insidels to silence, and to stop the Mouths of the wicked.

Made Common to most Parts of Europe.

Harding Sets forth a Confutation of it.

This Apology was translated out of Latin into sundry Tongues, and fo made Common to most Parts of Europe, and was well allowed and liked of by the Learned and Godly, who gave open Testimonies of the same. And it was never reproved in Latin or otherwise, either by any one private Writing, or by the Publick Authority of any Nation; till Mr. Harding, Refiant at Louvain, published an open Confutation of it, and offered the same to the Queen. But the main Ground of his whole Plea was, That the Bishop of Rome, when soever it shall like him to determine in Judgement, can never err: That he is always undoubtedly possess of God's Holy Spirit: That at his only Hand we must learn to know the Will of God; and in

his only Holiness stands the Unity and Safety of the Church: That ANNO whofoever is divided from him must be an Heretick: And that without Obedience to him there is no hope of Salvation. Nay, he affirms, that he is not only a Bishop, but a King; and that all Kings and Emperors receive their Power at his Hand, and ought to fwear Obedience and Fealty unto him. Jewell, in his said Epistle to the Queen, quotes the particular Places and Folio's in the Confutation where Harding afferts all this. The Bishop published some Answer Auswered by to Harding in the Year 1567, dated from London, October the 27th, Bijhop Jewell. that Year. And again in the Year 1568, there came forth written by the same Harding, A Detection of Sundry foul Errors, &c. printed at Louvain. Both which Confutation and Detection, the Bishop most learnedly answered at large in his Book called, A Defence of the Apology, and dedicated it to the Queen about the Year 1569. as he dated the Preface to the Reader, from Sarisbury, December the 11th that Year. But to go back to the Apology it felf:

It was composed and written by this Reverend Father as the pub- The Sum of the lick Confession of the Catholick and Christian Faith of all English- Vit. Juell. men. Wherein is taught our Consent with the German, Helvetian, P. 177. French, Scotch, Genevian, and other Reformed Churches. The Cause is shewn of our Departure from the Roman See, and Answer is given to those Slanderers, who complained that the English came not to the pretended General Council of Trent, called by the Pope, nor fent any Legate thither, nor excused their Absence by any Letters or Messengers. The Reason of Writing this Apology was, that Papists P. 1852 might see all the Parts and Foundations of the Doctrine we defend, and might understand the Strength of the Arguments on which our Religion stands. And it is so composed, that the first Part is an Illu- P. 187. stration of the true Doctrine, and a paraphrastical Exposition of the Twelve Articles of the Christian Faith. The Second a Succinct and Solid Reprehension of Objections. If the Order of the Book be regarded, nothing could be more distinct; if the Perspicuity, nothing more clear; if the Stile, nothing more terfe; if the Words, nothing more eloquent; if the Matter, nothing more nervous. "A Book, " added Dr. Humfrey, the Writer of Jewell's Life, which I would not " have Hosorius only take into his Hand, but also be propounded to " Christian Youth in all Schools, whence they might safely and fully " be atracted by Tropes of Eloquence and Principles of Piety.

This Book nettled the Papists; and many sharpened their Pens Wrote against against it, and some wrote their Invectives in Latin, and some in by Papists. English. In Latin Wrote Alan Cope; in English, Nicolas Sanders, Stapleton, Rastal, Dorman, Heskins, and Harding. With this last Alexander Nowel contended, but specially with Thomas Dorman; Jewell especially with Harding in Vindication of his own Book, and by the way with others.

This famous Apology was foon after translated into proper English Translated into by a very learned Lady, (the Lady Bacon) and published for com- English. mon Use, which we shall mention under the Year 1564. There was also another English Translation of the Apology before this, done by the faid Lady, came forth, viz. this Year 1562.

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ANNO1562. And other Languages.

Let me add concerning this Book, that it was made much of by those of Zurich, where Jewell was well known; nay, of all Protestants: and was, besides the English, translated almost into all Lans guages, as German, French, Italian, Spanish. The Council of Trent held about this time, faw it, and censured it: and appointed one French-man, and another Italian, to answer it; but they gave no Anfwer to it: though feveral afterwards ventured to do, and were fufficiently confuted.

Jewell's Works p. 2, 3.

Peter Martyr dies.

His Effigies.

November 12. Peter Martyr died: Who deserves to stand in our English History for his great and good Deservings here in this Realm under King Edward. And the next Year Josiah Simler dedicated his Oration of Martyr's Life and Death unto Bishop Jewell, and sent it to the said Bishop with Martyr's Comment upon Genesis, as it still stands before that Comment; together with Martyr's Effigies in Sil-Of which this was Jewell's Judgment, That although it resembled him very well in many things, yet there was fomething, he knew not what, in which the Skill of the Artist was short. "what wonder, added he, is it, that an Error should be committed

" in the Likeness of him, whom indeed, when I consider all things, "I think there was scarce any thing like unto. Beside this Comment on Genefis, Martyr in his life-time dedicated to him his Dia-

logue, De utraque in Christo natura, against the Ubiquitaries.

His Character.

This learned and pious Confessor, and sometime the King's Publick Professor of Divinity in Oxford, justly requires that we take some honourable Leave of him. 'Tis true, he was mortally hated . by the Popish Bigots here at home, and most foully slandered by them, as a Time-server, a Renegade, and the like. Dr. Tresham in

dam delirus, subversus, impudens, Errorum magister insignis, &c.

Senex qui-

Smith's Pref.

his Epistle to the Lords of the Council, before his Relation of the Dispute at Oxford between the said Peter Martyr and other Papists, calls him a doting old Man, subverted, impudent, and a notable Master of Errors. Dr. Richard Smith, another of his Antagonists, gave out in Print, That at Martyr's first coming to that University, he was but a Lutheran, and Taught in the Matter of the Sacrament as he did: but going once to Court, and observing that Doctrine there misliked, and fearing his Opinion might do him hurt in his Living, he anon turned his Tipper and fang another Song. Now to all this Charge, Bp. Cranmer's to do him right, let me subjoin for Answer what Archbishop Cranmer faid in his behalf; viz. That he was a Man of that excellent Learning and godly Living, that he passed Dr. Smith as far as the Sun in his clear Light paffeth the Moon, being in the Eclipse. And again, That as for Peter Martyr's Opinion and Judgement in the aforesaid Matter, no Man could better testify than he: Forasmuch as he lodged within his House [at Lambeth] long before he came to Oxon. That he [the Archbishop] had with him many Conferences on that Subject, and knew that he was then in the same Mind that he was afterwards at Oxon, and as he defended openly there, and had written in his Book. And that if Dr. Smith understood him otherwise in his Lectures at the beginning, it was for lack of Knowledge. For that then Dr. Smith understood not the Matter, nor yet did, as it appeared by his foolish and unlearned Book which he

had

had then set forth. But as for Dr. Martyr (added the Archbishop) did he feek to please Men for Advantage, who having a great yearly Revenue in his own Country, forfook all for Christ's Sake; and for the Truth and Glory of God came into strange Countries, where he had neither Lands nor Friends, but as God of his Goodness (who never forfaketh them that put their Trust in him) provided for him?

ANNO 1562.

The Church now, partly by former bad Example, and partly by A Nonresident diflike of, and withdrawing themselves from the Service now esta-punished. blished, had abundance of Non-Residents. I meet with one about this time, whom the Archbishop himself took to task. His Name was Thomas Morrison, Rector of Henly upon Thames, in the Diocese of Oxford, which as yet was Vacant. He was fequestred, and the Fruits of his Church sequestred into the Hands of Two Persons appointed to receive them. This was done in December. The Archbishop's Instrument ran thus:

MAtthæus permissione divina, &c. Cum, uti ex side digna relatione An Instru-acceperimus, Rectoria sive Ecclesia parochialis de Henly per præ-questration; dict processionem, sive continuam Absentiam ultimi Rectoris, & Incum- Park. Regist. bentis ejusdem aliquandiu vacaverit, & Pastoris Solatio destituta extitit, prout sic vacat in præsenti: Cujus prætextu Cura dictæ Ecclesæ penitus inofficiata relinquitur in animarum Parochianorum ibidem grave periculum, & interitum manifestum: NOS igitur præmissa conniventibus oculis præterire nolentes, sed iis pro Posse nostro subvenire volentes. omnes & fingulos fructus, &c.

Another Instrument the Archbishop sent forth to all the Clergy of And Depriva-Oxford Diocese, "To Cite and Admonish, once, twice, thrice, Mor-" rison [sometimes called Morris] to appear, if he might be appre-"hended. If not, to fasten a Citation on the Door of the Church " of Henly, that the said Thomas Morris, the said Rector, within six "Month's perpetually serve the Cure of the Souls of the Parishio-" ners. Otherwise, he contemning this Monition, to appear before " him, or his Vicar-General in the Cathedral Church of Paul's, to " render a reasonable Cause of his Absence, and to receive what " shall be judged right. Otherwise that he would proceed to deprive " him. And so he was June 28. 1563. a Sentence of Deprivation being then denounced against him; and one Barker, B. A. was presented to the Church. This Morrison undoubtedly was a Papist, and had fled from his Benefice, because he would not comply with the present Settlement of Religion.

A notorious Impostor arose in these Days, and shewed himself in One presents London, called Elizeus Hall, who gave out himself to be a Messen
Messenger

A Messenger ger from God: and pretended to Revelations and Voices speaking from Heaven. to him from Heaven; and writ Books by Inspiration. He was at list brought before the Bishop of London the 12th of June this Year. Where upon Interrogatories he gave this particular Account of this his Frenzy; Viz.

That

ANN01562. Pap. House. His Visions. .

Anno 1552.

Anno 1551.

That his Name among the common People was Elizeus Hall, but that he writ himself Ely the Carpenter's Son; because that one Night in a Vision he saw a Fire in his Chamber, and heard a Voice saying unto him, Ely, Arise, Watch and Pray, for the Day draweth nigh. And that this Voice was heard thrice that Night: And that this was about Eleven Years ago. Further, he faid, That he was rapt our of the Bed, and faw Heaven and Hell, and was abfent from the 9th of April, 1552. till the 11th next following. viz. two Nights and one whole Day, [answering to the Time between Christ's Death and his Refurrection.] And that there appeared to this Examinate one in white Apparel, [viz. an Angel] and commanded him to watch and to pray seven Years, and to write three Years and an half, according to the time of Christ's Ministry, saying, Two Tears and an half thou shalt bring nothing to pass: In the other Tear reserved, thou shalt be troubled and fall into Persecution. And so, he said, it came to pass. For in the Year past he had been before Commissioners, and examined divers times. That there remained yet behind of the three Years, not much more than one Month. And then he knew not what should become of him, (except he had a new Revelation) For then his Commission was ended.

His Message.

And Revelation.

His Writings.

That he took upon him no Name of Minister, Preacher nor Prophet; for he was called to none of these Offices. And being asked what Name his Office bore, he termed himself A Messenger sent from God to the Queen, and to all Princes: and that his Commission endured but one Month, or little more. He faid, he had his Vocation by Revelation, and that he never learned of any Creature; that he had not read much in the Bible; and that he was able, having Pen, Ink and Paper, to write, and to cite, and alledge Authorities forth of the Scriptures: Meaning, as appeared, that he had all his Knowledge by Revelation. Being demanded whether there were any more Learning in the Great Book [writ by him] than in his Book of Obedience, which the faid Bishop had read afore; he said his Book of Obedience was but the fifteenth Part of his new Great Book. That in the latter End of Queen Mary's Days he did begin to write, but he could bring nothing to pass: His Gift was not come to him; and till he had given over all things, he could never write effectually. And that fince he began to write, he neither did eat Fish nor Flesh, nor drank Wine, according to his Revelation, which he then remembred; wherein he was forbidden to forfake all things pleafant to the Flesh. And that he writ every Word of his Book on his Knees.

This Impostor a Papist.

Being demanded what his Judgment was of the Mass [as fuspected perhaps to be set on Work by Papists] and what of Transubstantiation, and especially Purgatory; for it was like, that if he had feen Heaven and Hell, he should have feen Purgatory also, if there were any; he refused to answer, referring himself to his Book, faying, he was commanded not to speak of those Mattters, till he had delivered his Book to the Queen.

Being interrogated, whether he had received the Sacrament within two Years past; he answered not directly, but so as it might appear he had not; and that he was one of the Popish Judgment in Reli-

gion,

gion, which very manifestly appeared by divers of his Speeches. ANNO For his Apparel, [which it seems was distinct] he alledged his Reve-

In a Catalogue of Books belonging some time to Sir John Parker, His Visions in Son to Archbishop Parker, among the rest there was a Book, Entituled, The Visions of Elizeus Hall in Metre.

CHAP. XXVI.

The Lord Keeper's and Mr. Speaker's Speeches. A Second Par-Matters transacted relating to Religion. The Penalty of High Treason in the Bill for the Supremacy, argued. Speeches of the Lord Mountague, and Mr. Atkinson a Lawyer, against Another for it. Alts passed: Viz. for the Assurance of the Queen's Royal Power: Against Conjurations: For Execution of the Writ for taking a Person excommunicated, &c. The Queen's Answer about her Marriage.

N the 12th day of January the Queen's Second Parliament be- The Queen's gan to sit at Westminster. She rode that Morning from her Second Parlian Palace in great State unto Westminster Abby, accompanied with all her Lords, Spiritual and Temporal. The Queen was clad in a Crimson Velvet Robe, and the Earl of Northumberland [of Worcester, writes D'ews] bearing the Sword before her; all the Heralds of Arms in their rich Coats, and Trumpets blowing. The Bishops were Twenty two in Number, (Landaff and Carlifle wanting) riding in their Robes of Scarlet lined, and Hoods down their Backs of Miniver. She lighted at our Lady of Graces Chappel, and with her noble and starely Retinue went in at the North-door into the Abby, where she heard a Sermon preached by Nowell, Dean of S. Paul's; and then a Pfalm being fung, She and her honourable Company went out of the South-door, and so to the Parliament-Chamber, and soon after to the House.

The Lord Keeper Bacon, at the Queen's Commandment, opened Lord Keeper's the Cause of this Parliament's Meeting (as he did of the former) in Speech. an eloquent Speech, declaring the Causes to be partly for Religion, for the setting forth God's Honour and Glory; and partly for Policy and the Commonwealth, as well for Provision at home, as for Foreign Enemies abroad. I shall only take notice what the Lord Keeper said with Respect to Religion. He shewed, 'That God's Shewing she 'Cause being sincerely weighed, considered and followed, would State of Re-

bring forth good Success in all Affairs; and being not followed, DEws Journal but neglected, how could any thing prosper or take good Essect ?

'He blamed both Spirituality and Laity. That the Preachers were

'not so diligent in their Vocation as they ought; and the Laity neither so diligent in hearing, nor yet in doing as they should.

АNNO 1562. And some of the Laity, in not giving Credit to God's Word preached, as ought to be. He took notice here of the great Want of Ministers; and that some of those that were Ministers were much insufficient, which notwithstanding, considering the Time, were to be born withal; not doubting the Circumspection of the Bishops in well looking to the placing of such which should be appointed hereafter: And such as were negligent or blame worthy,

and would not be Reformed, to have sharp Punishment.

'That heretofore the Discipline of the Church was not good, and the Ministers thereof slothful. Whence sprung two Enormities: First, That for lack of the former, every Man lived as he listed without fear. And by reason of the Second, many Ceremonies were agreed upon; but the right Ornaments thereof were either lest undone or forgotten: That it was for want of Discipline that sew came to Service, and the Church so unreplenished; notwithstanding a Law made the last Parliament for good Order to be observed in the same. But as yet it appeared not executed. That therefore if it were too easy, it should be made sharper. And if already well, then to see it executed. For the want of Discipline caused Obstinacy, Contempt, and Growth of Heresy.

'That in his Opinion the Device was good, that in every Diocese Officers should be appointed and devised, as should be thought good, to sit for the Redress of these, and such like Errors, twice or thrice a Year, till the Fault were mended. In the doing of which, the Head Officers were to be born withal, and maintained; and Laws to be made for the purpose. The chief Care of which, he said, [applying himself to the Lords Spiritual] pertained unto them, wherein they should take pains; and whereunto Laws should be joined, not only for the more perfecting of the same, but for the Maintenance as well of the Heads as of the Members

' thereof.

The Speaker's Speech to the Queen.

Want of Schools.

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On the 15th of January, Thomas Williams of the Inner-Temple, Esq; being chosen Speaker to the Lower House, was presented to the Queen. And in his Speech to her, what he faid relating to Religion was to this Purport. First, He did in the Name of all the Commons, give most humble and hearty Thanks to God and Her, who had brought and restored God's Doctrine into this Realm. He took notice of the Want of Schools; that at least an Hundred were wanting in England, which before this Time had been [being destroyed (I suppose he meant) by the Dissolution of Monasteries, and Religious Houses, Fraternities and Colleges]. He would have had England continually flourishing with Ten thousand Scholars, which the Schools in this Nation formerly brought up. That from the Want of these and good School-masters, sprang up Ignorance. And Covetousness got the Livings by Impropriations, which was a Decay, he faid, of Learning. And by it the Tree of Knowledge grew downward, not upward; which grew greatly to the Dishonour, both of God and the Commonwealth. He mentioned likewise the Decay of the Universities; and how that great Market-Towns were without Schools or Preachers. And that the poor Vicar had but 201. or

[or fome fuch poor Allowance] and the rest, being no small Sum, was impropriated. And so thereby, no Preacher there; but the People being trained up and led in Blindness for want of Instruction, became obstinate. And therefore advised that this should be seen to, and Impropriations redressed, notwithstanding the Laws already made [which favoured them.]

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He took notice also of a third Monster called ERROR (as Error. IGNORANCE and NECESSITY, were the two others that troubled the Kingdom.) Under this Monster he brought the Pelagians, Libertines, Papists, and such other, leaving God's Commandments, to follow their own Traditions, Affections and Minds. That if the Papist was (and indeed he was) in Error, that we should feek the Redress thereof; for that the Poor and Ignorant were abused. Until which Redress be had, he told her Majesty, that neither she nor her Realms, neither at home nor abroad, should ever be well ferved of fuch Persons which were so divided. And therefore said he, speedily look to it, and weed out this Wickedness and Error. too much known nowadays.

He added further, That in the Country he had heard tell of, bur Libertinism. fince he came up, walking in the Streets he had heard oftentimes [with his own Ears] more Oaths than Words. A pitiful hearing!

He urged to have it punished.

He moved her Majesty (with the Assent of this Assembly) to Asafe Fort for build a strong Fort for the Surety of the Realm, for the repulsing the Realm. of her Enemies, and to be fet upon firm and stedfast Ground. Which Fort to have two Gates, the one commonly open, the other a Postern, and two Watchmen at either of them; one Governor, one Lieutenant: and then no good thing would be there wanting. The Fort he meant was the Fear of God. The Governor God himself; her Majesty the Lieutenant; the Stones of it the Hearts of faithful People. The two Watchmen at the open Gate, to be Knowledge and Virtue; the other two at the Postern, to be Mercy and Truth; all being Spiritual Ministers. That this Fort was invincible, if every Man would fear God. For all Governors reign and govern by the two Watchmen, Knowledge and Truth. And that if She, being the Lieutenant, faw Justice, with Prudence her Sister, executed, she should then rightly use the Office of a Lieutenant. And for fuch as departed out of this Fort, let them be let out at the Postern by the two Watchmen, Mercy and Truth. And then she would be well at home and abroad. Finally, he exhorted her continually to feek God's Glory, and his true Honour; and then she would have this Fort well built, and by her well governed. In this ingenious Speech I strongly suspect Cecil had a great Hand. Who as he was first chosen Speaker himself, but got himself excused, so he seems to have been the main Instrument of getting Mr. Williams chosen in his room. For when Sir Edward Rogers, Comptroller of the Queen's Houshold, had recommended him to the House to be their Speaker, and Williams had disabled himself, Cecil answered him. the House had gravely considered of him as a sit Person, and required him to take the Place, and so he was seated in the Chair.

Now

ANNO
1562.

Bills in Parliament.

For the Succeffron.

Now to take notice of the Bills that were brought in, having a Tendency to Religion, or the Church.

The very first thing they set about in the House of Commons, was the Succession to the Crown; and (in order to that) the Queen's Marriage with some fit Person, for Heirs of her Body to inherit her Kingdoms. For January the 16th, which was but the next Day after the Speaker was chosen and accepted, a Burgess (viz. the Mayor of Windsor) moved for the Succession. And the 28th of the fame Month, they exhibited their Petition to the Queen for the Establishment of the said Succession. Which Petition was drawn up in very eloquent and pressing Language, yet tendered with all humble Deference. The Arguments were chiefly taken from the Danger of the Realm without the prospect of Succession, and particularly from the fear of Papists, stiled, 'A Faction of Hereticks in her Majesty's Realm, who most unnaturally against their Country, most madly against their own Safety, and most treacherously against her 'Highness, not only hoped for the woful Day of her Death, but 'also lay in wait to advance some Title, under which they might revive their late unspeakable Cruelty, to the Destruction of the Goods, Possessions and Bodies, and Thraldom of the Souls and Consciences of her Faithful and Christian Subjects.—They found how necessary it was for her Preservation, that there should be more Persons set, and known between her Majesty's Life and their Defire.—They knew not how many pretended Titles and Truft to succeed her. — And they found by good Proof, that the certain Limitation of the Crown of France had in the Realm procured fo great Quiet, that neither the Person of the Prince in Possession had been endangered by secret and open Practice, nor the Commonweal molested by Civil Dissension, through any Quarrel attempted for the Title of that Crown, &c. And the 1st of February, the Lords of the Parliament were with the Queen, as it was thought, upon the same Account. But she deferred her Answer.

Cecil's Letter about it. An eminent Member of the House, I mean the Queen's Secretary Cecil, in the beginning of February wrot to Sir Thomas Smith, her Ambassador in France, concerning this Matter, and what his Judgment was therein: viz. 'That the Heads of both Houses were fully occupied with the Provision of Surety to the Realm, if God should to our Plague (as he said) call the Queen, without leaving of Childern. That the Matter was so deep as he could not reach into it; and praying God to send it a good Issue. And soon after (viz. February 18.) he writ again to the same Person, That he could not see that any Essect would come of the earnest Suits made of the Three Estates to the Queen's Majesty, either for Marriage, or State of Succession.

In this House of Commons were many good publick-spirited Members. These I find in a Journal of Cecil's, viz. Bell, Wilson, Good-yere, Norton, Warner, Sir Anthony Cook, &c. To which I may add Cecil himself, who (as himself writ to the aforesaid Smith) was so full occupied to expedite Matters in this present Parliament, that he had almost no leisure to attend other things.

The

The Bills following were such as were read and concerted in the ANNO House of Lords.

The 30th of January, a Bill for Assurance of certain Lands assumed by the Queen's Majesty, during the Vacation of Bishopricks, was of Bishops read the second Time, the first Reading not mentioned in D'Ews Lands.

This Bill seems to be intended for the further Establishment of an Act made the last Parliament for the Exchange of Bishops Lands.

This had no more Reading this Session, and was laid aside.

February the 15. Read the First Time, the Bill against Fond and Against fond Fantastical Prophesies; and for the Punishment of Invocation of vocation of Evil Spirits, Enchantments, Witchcrafts and Sorceries: brought evil Spirits, from the House of Commons. This Bill was divided into Two in the House of Lords. The Bill against Enchantments, Sorceries and Witchcrafts, was read the 8th and 9th, the first and second Times. And March the 11th, the Bill against Fond and Fantastical Prophesies, was read the third Time, and concluded. The 20th of March, several Bills were brought from the Commons to the Lords, and among the rest, the two last mentioned Bills, and so finally concluded.

February the 20. A Bill for the Assurance of the Queen's Maje- For Assurance sty's Royal Power over all States and Subjects within her Domini- of the Queen's Royal Power. ons, was brought to the Lords from the House of Commons. was brought in for the further keeping in Awe the Popish Party, which had been already very bufy and bold, and dangerous to the Queen and Realm. This Bill was read in the Lord's House, February the 25th, the first Time. And March the 3d, the same Bill was read the third Time, with certain Provisions thereunto annexed by the Lords, and concluded.

By this Bill the Refusal of the Oath of the Queen's Supremacy The Penalty of the second Time, was made Treason. But it was argued strongly Treason in this Bill argued aagainst in both Houses by the Favourers of Popery, as too severe a gainst in both Penalty, considering that to many it was a Matter of Conscience; House, which, as a most plausible Argument, was chiefly insisted upon, as though it were a compelling Men to swear the Protestant Doctrine to be true. Among those in the House of Lords that stood against this Bill, Sir Anthony Brown, Lord Mountague, was one; and in the Lower House, Mr. Atkinson, a Student of the Inner Temple, opposed the fame. I have feen the Speeches of both. And I observe the Plea of Conscience and gentle Usage toward such as differ in Judgment, are Arguments made much use of now in the behalf of Papists, which were but of small avail in the last Reign, when they were in Power. Their Speeches may not be unacceptable to lay before the Reader. The Lord Mountague spake thus:

He Prince or Commonwealth that will make a new Law, ought The Lord to consider three Things: The First, That the same Law Mountague's Speech against be necessary: The Second, That it be just and reasonable: The it Third, That it be possible and commodious, apt and fit, to be put Foxii MSS.

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This Law not necesary.

Unto these three Qualities may be reduced all ANNO in Execution. other that are requisite, to the End the Law should be good. Now it is to be seen, if these three Qualities be in the Law, that certain do pretend, and would have to be made in this Parliament against the Papists, as they call them. For the which presuppose, that my Intent is not to perfuade, that the Religion which now is observed in England is either False or Schismatical: but to entreat only, if it be good, that a Law be made, whereby it shall be commanded under Pain of Death, that the Papists with Oath confess the Doctrine of the Protestants to be True and Evangelical. As for the first, I fay, That this Law that is pretended is not necessary; forasimuch as the Catholicks of this Realm disturbe not, nor hinder the Publick Affairs of the Realm, neither Spiritual nor Temporal. They Difpute not, they Preach not, they Difobey not the Queen, they Caufe no Trouble nor Tumults among the People. So that no Man can fay, that thereby the Realm doth receive any Hurt or Damage by them. They have brought into the Realm no Novelties in Doctrine and Religion.

This being true and evident, as it is indeed, there is no Necessity why any new Law should be made against them. And where there is no Sore nor Grief, Medicines are superfluous, and also hurt-

ful and dangerous.

Nor just.

As concerning the Second, I fay, That this Law that is pretended, is neither just nor reasonable, nor cannot be, nor deserveth to be called, or have the Name of Law, when it is made. For it shall be contrary and repugnant unto all Laws of Men, Natural and Civil. I meddle not with God's Laws; for I have above faid, that in this Discourse I do not pretend to entreat of the Verity and Truth of Religion. But leaving that till Time fit and convenient, I do entreat, whether it be just to make this penal Statute to force the Subjects of this Realm to receive and believe the Religion of the Protestants upon Pain of Death. This, I say, is a thing more unjust. For that it is repugnant to the Law of Nature, and all Civil Laws. The Reason is, for that naturally no Man can, or ought to be constrained to take for certain that that he holdeth to be uncertain. For this repugneth to the natural Liberty of Man's Understanding. For Understanding may be persuaded, but not forced.

The Doctrine of the Protestants doth repugn unto all the Ecclesiastical State of England that were present at the last Parliament, and holdeth Contradiction with all Provinces of Christendom. It repugneth to all the Doctrine of all the Parliaments past, and all General Councils. With these Contradictions there is no Protestant, if he bea Man of any Understanding or Judgment, but will confess that it is doubtful and uncertain; seeing that of those Things that appear not to our Senses, there ariseth no Doubt nor Uncertainty, but of the Opinios of Men. And if he will fay 'tis the Catholick Doctrine; therefore the Question is, how this Word ought to be understood? Which is the Work of Understanding, and is reduced and brought to Opinions. And when there be many Opinions of th' one fide and th'other, it is

reason, that the Thing be doubtful, till all Opinions come to one: ANNO And that there be one Faith, one God, and one Trinity.

Now to turn to my purpose, I say, That since the Doctrine of Protestants is so uncertain, (leaving to call it False) there is no Reason nor Justice, that doth permit or suffer, that Men should be forced to take it for certain, true and fure, and affirm the same. It is fufficient, and enough for Protestants to keep the Possession of the Churches, and the Authority to preach and excommunicate, not to feek to force and strain Men to do or believe by Compulsion, that they believe not; and not to swear, and to make God witness of their Lie.

[I cannot but observe here by the way, how much this Bill is (whether wilfully or ignorantly) mifrepresented by this Peer. For the Oath therein required to be taken, is not to swear to the Truth of the Protestant Religion, and the Doctrine thereof, (nor is there the least mention made of Religion in the whole Act) but only that no Foreign Bishop (chiefly meaning the Bishop of Rome) hath any Power or Authority in the Queen's Realms and Dominions. Nor was this Oath to be imposed upon all the Queen's Subjects univerfally; but only fuch as should enter into holy Orders, or took any eminent Places and Offices upon them; which if they declined to do. and meddled not in the Government, no fuch Oath was required of And there is an express Proviso that none shall be compelled to take it, but some Ecclesiastical Persons that gave just Grounds of Jealoufy to the State. And besides, this Act was found necessary for the Security of the Queen and her Government, (which was at this time in no small danger) as the Title of the Act ran, For the Assurance of the Queen's Power over all her States and Subjects: And the Preamble of the Act mentioned the Dangers by reason of the Fauters of the usurped Power of the See of Rome, at this time grown to marvellous Outrage and licentious Boldness. But now after this Caution. let us go on with this Lord's Speech.]

It is enough for them, [the Protestants] and they might hold themselves content, that there is no Impediment or Let made by the Catholicks, but that they may perfuade the People fo much as they

list, and Teach and Preach their Doctrine.

As touching the Third, that is, whether this Statute should be Nor possible and possible, meet and convenient, to be put in Execution: I fay, that convenient. on that is said in the second Chapter of Justice, dependeth, and is contained the Understanding of this Third, touching the Commodity and Possibility. For it is an easy thing to understand, that a thing so unjustly, and so contrary to all Reason and Liberty of Man, cannot be put in Execution, but with great Incommodity and Difficulty. For what Man is there so without Courage and Stomach, or void of all Honour, that can confent or agree to receive an Opinion and new Religion by Force and Compulsion; or will swear, that he thinketh the contrary to that he thinketh. To be still and dissemble may be born and suffered for a time; to keep his Reckoning with God alone; but to be compelled to lie and to fwear, or else to die therefore, are things that no Man ought to suffer and



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to have to do

in this Law.

endure. And it is to be feared, rather than to die, they will feek how to defend themselves: whereby should ensue the contrary of that, every good Prince and well-advised Commonwealth ought to seek and pretend, that is, to keep their Kingdom and Government in Peace.

So that this Law and Statute that is pretended, fince it is not necessary for Men, without they leave Quietness and Peace; nor just and reasonable, seeing it forceth Men to hold for certain and true, that they should hold for doubtful and false; and being incommodious and impossible to be put in Execution, for the Alterations that may ensue of great Unjustice, I conclude that by no means any such

Law ought to be made and enacted.

And because some said, This need not to be feared, nor ought any thing to be a stop; because the greater Part of the Assembly of the Lords and the Higher House, was of the Mind and Opinion, that the Law ought to be made, including in the same Assembly the Bishops that are Twenty five: I Answer, That they neither can, nor ought to have to do in this Matter, because they are as Party, and therefore cannot be Judges. And that as they have Party, and have Interest in this Matter, it cannot be denied; fince ipso facto they have difpossessed the Catholick Bishops of their Churches, under this Occasion and Colour, to bring into the Realm better Doctrine. Besides all this, neither the Law nor the Gospel, nor other Civil Law doth suffer Ecclesiastical Persons to have more than the Jugdment and Examination, of the Doctrine and Excommunications. And according to this it belongeth not to the Bishops, but only to declare and pronounce the Doctrine, of the Papists to be false, as they have done, and to excommunicate fuch as follow the fame. To appoint afterward the Temporal Penalties of Confiscation, Banishment or Death; this appertaineth not to them, but to the Secular Judge; who according to the necessity of the Commonwealth, for Peace and Quietness of the same, may execute and proceed against such Excommunicate Persons with more or less Rigour after, as he shall think good.

It shall be also very just, reasonable and convenient for the Service of the Queen, that the Lords of the Realm alone, without the Bishops, do consider, if it be meet and convenient for the Wealth and Quietness of the Realm, to make this Statute and Law so rigorous; or whether that that is made already be sufficient; or whether it be meet and convenient (to take away all Inconveniences and Damages that may arise of those Diversities and Novelties in Religion) to command the Bishops all, as well Papistical as Protestants, to find the Means to try the Matter (afore disputed here) within the Realm, or in the General Council. The which seemeth should be much

more easy, more sure, and more convenient.

And furthermore, fince it belongeth to the faid Lords, not to endanger their Lives and Goods, if any War should happen within the Realm, or with their Neighbours; let them therefore take good heed, and not suffer themselves to be led by such Men that are sull of Assection and Passions, and that look to wax mighty, and of Power,

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Power, by the Confiscation, Spoil and Ruin of the Houses of noble ANNO and auncient Men.

To this Speech made in the House of Lords, I shall subjoin another Oration in the House of Commons against the said Bill of the Oath of Supremacy, by Mr. Atkinson aforesaid, spoken the 10th day of March.

Right Honourable,

OU have heard the Effect of this Bill, containing in it felf, Atkinfon's that all those that shall by any open Act, maintain any Foreign speech against Jurisdiction, or shall refuse the Oath, which is likewise for the abo- outh. lithing of all Foreign Power; that such Offenders shall for the first Foxii MSS. Offence incur the danger of Premunire; and if they eftiones refuse again, then to be judged as in Case of High Treason. any Foreign Power be lawful to be received within this Realm, or whether in Conscience a Man ought to take this Oath, that Matter I purpose not now to dispute; for that is already put out of Question by Consent of the whole Realm in High Court of Parliament, in the First Year of the Reign of our Sovereign Lady that now is: against which it shall not become me to reason. But marie, whether an Offence committed against that Statute be so sharply to be punished as this Bill here requireth, that is the Question that we now have in hand. Wherein I think that the Punishment already devised is fufficient, that the Punishment limited in this Bill is too rigorous; and that though this Act went forward, yet no Benefit could thereof

grow to the Commonwealth.

If the Offence were Treason, as it was faid this other day in the The Offence not House that it was, and that the Offenders therein were Traytors Common Law, even by the Common Laws of the Realm, as Men that fought to argued. take the Crown from the King, and give it the Pope, then would I think no Punishment too little for it: and pity it were, that even for the first Offence it was not made Death. Howbeit, if it may be proved unto you, that the Maintenance of Foreign Jurisdiction was not by the Laws ever accounted Treason, then I trust there will no good Man think, but that the Offence being not so great, the Punishment ought not to be so great neither. I would agree, That the ancient Writers of the Law, as both Bracton and Briton, have in their Writings called the King God's Vicar in Earth: And so I assent to that that Skipwith saith, That there is the Deanry of Pickering in in Ireland belonging to the Archbishop of Deviling, [i.e. Dublin] and that it is of this Condition; that if an English-man be made Archbishop, that then he shall have the Deanry as his Free Chappel; and if an Irish-man, then the King. His Reason is, Quia Reges sacro oleo uncti spiritualis jurisdictionis sunt capaces, i. e. Because the Sacred Majesty of a King anointed with Holy Oyl, hath capacity of Spiritual Jurisdiction. I likewise agree to the saying of Brian, where he faith, That a great Doctor of Law once told him, that a Priest by Prescription might be impleaded in the King's Temporal Court, Quia Rex est Persona mixta ex Sacerdotibus & Laicis; i. e. Because the Person of a King is mixt of Priesthood and Lairy.



ANNO 1562. Of all which we may gather, That by the Common Laws the King may have the Temporal Profits of a Spiritual Promotion, and also implead a Spiritual Person in his Temporal Court. All which notwithstanding, I am sure no Authority can be shewed to prove, that the affirming, that the Pope ought to have Jurisdiction in these or other like Matters, or that the Jurisdiction of them ought not to

appertain to the King, was never yet accompted Treason.

And therefore suppose that the King had brought a Quare impedit against a Spiritual Person, (which is a Plea merely Temporal, determinable in the Temporal Court) and that the Spiritual Person had thought to appeal to Rome in Stay of the Judgment; had this been Treason? Nay surely, though without some open Act shewing the same, it was never yet taken to be Treason; nor was it never yet seen, that a Man in such a Case was bound to discover his Conscience upon his Oath. But to go further, suppose he had expressly said before Witness, that he would appeal to Rome; nay, suppose he had appealed to Rome indeed; had this been Treason? Nay, it was never yet but Premunire; and not Premunire neither, till the Statute of the 27. of Edward the Third made it so. But was this an Offence against the King's Crown and Dignity? But so are many Offences that are not Treason: and are not, as he said, Crimina læsæ Majestatis, but Crimina minutæ Majestatis.

If then to affirm, that the Pope ought to have Jurisdiction in a Temporal Matter, were not Treason, much less were it Treason to affirm the same in Spiritual Matters: As to say, That the Consecration of Archbishops belonged to him, or that the Order of Service and Sacraments ought to be directed by the See Apostolick. What the Judges have said in our Law in the behalf of the Pope, that spare I here for Duty's sake to speak of. I am sure it was more than I have hitherto said: and yet were they, I believe, as skilful in knowing what Treason was, and as both to offend therein, as was the Gentleman that went about with so many Reasons to prove it Treason, nor I doubt not, but even at those Times when Princes suffered this Offence to remain unpunished, and when the Subjects offended in it, that yet they had as great a Care to maintain the Royal Dignity of the Crown; and were otherwise as void of traite-

And therefore we read that in the Time of Edward the First, the Pope willed the King to take Peace with Scotland, and he made him Answer, That touching his Temporalities, he knew no Peer in his Realm. And the like Letters were sent in Time of Henry the Sixth, and Humfrey, then Dean of Gloucester, hurled them in the Fire. And whosoever readeth the Statute of Premunire made in the 16th Year of Richard the Second, shall find that all the Lords, both Spiritual and Temporal, said, That they would stick with the King in the Maintenance of his Crown and Dignity. And they were therefore severally examined, to the Intent that their Opinions might be known. If then it hath been proved, that that Offence hath not been Treason; nor that the Offenders therein have not otherwise born traiterous Hearts; I trust, that the Offence being not so great, you will not without Cause go about to encrease the Punishment.

Let us therefore never go about to aggrieve the Matter, or make ANNO it worse than it is; but let us consider it in such fort, as it is indeed; that is, an Offence in Religion, and an Offence against the Statute made in the First Year of the Queen's Majesty. And then, whether fuch an Offence be to be punished by Death, either for the Preservation of the Common Peace, or else by the express Laws of God, that Matter falleth further in Consultation.

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As for the Scriptures, I must confess my self ignorant in them, as the Thing that is not my Profession, nor in which I have been exercifed: Yet thus much have I heard the Preachers fay, that are now, That though in the old Law Idolatry was punished with Death; yet fince the Coming of Christ (who came to win the World by Peace, and bade, Put up thy Sword), the greatest Punishment that hath been taught by the Apostles in case of Religion, hath been by Excommunication. For Religion, fay they, must fink in by Persuasion: it cannot be pressed in by Violence. And therefore they called the Act of the Six Articles, that was made the 31. of King Henry the Eighth, The Whip with the Six Lashes. And as for the Dealings in Queen Mary's Days, they much misliked them; calling the Bishops Blood suckers, and bade Fie on these Tormenters, that delighted in nothing else but in the Death of Innocents; that threatned the whole Realm with their Fire and Faggots; Murtherers; that they were worse than Caiaphas, worse than Judas, worse than the Traytors that put Christ to Death. And that with such Vehemency and Stomach, as I assure you I mervail, how it can possibly come to pass, that they should now desire to establish that as a Law, which they thought then so far unlawful.

And indeed many a Solemn Clerk and Holy Father hath there been in the Church, that have much misliked that cruel Handling; and have wished rather the Opinions of the Men to be taken away than the Men themselves; and would have them convinced Magis Verbo quam Vi, i.e. Rather by the Word than by the Sword. Howbeit, what was the Cause, why in all Christian Realms Offenders in Religion were punished by Death: And further, how far the Punishment that is here devised, exceedeth that in Rigour and Cruelty: And lastly, how Offenders in this Case of Religion ought not to be punished by the one, nor by the other; that Matter shall I make so plain and so evident unto you, that I trust no charitable Man

will consent to the passing of this Bill.

First, As for Excommunication, that was thought so easy a Punish- How Hereticks ment, that it was the thing that they gladly would have wished for. were punished For what could please them better that had already forsaken the true Faith, than to be punished from the Company of all those that believe otherwise than themselves? Therefore was Fining and Ranfoming devised against the Manichees. But that would not serve; Manichees. for either had they nothing to lose, or else were willing to lose that they had. Then was it further devised and enacted, That they should be imprisoned. But Imprisonment would not help neither. For the Number of them was fuch as the Prisons could not hold them; and the Keepers many times were corrupted. Then was Ba-M mnishment

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Macedonians.

nishment devised; but that was worst of all other. For then would they by their Letters openly defame those, by whom for their Naughtiness they had received any Damage. And further, not keeping their Conscience to themselves, ceased not by preaching in Woods and Cellars, by dealing in Hugger Mugger Seditious Books of their own making, keeping of Midnight-Lectures, making of Enterludes and Ballets, to allure other filly Souls to their Naughtiness; so far forth that if better Remedy had not been provided, this Canker would have crept over the whole Body of Christendom. Nor were they so contented neither, but fell to open Violence, as rob. bing and spoiling of Churches, and taking other Mens Goods from them. Infomuch that the Stories of the Church make mention. That when the Macedonians and the Catholicks should come before the Deputy of Philippus, for hearing of their Controversy, and that the Throng was great, the Macedonians fell in Hand with them, and faid, That by the Number of them it should seem rather that they came to fight with them than to dispute; and therewith drew their Weapons upon them, and slew them to the Number of Three thoufand. For which Violence of theirs it was ordained by Confent through Christendom, that Violence should be offered them again. And their Offence for common Quietness sake, and for the Peace of the Church, punished in this fort: That is to fay, That if it were by open Witness proved, that any had offended, that yet he might Abjure for the first Offence, if he would; and upon Penance and Repentance made, be received into the Church again. But if he eftsones fell in Relapse, then he should be left to the Secular Hands.

Which Punishment as it was, was yet much more easy, than that which is here devised. For there you see, unless he had been convinced by Witness for some open Fact done, he was without danger of the Law. But here, though he intended to live under a Law, and keep his Conscience to himself, yet will we grope him, and see what secretly lieth in his Breast: And to the Intent he shall not dally with us, we offer him an Oath, which many a Man shall take that understandeth not what it meaneth. There you see the first Offence was not punished; but he had leisure to bethink him and mend. But here the very first Offence is punished; and by what Punishment? Forfooth, by Judgement of Premunire, which is loss of Lands and Goods, his Body in Prison at the Queen's Will and Pleafure; and yet he is in no great Surety of his Life neither. For if any Man upon Displeasure should kill him, his Friends might well lament his Death, but they could not punish it. For a Man attainted in Premunire, is perdie out of the Protection of the King, and of the Laws. Yea, and besides all this, not a Man dare give him his There is a Pro- Alms, lest he should be an Aider and Maintainer within the compass

viso in this of this Statute.

Statute against

this Consequence of Premunize, and so there is another against the former.

Therefore methinks the Law was a great deal better, and surely much more profitable for the Commonwealth, that was made in the First

First Year of the Queen's Majesty. For there we see the first Offence ANNO is not so grievously punished. And if every Ecclesiastical Person, every Judge and other Officer, every one that is of the Queen's Fee, every Man that shall sue Livery, all Scholars in the University, be sworn, (as they must be by the same Statute) what Mischief can there be wrought, but it shall be espied and quenched? Is it not, think you, an easier way to win Men (for win them we must, if we shall do well) to leave a Gap for him open to Promotion, if he embrace these Proceedings, than, if he refuse them, to take that he hath from him? Is it not a sufficient Punishment for him, that no Man shall by his Wit and Learning, so long as he continueth that Opinion, bear any Office, or have any Countenance in this Commonwealth? What better Proof can you have of the Goodness of the Law, that you see since that time no great Breach of the Law, no Seditious Congregations, no Tumult, but the Common Peace well kept, and every Man liveth under a Law without Disturbance of the Queen's Proceedings? So that that Punishment being sufficient, it is in vain to desire a greater to keep them under.

Let us follow the Example of the Queen's Majesty; whose Gracious Highness hath with such Clemency ruled us, and so tempered her Justice with Mercy, as I ween never Prince fince the Conquest (I speak it without Flattery) hath for the time reigned over us in a quieter Peace, with more Love and less Exaction. The Honour be to her gracious Majesty, and those good Counsellors that have

had that Statute in hand.

But to go on; suppose it were passed for a Law, what great Good The Inconvecould we reckon should grow to the Commonwealth by it? You will oath, urged. fay, a fort of stubborn Papists should be rid out of the way; who, if they lived would be Causers of Sedition; and Sedition must needs be the Cause of Desolation. Surely, if the whole number, that think against the Oath in their Conscience, should refuse the Oath, and for the Offence be executed, the Realm could not chuse but be much weakened, and a great deal the less able to defend it self. We may partly see it by the Universities, that what with th' one side and th'other, hath been so shaken for Religion, that Learning is almost quite decayed in them. And if Provision be not made, all like to come to a barbarous Ignorance.

But suppose you, that the greatest Part will refuse the Oath? Think you that all that take it, will upon the taking of it change their Consciences? Nay, many a false Shrew there is, that will lay his Hand to the Book, when his Heart shall be far off. Of this hath this House full Experience. For in the Bill of conveying over of Horses there was a Clause, that whosoever would Swear that it was for his necessary Travel, it was lawful. And because Men sticked not at such a Trifle to forswear themselves, that Clause was repealed. And upon like Consideration, by the grave Advice of this House was the Oath left out of the Subsidy-Book. If Men for such Trisles will forfwear themselves, it cannot chuse but be perillous, when their Goods, Lands, Liberties and Lives, shall depend upon it. And namely upon a Matter, whereof for the most part they have no Mm 2 knowledge:

ANNO knowledge; but all one to them, whether it be fo, or otherwise. 1562. And so protesting that to be in their Consciences, whereof they I stand in doubt, they should wilfully forswear themselves.

> And if Men were feditious before, now will they become ten times more feditious. Neither shall the Queen's Majesty be ever a whit the Surer, which is the Title, and as it should seem th'only meaning For if any were rebellious before, now will his Heart of this Bill. become more rebellious: for that he is enforced to perjury: And that Mischief will secretly keep in his Mind, and shew it then, when he thinketh it will do most harm. Or else, if he be not thus wickedly disposed, then will he linger on in Despair, and with Violence at the last seek to destroy himself, which were too lamentable to hear of: And we the Caufe of all this Mischief.

> Let us therefore for the Honour of God, leave all Malice, and notwithstanding Religion, let us love together. For it is no Point of Religion, one to hate another. Let us make an End of Division, for fear lest our Enemies, who are Mighty, and now in the Field, might peradventure, finding us at Diffension among our selves, the easilier vanquish us. Whereas, if we can agree and love together, there shall be no doubt, but we shall put them now to the worst, whom we have often vanquished before. Let us do as the good Mother did before Solomon, who when she had Contention before the wife King for her own Child with the Common Harlot, and that the Matter went fo hard, that he could not tell to whom to give it, but thought to divide it, the tender Love of the Mother considering that the Child's Division should be the Child's Destruction, could not fuffer that, but was content to yield up, and give away her Interest. So let us for the Love of God forget and forgive all Griefs for the Commonwealth's fake, and let us love one another: for so shall no Division work the Desolation of our King-

And when we have all done, to this we must come at last. see in Germany, where after so long Contention, and so great Destruction and Wast of their Country, at last they are come to this Point, that the Papist and Protestant can now quietly talk together, and never fall out about the Matter. I beseech you therefore, Right Honourable, that you will well remember the Trust that your Country putteth in you; and fince you have the Sword in your Hand to strike, be well ware whom you strike. For some shall you strike that are your near Friends, some your Kinsmen, but all your Country-men, and even Christian. And though you may like these Doings; yet may it be that your Heirs after you shall mislike them; and then farewel your Name and Worship. Remember that Men that offend this way, offend not as Murtherers and Thieves do, that is, of Malice and wicked Intent, but through Confcience and Zeal, at leastways through Opinion of Religion. And if it shall happen them to die in the wrong Opinion, then shall we not only destroy the Bodies, of which there is no small Force, but their Souls, which is a Loss that will never be recovered. And if they should do it against their Consciences to save their Lives, and seem peradventure

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in doubt of the Matter, then should they fall unto Perjury, and we become Causers of it. And sith they keep their Consciences to themselves, and live under a Law, why are they to be punished by fo sharp a Law? And though some peradventure have offended you; yet do not for their Sakes punish the rest, who never offended you: but rather for the others Sakes, who are the greater Number, forgive all.

Follow the Example of the good Mother in Solomon, or rather the Example of the Queen's Majesty, whom I pray God may long Reign

over us, and her Issue after her.

In Answer to these, and such like Speeches against the Bill, I A Speech for will offer a learned Argument of some other Member unknown, well skilled in the Laws, in favour of it, and against the former Reasons and Confiderations. A Copy of it came into the Hands of Archbishop Parker, who sent it to Cox Bishop of Ely. And from that yery Copy I transcribe the Tenor of it: Viz.

N the Time of King Edward III. one should have been hanged, Edw. 3. An. 3. drawn and quartered, for publishing an Excommunication, dire-Armig. Vol. C. cted from the Bishop of Rome against one of the King's Subjects. High-Treason, But at the Entreaty of the Lord Chancellor and Lord Treasurer, his What. Life was pardoned; notwithstanding he was abjured the Realm. If ratifying part of the Pope's Authority were so punished, the Confenting to the whole must of Necessity be High-Treason.

In the Statute of 25 Ed. 3. de Proditionibus, Cap. 2do. If a Man be Adherent to the Enemies of the King in his Realm, finding them Aid, and Comfort in the Realm, or any other Place, it was High-Treason: But to be sworn to the Pope, being the Queen's Enemy. and [the Party] so remain, and will not refuse the Oath to him, nor fweer to the Queen, is to comfort the Queen's Enemies. Therefore

High-Treason.

In the 12 H. 7. Fineux, Chief Justice: As in Spiritual Matters towards God, so it is in Temporal Matters towards the Prince. And therefore at the Sheriff's Turn every Subject ought to be present to learn his Duty. But in Spiritual Matters, not to affirm, maintain, and uphold God, and all things touching the Substance of Religion. with Heart, Mind and Power, is horrible Herefy: So, not to maintain the Prince, his Style, the Royal Dignity of the Crown with Heart, Mind and Power, is High-Treason. But he that refuseth to swear to the Prince doth so, &c. Therefore he is a Traitor.

I H. 7. Huffey, (Chief Justice in the Time of Edw. 4.) said, A Le- Arguments for gate was at Calais from the Pope, for to have the King's safe Con-the Oath. duct to com: into the Realm. And then in open Council before the Lords and Justices, it was demanded, What should be done. Who answered, That they would fend unto the Legate; and if he would fwear, that he had brought nothing with him in Derogation to the King, and of his Crown, that he should have Licence, or otherwise, not. And the Bishop of Ely caused the Pope's Legate to swear, that he had nothing that should be prejudicial to the King and his

Crown:

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Crown: And then he entered. If a Stranger was compelled for to fwear for the Safe-guard of the Prince before his Entry into the Realm, much more a natural born Subject should not live in the Realm, except he would be sworn for the Safe-guard of the Prince, and Dignity of the Crown

and Dignity of the Crown.

Predict. Anno, Hussey predict. said, That in the Time of Edward I. the Pope fent Letters to the King, that he should make Peace with Scotland, and that he should put the Matter to his Order. The King by the Advice of his Council sent word, that he would nor commit the Matter to be ordered by the Pope. And all the Lords writ unto the Pope, that although the King would give away his Right that he had in Scotland, that he should not do it, because it was his Right to have the Supreme Government of Scotland. And further, the Bishop of London said at the same time, that he saw in the Time of King Henry VI. when the Pope fent Letters which were in Derogation of the King, and the Spiritual Men durst not speak any thing against them, that Humphrey Duke of Gloucester took the Letters, and cast them into the Fire, and burnt them. If the Nobility, our Ancestors, have so stoutly maintained the Right of the Prince against the Pope, shall we seem now to maintain the Pope and his Authority, in refusing to punish those with so just a Law, that do, for Maintenance of the Pope, refuse to swear their Oath of Allegiance to their Sovereign Lady and Queen?

13 H. 8. Treason may be in Intendment only, Felony must be in Act always. But whoso resuseth to swear to the Prince, discloseth the Intendment of his Heart to be Traiterous. Therefore, &c. After these Allegations out of History, then it was further shewn as followeth:

First, By Act of Parliament made in the First Year of the Queen, the Supreme Government over her Spirituality and Temporality, was given to her; and the extolling of the Bishop of Rome made Premunire for the second Offence; and Treason the third Time: And the offering of the Oath appointed, and the refusal thereof by any, made the Loss of his Office [the first Time.] The new Bill maketh for the first Offence, of extolling of the Bishop of Rome's Authority, or refusal of the Oath, Premunire; and the second Time Treason. For the extolling or setting forth that Bishop's Authority, all do condescend the Penalty is not unreasonable; but only to force the Oath, which they say toucheth the Conscience, which should not be searched, [that some are against.]

As to that, first it must be considered, seeing it is enacted that both be Offences, what Pains the Offenders deserve. The Contents of the Oath is an acknowledging of the Superiority in the Prince, and Promise of Allegiance; which is the Duty of every Subject, as a Subject, in Temporal Causes, and toucheth no Spiritual Thing, but bindeth the Subject by Promise to recognize the Sovereignty in his Prince. Which if a Man may be by his Prince commanded to confess, if he resuse, is Treason, because, in that he doth resuse it, he doth affirm the contrary of the Oath to be true. As for Example, if the Lord doth require his Tenant to do Homage to him, wherein he doth but confess him to be his Lord, and him-

self to be his Tenant, if he refuse to do it, what else doth he, but dis-ANNO avow him to be his Lord? To fay a Man may have a Conscience in it; to that, [I ask] shall a Man have a Conscience in Cases of Treation?

The Prince at her Coronation swears to defend us; shall not we fwear to defend her? The Refusal of the Oath was Treason in the Time of King Henry established by Parliament. If then newly upon new Proof of the Enormity of the Romish Practices, the Refusal was Treason at the first Offence, when by common Reason the Suddenness of the Alteration might have endangered the State, if his [the Bishop of Rome's] Authority had been thought godly and lawful; a multo fortiori, now is it expedient to make the Offence Treason at the second Time; especially being so long tried by Learning and Reason, to be an usurped Authority, and also by length of time worn far more out of Memory.

We have promised in the Speaker's last Motion for Establishment. to make Laws for her [the Queens] Defence. What better Law may there be made? If we endeavour not to make it, we break our Promise; and she said, She looked for Promise therein to be

kept by us.

If any Man be required in the Queen's Name, to acknowledge her Queen of England over all her People; if he refuse to do it, he is a Traytor. There is no other thing in effect comprized in the Therefore the Refuser of the Oath is a Traytor. And in that the Offence is made Premunire, and the second, Treason, it is too mild for the Offence; especially, the Wifes Dower, and the Heirs Inheritance without Corruption of Blood, being faved.

To fay, It was never made Treason, Ergo, no Treason to be now, the Argument is not true. For if the Princes would have so taken it, it were Treason by the Common Laws of this Realm; but that King Henry was abused by Error. But if it were never Treason before, seeing the Circumstance of Time past, present, and that may follow, it is expedient to make, upon the new Occasion, new Laws, as is daily in other Cases.

If they say, It toucheth Conscience; and it is a thing wherein a The Objection Man ought to have a Scruple: But if any hath a Conscience in it, of Conscience. these four Years space might have settled it. Also, after his first Refusal, he hath three Months respit for Conference, and settling of

his Conscience. Again, The Oath is not to be tendred to any that by Intendment shall want Reason to know the Sovereignty of the Prince.

If any Man, be he never fo unlearned, do openly pronounce the contrary of the Oath against the Queen, they themselves will say, he deserveth Death as a Traytor; and that it is not Matter of Herefy or Doctrine. If so, it is to see, whether the Denial to accept the same be an Affirmation to the contrary. If so, then Treason doubtless. Thus the great Matter of this Bill was argued learnedly Pro and Con. Now we proceed with our Relation of other Bills.

Febr. the 27. A Bill for the Restitution in Blood of the Children of Thomas Cranmer, late Archbishop of Canterbury. [His Children



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ANNO were Thomas and Margaret.] March the 2. The same Bill was read the fecond and third Time, and fent to the House of Commons.

Murch the 2. A Bill for the Confirmation of a Subfidy granted her Majesty by the Clergy of the Province of Canterbury, was read the first Time in the Lord's House, being brought with other Bills to this House from the Commons, which Bill was read the third Time, and concluded March the 6. The same came again into the Commons House. For March 11. it was brought from the Commons to the Lords, and concluded.

March the 8. A Bill was brought from the Commons to the Lords. that the Hospital of St. Katharine's, near the Tower, shall be a Parish Church, and for the creeting of a School. I find nothing more of this Bill this Session.

March the 17. A Bill was fent from the Lords to the Commons for Uniting of Churches in Towns Corporate. Nor do I find this Bill read any more.

B. U de Excommunicat. Capiendo.

March the 29. A Bill for the due Execution of the Writ, De Excommunicato Capiendo, was read the third Time in the Lords House, and concluded; and carried with other Bills to the Commons. April the 9. this Bill was brought up again to the Lords with a Proviso annexed by the Commons, and divers Amendments; which were read the first, second and third Times, and concluded.

The Rise of this Bill from the

This Bill had its Rife and Beginning from the Upper House of Convocation now fitting. For I find the Forms of Two Bills now under the Hands of the Archbishop and Bishop of London. The Titles whereof were writ by the faid Archbishop's Pen. That of the former was, For reforting to the Church; and of the latter the Title was, De Excommunicato capiendo. Which Bill as it came from these Bishops in the Synod ran in this Tenor:

Forasmuch as in these our Days divers Subjects of this Realm. and others the Queen's Majesty's Dominions, are grown into such Licence and Contempt of the Laws Ecclesiastical and Censures of the Church, that unless it were for fear of the Temporal Sword and Power, they would altogether despise and neglect the same; which Temporal Sword and Power, being oftentimes flowly and negligently executed, by reason of the Writ De Excommunicato capiendo, being only directed unto the Sheriff, within whose Circuit the Party excommunicated doth abide, by the Negligence, Corruption, Favour or Delay of the same Sheriff, is either not excuted at all, or else so slowly, that the Execution of Justice thereby is letted or delayed; and the Party excommunicated thereby encouraged to continue and persist in wilful and obstinate Contumacy 'and Disobedience: Whereby the Corrections and Censures of the Church do run in great Contempt, and like daily to grow into more, unless some speedy Remedy be provided in that behalf:

'May it therefore please your, &c. that it may be ordained, en-'acted and established by the Consent of the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authority of the fame, that from henceforth all Writs,

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De Excommunicato Capiendo, may be directed to the Sheriffs, Under-Sheriiis, and all Justices of the Peace, Bailists, Constables, and other Ministers or Officers whatsoever, or unto any of them, within whose

· Circuit or Precinct the Party or Parties excommunicated do inhabit: And that it shall be lawful unto him, one of the faid Sheriffs,

· Under-Sheriffs, Justices of the Peace, Bailiffs, Constables, or other · Officers or Ministers whatsoever, unto whose Hand the said Writ

fhall come, by Vertue of the same, to attack and apprehend the Body of the Person or Persons excommunicated; and to carry and convey the same unto the next Prison or Gaol, there to remain

without Bail or Mainprize, until such time as the Party or Parties

with effect, shall humble and submit himself, or themselves, unto the Commandment and Laws of the Church: And also to facisfy

unto the Party or Parties thereby grieved or damnified, all such Cost or Damages, as he or they have thereby any ways born or sustained, at the Taxation of the Spiritual Judge, according to the

Laws Ecclesiastical. Provided, that all other Laws, Orders, Sta-

tutes and Customs, which heretofore have been ordained, provided and used for the Punishment and Correction of such as be, or shall

be, for any Cause excommunicate, shall stand and remain in the

fame force and strength, as they did stand in, before the making hereof, any thing in this former Act to the contrary notwithstand-

This Bill took up some time in both Houses, and was considerably cularged and provided for, before it passed,

So that this Bill was framed for the better bringing on Conformity to the Religion now reformed and established, and for the checking of erroneous Doctrines, as well of Papists and others; and to oblige the People to be diligent to come to Church, and partake of the Communion: and to prevent the Slights of Sheriffs or their Officers, in fmothering the Execution of these Writs, for taking up Persons excommunicated for false Doctrines, or other unchristian Practices, cognizable by the Bishops or Spiritual Judges: And lastly, That more Strength and Authority might be given to Spiritual Cenfures.

March the 30. A Bill was brought up to the Lords for the Tran- Bill for tranflating of the Bible and other Divine Service, into the Welch Tongue. flating the Bi-This Bill was read the next Day the second Time. And on the 5th Welch. of April, read the third Time. And April 6. was brought with some other Bills from the Commons, returned, and concluded.

The same 30th of March was first read a Bill, that Chancellors, For Chancel-Commissaries and Officials, in Ecclesiastical Courts, shall be Gra-lors, &c. to be duats in one of the Universities. Which was read again the next. Graduats. Day. But went no farther as I can find.

The same 30th Day was another Bill read the first Time; touch- For a School ing an Annuity granted of 13 1. 6 s. 8 d. out of Lands in Wandles in Guilford. worth in Surry, belonging to the Archbishop of Tork, for the finding of a School in Guilford. April the 3d, this Bill was read the third Time, and concluded. N n

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For annexing
Dorset to the
Bishoprick of
Sarum.

Against Sanctuary sor Debt.

April the 3d. A Bill was read for annexing the County of Dorset to the Jurisdiction of the Bishoprick of Salisbury. But I hear no more of this Bill. The reason of which Bill, I suppose, might be the small Revenue of the Bishoprick of Bristol, (to which Diocese that County belongs) that it was thought insufficient to maintain the Port of a Bishop: and so more convenient to lay it to the next See. But would it not have been better, by some Bill to have settled something of Value to augment that Bishoprick for the Continuance of it?

April the 8th, A Bill was sent up to the Lords House, that Sanduary shall not be allowed to defraud any due Debts. But this Bill proceeded not.

Parliamens prorogued.

April the 10. The Queen came into the House, and passed several Bills prepared: and then the Parliament was prorogued. The Acts that passed, which have some relation to Religion, were these:

Acts passed:
For the Assurance of the
Queen's Power
wer all States
and Persons.

An Act, for the Assurance of the Queen's Majesty's Royal Power over all States and Subjects within her Dominions. This Act of Parliament, as the Preamble informs us, was to guard and preserve the Queen, and her Heirs and Successors, and the Dignity of the Imperial Crown of this Realm, from the Perils, Dishonours and Inconveniences, which had before time fallen, as well to the Queen's Progenitors, Kings of this Realm, as the whole State thereof, by means of the Jurisdiction and Power of the See of Rome, unjustly claimed and usurped within this Realm, and the Dominions thereof: and of the Dangers by the Fautors of the said usurped Power, which is said to be grown at that time to mervaillous Outrage and licentious Boldness: and now requiring more sharp Restraint and Correction of Laws.

This Law was levelled against such as by Writing, Cysring, Printing, Preaching or Teaching, in Deed or Act, did hold and stand with, extol, set forth or maintain the Authority and Power of the Bishop of Rome, or his See, within this Realm. The Penalty was, for every such Default and Offence, to incurr the Dangers and Forfeitures, ordained and provided in the Statutes of Provision and Premunire, made the 16th Year of Richard II.

By the said Act, Persons that had taken, or should take, Holy Orders, or be promoted to any Degree of Learning in any University in the Realm; and all School-masters; and all that had, or should take any Degree of Learning at the Common Laws of this Realm, or were to be admitted to any Ministry or Office, belonging to the Common Law, or other Law or Laws; and all other Officers of any Court whatsoever, &c. were to take a corporal Oath upon the Evangelists, before they should be admitted to take upon them, to occupy any such Vocation, Office, Degree, according to the Tenor, Essect and Form of the Oath of Supremacy, made in the First Year of the Queen. And in case any should refuse such Oath, to suffer and incur the Dangers, Penalties, &c. ordained and provided by the Statute of Provision and Premunire, 16 R. 2. as foresaid.

And within forty Days after the Refusal of the said Oath, the Persons having Authority to tender the said Oath, to proceed to indict

dict the Person so offending in such fort, to all Intents and Purposes, ANNO as the Jury might do of any Offence committed against the Queen's Majesty's Peace.

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And for stronger Defence and Maintenance of this Act, it was enacted, That if any by Writing, Cyfring, Printing, Preaching, &c. should hold or stand with, extol, set forth, and maintain the said Authority and Jurisdiction of the Bishop of Rome, or by any Speech, open Deed or Act, attribute any such manner of Jurisdiction or Preeminence to the faid See, or to any Bishop of that See, within the Queen's Realms or Dominions; or to be abetting, procuring or aiding to any fuch, after fuch Conviction or Attainder; Or any Person abovenamed and appointed by this Act to take the faid Oath; and do after the space of three Months next after the first Tender thereof, refusing to take it: Then every such Offender for the second Offence to forfeit and lose, and suffer such like and the same Pains, Forfeitures, Judgment and Execution, as is used in Cases of High-Treason.

By this Act also, every Person hereafter to be elected and appointed a Knight, Citizen or Burgel's of Parliament, before he enter into the Parliament-house, or have a Voice there, was openly to receive and pronounce the faid Oath.

It was to be read, published and declared at the Quarter-Session. by the Clerk of the Peace, and at every Leet and Law-day by the Steward of the Court; and once in every Term in the open Hall of

every House of Court and Chancery.

This was the Import and Sum of this memorable Act; which was necessary for me to set down, in order to the understanding the Hi story of the State of Religion in this Land at this time, the Romish Party, and the Favourers of the See of Rome, being so dangerously busy, that the Wisdom of the Nation found it needful to constitute fuch a fevere Law, and fuch extreme Penalties against them; and to lay all fuch Persons aside from enjoying any publick Place or Office in Church or State, that would not own the Queen's Supremacy in her own Dominions.

An Act also was made by this Parliament Against Fond and Phan- Against sind tastical Prophesies. The Ground and Cause of this Act is assigned in Prophesies. the beginning of the faid Act to be, That divers ill-disposed Persons in King Edward's Days, inclining to the moving of Factions, and Seditions and Rebellions within this Realm, made use of Fond Prophesies to amuse the People, easily carried away by such Deceits, which appeared to them like something Divine. Wherefore an Act was made against these Prophesies in that King's Reign, which was expired. But the like Practice began now again to be used, in faining, imagining, inventing and publishing, such Fond and Fantastical Prophesies, as well concerning the Queen, as divers Honourable Perfonages of the Realm, and others, to the great Differer, Trouble and Peril, of the Queen and Realm. Therefore, now a new Act was made against such Framers and Divulgers of idle Prophesies. And the Penalty of a Year's Imprisonment, and 101. for every Offence, was laid upon every one that did fet forth in Writing, Print-Nn 2

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ANNO ing, Singing, or by any other open Speech or Deed, any Fond and False Prophesies; upon, or by occasion of, any Arms, Fields, Beasts, Badges, or other fuch like things accustomed in Arms, Cognizances or Signets; or upon, or by reason of any Time, Year or Day, Name, Bloodshed or Wax; to intend thereby to make any Rebellion, Insurrection, Dissension, Loss of Life, or other Disturbance within the Realm. The second Offence was made Imprisonment du-

ring Life, and Forfeiture of all Goods and Chattels.

This Act also was made to meet with those that were disaffected to the present Government and Religion established: Who would privately foretel, by some pretended hidden Skill, the short Duration of the Queen's Reign, or the Time or Year of her Death: and by the Coats of Arms, and Bearings of some of the chief Persons about the Queen, [as the Bear and Ragged Staff belonging to the Lord Robert Dudley,] &c. would frame Significations of Things fortunate to themselves, and unfortunate to those they bore Illwill to.

Against Conjurations, &cc.

Another Act was made Against Conjurations, Enchantments and Witchcrafts. That which gave ground to this Act was, That as these wicked Practices now-a-days prevailed much, so there was no ordinary or condign Punishment provided against such Practicers of Conjurations and Invocation of wicked Spirits, Sorceries, Charms, Enchantments and Witchcrafs, the Statute against them 33 H. 8. having been repealed 1 Ed. 6. Since the Repeal whereof, many phantastical and devilish Persons had devised and practised Invocations and Conjurations of Evil Spirits, and had used and practised Witchcraft, Enchantments, &c. to the Destruction of this Realm, and for other lewd Intents and Purposes. The Penalty of such was to suffer the Pains of Death as Felons, when upon any fuch Witchcraft or Enchantment, any Person should happen to be killed or destroyed: Or Imprisonment for a Year, and once every Quarter of the said Year to stand upon the Pillory fix Hours in some Market-Town, and there openly confess his Error and Offence; when by such Enchantment or Witchcraft any Person was not killed, but wasted, confumed or lamed in his Body or Members; or whereby any Goods or Chattels of any Person should be destroyed, wasted or impaired. The fecond Offence to be Death.

Another Act now made was, For the due Execution of the Writ de of the Writ de Excommunicato Capiendo. Let me also relate the Reason and Occasion cat capiendo. of this Act; as in the Preamble is specified: Namely, That divers Persons offending in many grievous Crimes and Offences, appertaining to the Jurisdiction of the Ecclesiastical Courts, were many times unpunished for lack of good and due Execution of the said Writ. The great Abuse whereof was, that the said Writ was not returnable into any Court, but left to the Direction of the Sheriffs or their Deputies; by whose Negligence and Defaults the Writ by this means was not executed at all. And hereby fuch Offenders were much encouraged to continue their finful Life. Therefore it was enacted. That the said Writ that should be awarded out of the High Court of Chancery, should be made in the Time of the Term returnable in the

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the Court of King's Bench, in the Term next after the Test of the ANNO faid Writ. And that if the Writ delivered of Record to the Sheriff, or his Deputy, were not duly returned before the Justices of the King's Bench; or that any Default or Negligence had been used, in not well ferving and executing it; then they to affels fuch Amerciament aponthe faid Sheriff or his Deputy, as they should in their Discretion think meet. And in case the Sheriff, or his Officer return, that the Party named in the Writ could not be found within his Bailiffwick. then the Justices of the said Bench to award a Writ of Capias. And how that was to be managed, and the Punishment of the Person excommunicated, &c. may be read in the faid Act, the Particulars too long to be here inferted.

What the Crimes or Causes of proceeding to excommunicate any, and the faid Writ thereupon, may be understood by a Provision in this Act; viz. That in the Significavit must be mentioned the Cause of the Excommunication, as some Matters of Heresy, or refusing to to have a Child baptized, or to receive the Holy Communion, as now commonly used to be received by the Church of England, or to come to Divine Service as now commonly used in the faid Church, or Error in Matter of Religion, or Doctrine now received and allowed in this Church, Incontinency, Usury, Simony, Perjury in the Ec-

clefiastical Court, Idolatry.

This Act feems to back and give a Force to the Censures of the. Bishops. Which was needful in this Juncture, to check Papists, and other scandalous Crimes and corrupt Doctrines against the Religion, as now reformed. For in the Act there is a Saving to the Authority of Archbishops and Bishops, as to certify any Persons Excommunicate, so to accept and receive the Submission and Satisfaction of Persons so excommunicate in Manner and Form heretosore used; and to absolve and release them, and the same to signify, as heretofore hath been accustomed, into the Court of Chancery: And thereupon to have fuch Writs for the Deliverance of fuch Persons, so absolved and released, from the Sheriff's Custody or Prison, as heretofore they, or any of them, had, or of Right ought to have.

Another Act was, For the Translating of the Bible and the Divine

Service into the Welch Tonque.

And lastly, An Act for the Restitution in Blood of the Children of Cranmer's Thomas Cranmer, late Archbishop of Canterbury. These two last were children.

private Acts, and not printed in the Book of Statutes.

For, as in the Queen's first Parliament some private Acts several restowere made for the restoring in Blood divers, who were concerned in red in Blood. the business of the Lady Jane, and Sir Thomas Wyat, or the Children of them, as Lord John Grey, Sir James Crofs, Sir Henry Gates, Robert Rafton, the Sons and Daughters of Edward Lewkner Esq; and others so in this her second Parliament were divers others restored, as the Children of Thomas Cranmer, late Archbishop of Canterbury, Sir Peter Carew, Sir Ralph Chamberlain, Knights; William West, Thomas Cobham, Esquires; the Heirs of Thomas Isley, Esq; lately executed, Brother to Sir Henry Isley executed also, the Heirs and Children of Lionel Diggs, William Isley, William Thomas, Edward Turner, Esquires,

These were private Acts, and not printed in the ANNO and many more. Book of Statutes. 1562.

The Queen's Answer about ber Marriage.

But one of the greatest Matters of this Parliament was brought to no desirable Conclusion; and that was concerning the Queen's Marriage. For which the House of Commons had made a very carnest Petition to her in the beginning of their Session. But indeed fhe feemed not to like of it; by returning the Commons no Answer at present; and by the too short and leisurely Answers she sent to them afterwards, Viz. First, by her Comptroller and Secretary, Febr. 16. D'Ews Journ. That she had not forgot the Suit of the House, nor could forget it. But she willed the young Heads to take Example by the Ancients. condly, by the Lord Keeper at the breaking up of the Parliament, That for the great Weight of the Matter her Majesty was minded to take further Advice.

How the flood affected to Marriage.

Omni vitæ fuæ ratione Hyppoliten non Phadram Epift.

But how the Queen indeed stood affected to Wedlock may be partly understood by Roger Ascham, who read to her, and was frequently with her. For when Sturmius, the learned Man of Strasburgh, had in his Correspondence with Ascham, Anno 1562. inquired into that Affair, (he and other good Protestants abroad, as well as her Subjects at home, defiring to see it effected) he answered, 'That 'in all the Course of her Life she resembled Hyppolite and not These were the two Wives of Theseus; Hyppolite was the ' Phædra. referre. Asch. Queen of the Amazons, and a Warrior; Phadra on the other hand was very Amorous. Ascham told him, That he had adventured to shew his Letter to the Queen; [having no doubt some ingenious Expressions in it to that purpose] Which the Queen read over thrice smiling, but very bashfully and modestly, and said nothing. Then he added, That for her Disposition towards wedding, he nor none else could know any thing certain, nor tell what to fay. And that it was not without reason he had told him, That all her Life she was more like to Hyppolite than Phædra. Which he said he meant in regard of the Chastity of her Mind; and that of her own Nature. not by the Counsil of any, she was so strange and averse from Marriage.

And here I may in the Conclusion add the Sentence of Sir Thomas Smith, in his ingenious Orations concerning this Argument: Where in the Person of Agamus, (who was against the Queen's marrying) he hath this brave Saying, with an eye to the Maiden Queen: But if Queens make Peace, and keep their Realms flourishing in good Order and Quiet, and overcome their own and their Under-governors Affections of robbing and oppressing the poor Subjects [keeping themselves single] they make a great and a commendable Conquest, more than ever Scylla, Pompey or Cæsar did; yea, or Carolus, the last Emperor of Rome, in

taking the French King, or winning Tunis.

Subsidies granted.

Sir Thomas Smith's Orat.

> Now, in short, to look back upon the Work of this Parliament. A Subsidy and two Fifteens were granted, as big as ever any was. This was like to the former with this Amends, that the Grant upon Goods were from 3 l. where the former was from 5 l. A like Subsidy was granted from the Clergy. A Law was past for sharpen-

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ing Laws against Papists. Wherein some Difficulty had been, because they were made very Penal. But such were the Humours of the Commons House, that they thought nothing sharp enough against Papists. Very good Laws were in hand for encrease of Fisher-men; and consequently the Mariners and Navy. Fish was much favoured now, [and so such Bills the more like to pass.] Wednesday was meant to be observed like Saturday; and sundry other things therein provided. Cecil was the Author of a short Law, not exceeding seventeen Lines; whereby was ordered, That if any Man would fell any Foreign Commodity to any Person for Apparel, &c. without ready Money, or without Payment within twenty eight Days, the Seller should be without his Remedy. A very good Law was agreed upon for indifferent Allowances for Servants Wages in Hus-And many other Laws were past the Nether House, as for Toleration of Usury under Ten per Cent. Which nevertheless Cecil faid, he durst not allow. Another against Egyptians. Another for remedying the defrauding of Statutes for Tillage. This Account of the Labours and Pains of the House of Commons this Session, did Secretary Cecil himself acquaint, by Letter, Smith the Queen's Ambassador in France with. But many or most of these past not into Acts. but only past, or were approved in the Lower House.

XXVII. CHAP.

The Archbishop opens it. Matters done therein. Papers of weighty Matters drawn up, to be laid before the Synod.

PARLIAMENT now beginning to fit in the Month of The Convoca-January, that famous Convocation of the Clergy was also cal-sien in the led together, in which were framed and agreed upon the Thirty nine Queen. Articles of Religion, the professed Doctrine of the Church of England, and many other Matters confulted and debated for the Establishment of true Religion, Order of the Clergy, and the decent and edifying Worship of God in this Church. Great pity it is, that we have not where to have recourse for more Assistance and Supply, to inable us to give a complete Account of this Synod, fince the Registers thereof, as of other Synods, formerly kept in St. Paul's, are burnt. An irreparable Loss! A Divine of great Note, before a Venerable Auditory, had occasion once to say, That he had once in his Hand an Original Journal of the Lower House of Convocation in Thankleiwing. the Fifth Year of the Queen; which must be this very Convocation. Sermon before the Fifth Year of the Queen; which must be this very Convocation. Such a Journal (could I have seen and perused it) might have been commons. of excellent Service in the Account I am to give of it. I am glad "Which Exto fee the Journal and Acts of the Upper House, which was lately fince consulted published in the Appendix to the Synodus Anglicana, printed Anno by the favour 1702. taken from a Book of Extracts " out of the Journals of Conhury, Dean vocation, of Carlisle.

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vocation, from 1529. to 1562. By the help of this, and by many other Papers, I have feen, I shall endeavour to make some tolerable Relation of it. For I have diligently looked over a great many rough Draughts and Writings, both of Archbishop Parker's own Hand, and of the Hands of Bishop Grindal, Bishop Sandys, and Bishop Cox, (chief Leaders in the Reformation) concerning Matters propounded and concerted in this venerable Assembly. From whence I will faithfully transfer several Things, and the chief, I presume, of the Proposals and Debates.

The Names of the Members.

I cannot give a perfect List of the Names of the Members of the Lower House. But we shall have occasion in the Progress of this Narration, and in a Subscription of their Hands to the Articles, to name some of them.

Their Work.

Now confidering the State of the Church, newly crept out of Corruption and Superstition, there lay before this Synod a great deal of Work to be done, both in Matters of Dostrine and Matters of Discipline; that is, in what Method and Order the Bishops were to govern their Churches, and how the Inferior Clergy were to behave themselves in their respective Cures and Parishes. The Matter of Ceremonies now was also very busily transacted. And several goods things were propounded by the Upper House.

The Convocation meets,
Jan. 12.

This memorable Convocation of the Clergy of the Province of Canterbury, wherein the Matters of the Church were to be debated and settled for the future regular Service of God, and Establishment of Orthodox Doctrine, was called together in the Chapter-House of St. Paul's on the 12th of January, the Day also of the Parliament's first Meeting. They met sometimes in the Chapter-House of S. Paul's, London, and fometimes by Continuation at King Henry VII's Chapel, Westminster, Thirty six several Sessions. Whereof this was the first; when by Vertue of a Commission from the Archbishop to Robert Weston, his Official of the Court of Canterbury, to Thomas Tale his Vicar-General in Spirituals, to Henry Jones and Valentine Dale, Advocates of his Court of Arches, all Doctors of Laws, jointly and feverally, to be prefent, in his Room and Name, in the Synod, to be begun and celebrated by the faid most Reverend Father, by Authority of the Queen's Letters to him in this behalf directed: the faid Commission empowering them, or some of them to continue and prorogue the faid Synod until the 13th Day, being Wednefday: the faid Robert Weston accordingly continued and prorogued the faid Synod; as in a Schedule by him read more plainly ap-

The Archbishop opens the Synam.

January the 13. Being the Second Session, the Archbishop came himself in Person into the Cathedral of S. Paul's, being attended thither from the Water-side, by the Doctors and the other Officers and Ministers of his Court of Canterbury, with great Honour and Reverence agreeable to his High Place in the English Church. After he, and the rest of the Bishops of his Province were placed in the Choir, the Litany in English being said, and Veni Creator sung, Mr. William Day, B. D. Provost of Eaton, preached upon 1 Pet. V. 2. Feed the Flock of God which is among you, &c. and after Sermon the First Psalm

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fung in English; then the Bishop of London administred the Communion to the Archbishop and Bishops. His Grace after this, and his Suffragrans the Bishops, with the rest of the Clergy, removing into the Chapter-House, and there some previous Matters disportaned, he made a short Speech to them, shewing them the present Advantage put into their Hands by the gracious Providence of God, in setting Queen Elizabeth on the Throne, to reform Matters amiss in the Church. And so bad the Inferior Clergy depart and chuse them a Prolocutor or Referendary, and to present him before him the next Session. And accordingly they pitched upon Alexander Nowel, the Dean of S. Paul's, whom the faid Archbishop had recommended to them. And January 18. being the Third Session, he was conducted between the Dean of Westminster and the Dean of Christ's-Church, Oxon; and Speeches being made by the Dean of Westminster and the faid elected Prolocutor, the Archbishop approved him by a Speech of his own.

The rest of the Sessions in the Upper House were spent in serious How the sessions Debates and Conferences among themselves about regulating the were spine. Church and the Ministers of it, in examining Papers brought from those of the Lower House, in digesting the right Faith of Christ into Articles, (which was brought to effect and subscribed at this Convocation) in enquiring into Matters to be reformed; whereof some Sheets were drawn up in the Lower House, and presented to the most Reverend Father, and the rest of the Upper House, by the Prolocutor; in devising some Particulars for Discipline; in providing a Catechism for the Use of Schools, for the grounding the younger Sort in true Principles; and in giving the Queen a Subfidy: the Archbishop still reminding and directing the Lower House. And he also recommended to the Bishops to look into their respective Diocesses, and to draw up in Writing what they found to need Reformation. These things are but shortly set down in the Acts of this Synod: but the Particulars that enfue will greatly illustrate and explain them.

For to prepare Matter for the Synod, the Archbishop had it before Preparetter hand in his ferious Thoughts; and fet others also on work no doubt Matter draws upon it. There is a notable Paper to this purpose, which I will begin withal; adding the Marginal Notes, some writ by the Archbishop himself, some by others. But who the Composer of this Paper

was, I cannot fay. It was entituled,

General Notes of Matters to be moved by the Clergy in the next Parliament and Synod.

Certain Form of Doctrine to be conceived in Articles, and Mss. G. Peafter to be published and authorized.

II. Matters worthy of Reformation, concerning certain Rites, &c.

in the Book of Common-Prayer.

III. Ecclefiastical Laws and Discipline to be drawn, concerning both the Clergy and the Laity.

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IV. To procure fome Augmentation of Temporal Commodities, for the Supply of the Exility of small Benefices and Livings.

Concerning the First, Viz. The Form of Dostrine.

First, A Catechism is to be set forth in Latin. Which is already

done by Mr. Dean of Paul's, and wanteth only viewing.

Thefe Articles arc to be drawn with speed.

Secondly, Certain Articles, containing the Principal Grounds of Christian Religion, are to be set forth, (in the which also is to be determined the Truth of those things, which in this Age are called into Controversy.) Much like to such Articles as were set forth a 'little before the Death of King Edward. Of which Articles the most part may be used with Addition and Correction, as shall be thought

Thirdly, To these Articles also may be adjoined the Apology [writ by Bishop Jewell lately set forth, after it hath been once again revi-

sed, and so augmented or corrected, as occasion serveth.

Item, In Cathedral in private Houses. Archbishop Parker's own

Hand.

These to be joined in one Book, and by common Consent to be authorized, as containing true Doctrine, and enjoined to be taught Courches and to the Youth in the Universities and Grammar Schools throughout the Realm.

> That whosoever shall Preach, Declare, Write or Speak, any thing in Derogation, Depraving or Despising, of the said Book, or any Doctrine therein contained, and be thereof lawfully convicted before 'any Ordinary, &c. he shall be ordered as in case of Heresy; or else shall be punished as is appointed for those that offend and speak against the Book of Common-Prayer, set forth in the First Year of the Queen's Majesty's Reign, that now is. That is to say, He shall for the first Offence forfeit 100 Marks: for the second Offence 400 Marks: And for the third Offence all his Goods and Chattels, and shall suffer Imprisonment during Life. With an Addition, that if the Person offending the first time be not worth in Goods and Land 100 Marks, then he shall forfeit all his Goods and Chattels; and if the Person offending the second time be not worth 400 Marks, then he shall forfeit all his Goods and Chattels; and for neither time of Offence any pecuniary Penalty to be redeemed with fuffering Imprifonment.

> Touching the Second, that is to Say, For Rites, &c. in the Book of Common-Prayer.

> First, That the Use of Vestments, Copes and Surplices, be from henceforth taken away.

Secondly, That no private Baptism be administred hereaster, but only by those that be Ministers of the Church.

Thirdly, That the Table from henceforth stand no more Altarwise, -but stand in such Place as is appointed by the Book of Common-Prayer.

Fourthly,

Fourthly, The number of Fasting-days, and Holy-days, to be by ANNO name expressed in the said Book; and the open Observers of abrogated Days to be punished.

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Fifthly, That the Use of Organs, and curious Singing be removed; and that superfluous Ringing of Bells, and namely, at Alhallowtide and on All-Souls day, may be prohibited; and that no Peal after the Death of any Person be above the space of one Hour, and at the Interrment above half an Hour.

Sixthly, That in publick Baptism the God-Fathers and God-Mothers shall openly profess and recite the Articles of the Christian Faith, commonly called The Creed, and defire that the Infant may be in that Faith baptized, and received into the Church of God. And that they shall not answer in the Infant's Name to such Que- Expendatur. stions as heretofore have been demanded of them in that behalf.

Seventhly, That no Dispensation be granted to mary, without the Priests solement Banes first asked thrice upon three several Sundays or Holy-days. mony without And that it shall be lawful to mary at any time of the Year without Tilimonial of Dispensation, except it be upon Christmas-day, Easter-day, and six Banes, to suffer Days going before, and upon Pentecost-Sunday.

Touching the Third, that is, Ecclesiastical Laws and Discipline.

First, Petition is to be made to the Queen's Majesty and the Parliament, that according to a Statute, Anno 25. Henry VIII. Thirty two Persons may be appointed to collect and gather Ecclesiastical Laws, and to view those that were gathered by Commissioners appointed in King Edward's Time.

In the mean time, that these Laws or Orders, which hereaster

follow, may be established.

First, Concerning the Clergy. That all peculiar Jurisdiction be extinguished; that the whole Jurisdiction of the Churches in every Diocese be restored to the Bishop of the Diocese.

Item, That in Cases of Correction no Appeal from the Bishop of Deliberetur. the Diocese be admitted, nor no Inhibitions granted, to hinder the faid Bilhop to proceed in those Cases.

Item, That in every Cathedral Church there be a Divinity Lecture read in English thrice in the Week by some able Person; of the common Charge of the Church, if no Spiritual Living have been of old time appointed for fuch purpose. And the Ministers and Singing-men of the same Church to be present at the Reading thereof.

Item, That all the Petty Canons, Vicars, or Conducts of Cathedral Churches, which be Priests or Ministers, be enjoined to study some part of the Scripture. Which if they refuse to do, then by the Difference of fuch as shall have Jurisdiction over them, to be removed from their Rooms.

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ANNO1562. No Adversary may wear the Deliberetur.

Deliberetur.

Parker's Hand

* Too much. Archbishop

Item, That their be Grammar Schools in every Cathedral Church. Item. That the Apparel of Ministers may be uniform, and limited, of what Fashion it shall be, touching the Cap and Upper Garment.

Item, That no Parson, Vicar or Curate, do serve Two Cures at once upon Pain of loss of his Benefice, if he have any; and of Suspension from the Ministry by the space of one Year, if he have no Benefice.

Item, That none be admitted to any Parsonage exceeding the yearly Value of 8 l. or to any Vicarage exceeding the Value of 20 Marks, unless he do understand the Latin Tongue well, and can answer to the Catechism set forth in Latin.

That none having any Deanry, Provostship, Arch-deaconry, or other Dignity in any Cathedral Church, Prebend, Parsonage or Vicarage, and being no Priest, shall retain and keep his Spiritual Promotion or Benefice, any longer hereafter than one year *; unless within the same Year he be made Priest; any Dispensation whatsoever heretofore granted, or hereafter to be granted, to the contrary

notwithstanding.

That none hereafter under the Age of Three and twenty Years. shall be enabled in Law to receive any Deanry, Provostship, Archdeaconry, Dignity in any Cathedral Church, Prebend, Parfonage or And whofoever, being above Three and twenty Years of Vicarage. Age, shall receive any such Promotion or Benefice, except within One Year after he be made Priest, he shall be deprived thereof: any Dispensation or Privilege to the contrary heretofore granted, or hereafter to be granted, in any wife notwithstanding. Provided always, that it shall be lawful for any Student in the Universities, being above Eighteen Years of Age, to receive one Prebend in any Cathedral Church, where the Local Statutes be not repugnant to the same, if there be no Cure annexed, or Church impropriated to the fame Prebend: and to retain the fame, during the time he shall continue in any University either within the Realm, or beyond the Seas. and give himself wholly to study; so that he be made Priest when he shall come to Four and twenty Years of Age.

And also it shall be lawful for Doctors and Batchelors of the Law. to receive or retain one Prebend or two, though they be no Priests, in Cathedral Churches, where the Local Statutes will fo permit; for fo long time as they shall exercise under a Bishop of this Realm Spiritual Jurisdiction.

That none be abled in Law to receive any Benefice or other Spiritual Promotion, exceeding the yearly Value of 30 l. unless he be a Preacher before he receive the same. By a Preacher is meant such an one as hath preached before his Ordinary, and hath his Approbation under Seal to be a Preacher.

That none from henceforth, having one Benefice with Cure of Souls, be abled in Law to receive any other Benefice with like Cure, by force of any Dispensation, unless he be a Preacher, and in Degree of Schools a Doctor of Divinity or Law, a Bachelor of Divinity, or at the least a Master of Arts; and the one Benefice not to

Confideretur, an astringendum sit ad Gradus.

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be distant from the other above 12 Miles. Otherwise, assoon as he ANNO shall receive the second Benefice, the first shall be void in Law. And in this Case of the Permission of a Preacher to have two Benefices, the Dispensation to be rated at some small Sum.

That none be fuffered to have above two Benefices with Cure together at one time, by face of any Dispensation. And he, that hath two Benefices with Cure together at one time, unless he be Resident Deliberetur. continually at the one, (and yet so as at divers times he may be personally at the other, to Preach there) to be Deprived of the Benefice of the greater yearly value.

That no Patron of any Benefice, or spiritual Promotion, shall sell or assign any Advouson to any Person; but shall bestow it himself upon some meet Clerk, when the Benefice or Spiritual Promotion is void.

That all Advousons, heretofore graunted of any Patron of any Benefice, or other Spiritual Promotion, shall from henceforth be void: and that hereafter no Advouson or Grant of the next Vacation of any Deliberatur. Benefice, or Spiritual Promotion shall be effectual and available in the Law; unless before the making thereof, either the Incumbent be dead, or the Benefice or Spiritual Promotion be otherwise void in Law.

That all Parsons, Vicars, or their Curates, every Sunday and Holiday, do openly, and distinctly read, after the Gospel, the Articles of our Faith, the Ten Commandments of Almighty God, and the Lords Prayer; and at Afternoon offer themselves to teach the Catechilm to the youth of the Parish, and take Witness thereof of the Churchwardens and Sidemen; upon pain to forfeit for every time that they do neglect fo to do, 3 s. 4 d. to be levied upon his Goods or Wages, by the Churchwardens and Sidemen, to the use of the Poor of the Parish, without Replevie, to be admitted therein.

I will name no more of these Articles, tho' they run to the number of thirty four, unless it be one more, namely, "That in every "Deanry in the Country, there may be Constituted by the Bishop

- " one Grave and Discrete Priest, to be Archipresbyter, or Decanus Ru-Rural Dean. " ralis: Who shall not only oversee the Priests of that Deanry, but " also have Authority to call before him, all such as offend against
- "the Ecclesiastical Laws, and to examine them, and to Certify the "Ordinary thereof: But the faid Dean not to determine any thing

" in those Matters.

Concerning the Fourth Particular, viz. Encrease of Ministers Livings.

[And here occurs Four Evils to be remedied.]

I. First of all, it is evident that Impropriations are Radix omnium malorum in this Realm. Forasmuch as the Poor Man payeth his Addantur An-Tiths, ordained at the first to be given to a Teacher, and now, as Cantuar. ad in the time of the Abbies, converted to other uses, and no sufficient Dom. Secretar portion left to the Vicars.

Remedies

ANNO 1562.

Remedies.

First, Universal Restitution were the best, but can hardly be hoped

If not that, then after the end of three Years, all Leases of Parfonages, and all Occupations of the same by any Lay-person to cease and determine. And that the faid Parsonages so impropriated shall be wholly united and annexed to the Vicarages; and the faid Vicarages after fuch Unition to be made Parsonages; the said Incumbents paying to the Owners, by the Wage of a yearly Pension, the yearly Rent of all fuch Impropriations, according to the Rate of the Queen's Majesties Records, and discharging the said Proprietors of all Charge incident to fuch Impropriations, as by Commission for that purpose to be appointed might be awarded.

Provided always, that where the Vicarages be so very small, that the annexing of the Appropriation in form aforefaid, will not make the Vicarages sufficient, that in such Case, the Commissioners may

allor fome Portions of the Rent for an Augmentation.

Provided also, That the Benefices so restored shall not be leased by any Incumbent, unless it be for one or two of the first

Provided also, That the Commissioners appointed shall have Authority to determine, how many of the Benefices, fo augmented as aforesaid, are sufficient Livings for Learned Men to keep Hospitality; and none to be admitted to such Benefices, but those that are able to Preach. Who shall also be bound to take no more Livings, and to be continually Resident on the same, and keep Hospitality, or else to be Deprived.

11. II. The 2d Mischief is, That by Avarice and Practice of evil. Bishops, Pastors and Priests, almost all Benefices of any reasonable Value are let out for many Years, with the Confirmation of the Bishop and Patron.

Remedy.

† Three Years.

the Leafes: no

For Remedy whereof, it were to be wished, that any Lease hereafter to be made, more than for One † Year, shall be of no validity in Law. And that all Leases heretofore granted and Confirmed, * At the end of shall cease and determine at the end of Three * Years, and return to the Incumbents. And like view by Commission to be made of those Benefices, how many are fufficient of themselves; and then the Incumbent to be bound to be Resident, and to accept no more Livings.

III. III. The 3d Inconvenience to be cured is the Covetousness of Patrons. Who ought by their Names to be Patroni, and not Pradones, of their Churches.

Remedies.

Remedies.

ANNO 1562.

And therefore strait Penaltics are to be made against those Patrons, which directly or indirectly take Money, or make or accept Simoniacal Pacts. And among other Penalties, a Patron convicted hereof to lose his Patronage during his Life, and to be given that Term by the Queens Majesty, or by the Ordinary of the Diocess; and the wicked Priest, which gave or promised, to be deprived of all his Livings, and made for ever unable to receive any more Ecclesia-stical Livings.

And for better Trial hereof, that it may be lawful for every Ordinary upon true and just Suspicion of Simony committed, to examine both the Priest suspected, and also the Patron, or any other Person whatsoever; who is thought to know any thing concerning

fuch Simony, by vertue of a corporal Oath.

And in case, where the Suspicions of such Simony be vehement, and yet by secret Practices so covered, that it cannot perfectly be known, that the Ordinary may put the Priest so suspected to his Purgation; and to be purged only by Ministers, whereof some to be Preachers; and if he fail in such Purgation to be deprived. But in this Case, the Patron shall not lose his Patronage.

IV. The 4th Inconvenience is the Universal Subtraction of Privy or Personal Tiths. By means whereof, almost all Cities, Market-Towns, Burroughs, Thorowsares, where the greatest Multitudes are, and those more ingenious and civil, are at this present destitute of learned Men, and many have no Service at all.

Remedies.

Which must be Remedied, either by rating of some Certainty upon every Person by a Contribution, or otherwise to a reasonable Sum; or else to appoint a Rate according to the Rent of their Houses, as it is in London. That is, for every Pound Rent, to the Parson or Vicar Two Shillings and Nine Pence.

CHAP. XXVIII.

The Articles of Religion, Difference between these and K. Edward's Articles. The Names of the Subscribers of the Lower House: Observations on some of them. Remarks on the XVIIth. Article of Predestination. On the Xth. Article of Free-Will. The XIth of Justification. The XXVIIIth of the Lords Supper.

HE Synod being met, seemed to guide themselves by the The Synod beformer Method, and began with the Articles of Religion, as gins with the a matter with the greatest speed to be dispatched. Which Articles

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IV.

ANNO 1562. Intit. Synoda. lia.

when they were framed and finished, and decreed, were most what the same with those made and constituted by the Synod under King Edward, in the Year 1552, which may be seen in Bishop Sparrows Collection and elsewhere. In a Volume in the Benet College Library there is a very fair Draught of these King Edward's Articles; having been accurately writ out for the use and serious consideration of the Archbishop. I observed there strokes drawn in many places, sometimes through Words, and sometimes through whole Lines, by a red Lead Pen, which the Archbishop commonly used for noting, as he read any Book. I will relate a few things which I took notice of in the Perusal of this MS. of the Articles. Some of these Articles are wholly superseded by the Archbishops Minium, and divers others of them shortned; dashing that through which he was minded to have omitted.

The Archbishops Emendations of King Edward's Articles. As in the Third Article, where these Words are struck out, after Descendisse, "Nam Corpus usque ad Resurrectionem "in Sepulchro jacuit: Spiritus ab illo emissus cum Spiritibus, qui "in Carcere, sive in Inserno detinebantur, fuit; illisq; prædicavit, "quemadmodum testatur Petri Locus.

In the Sixteenth Article the Title was, De Peccato in Spiritum Sanctum. But the Three last Words are dashed out, and over them,

writ with the Archbishop's Hand, After Baptism.

The Twentieth Article stood without any alteration made by the Archbishops red-Lead Pen; and it ran not as we have it now, beginning thus, The Church hath power to decree Rites and Ceremonies, and Authority in Controversies of Faith; but thus it began: "Ecclesiae" non licet quicquam instituere; quod Verbo Dei scripto adversietur: Neq; unum Scripturae locum sic exponere potest, ut alteri "contradicat. Quare licet Ecclesia sit Divinorum Librorum testis & "conservatrix, attamen ut adversus eos nihil decernere, ita præter "illos nihil credendum de necessitate Salutis, debet obtrudere. Thus this twentieth Article of King Edward's Book passed without any change or correction.

Article the 28th. Of the Lords Supper, being somewhat long, the Archbishop thinking to have it divided into Two, after Occasionens, added of his own hand, this Title, that was to serve for another Article, "Corpus Christi datur, accipitur & manducatur in Cæna, "tantum cælesti & spirituali ratione. And then the Article begins, "Christus in cælum ascendens Corpori suo Immortalitatem dedit, &c. but there is a Red Line drawn through it; as tho' he intended upon

fecond thought wholly to leave it out.

Article the 29th. There is mention made of a Sentence taken out of S. Augustin: In the Margin, the Archbishop sheweth the particular place where, writing Super Johannem Tract. 6.

Article 34. Intitled Ecclesiastical Tradition: Whereas it was read, "Pro Regionum & Morum Diversitate, after Regionum he inserted

The 40th, 41th, and 42d. Articles are by his red Mark, wholly

excluded.

And

And then at the end of all, the Archbishop caused these Words to be writ, "Hos Articulos Fidei Christianæ, continentes in universum "Novemdecim paginas in Autographo quod affervatur apud Reve-" rendissimum in Christo Patrem Dom. Matthæum Cantuar. Archie-" piscopum totius Angliae Primatem & Metropolitanum: Et in prima writ at the end "[Pagina] quatuor Articulos & Lineas triginta quatuor, &c. [and fo of the Original MS. of the Aron, relating how many Articles, and how many Lines in each Page; rider. then follow these Words] "NOS Archiepiscopi & Episcopi utri-"usque Provinciæ Regni Angliæ in Sacra Synodo Provinciali legi-"timè Congregati, Recipimus & Profitemur, & ut veros atque or-"todoxos Manuum nostrarum Subscriptionibus approbamus, Vice-"simo nono die mensis Januarii Anno Dom. secundum computatio-"nem Ecclesiæ Anglicanæ Millesimo Quingentesimo Sexagesimo Se-" cundo, & Illustrissimæ Princip. Elizabethæ D. G. Angliæ, Fr. & Hib. Reginæ, Fidei Defens. &c. Dnæ nostræ Clementiss. anno Quinto. And then follow the Hands of the two Archbishops, the Bishops of London, Winchester, Chichester, Ely, Worcester, Hereford, Bangor, Durham, Chester, Lincoln, Salisbury, S. Davids, Bath and Wells, Coventry and Litchfield, Exon, Norwich, Petriburgh, and St. Asaph. Where I observe four Bishops wanting, viz. those of Bristow, Rochester, Oxford and Gloucester. Oxford was yet vacant, and the Bishop of Gloucester, (who held Bristow in Commendam) I will not say, refused Subscription, or absented: For I find in certain Extracts out of the Registers Penes Fra. Atof Convocations; that Bishop did subscribe, his Name being there terbury, D.D. Decan Carliol. entred among the rest; and so also is that of the Bishop of Rochester.

ANNO

Then come the Subscriptions of the Lower-House after these Words, The Subscrip-Hi quorum Nomina Sequentur propries manibus subscripserunt Libello tions of the Lower-House.

" Articulorum, à Reverendiss. Archiep Cant. & Episcopis Provinciæ Cant.

" ad inferiorem Domum Convocationis transmisso, Quinto Febr. 1562.

Stephanus Nevinson Procurator Cleri Cant. subscripsi propria manu. Ricardus Beseley, scripsi manu propria, Procurat. Cler. Cant. Johannes Bridgwater manu propria

scripsi.

Johannes Calverley manu propria seripsi, unus Procurat. Cler. Roffen. Dioc.

Tho. Watts, Procurat. Capituli S. Pauli London, & Archidiaconus

Fo. Mullyns, Archid. Lond. ac unus Procurator. Cler. Dioc. ejusdem. Tho. Colus, Archidiac. Essexiæ. Johannes Pullan, Archid. Colche-

striæ.

David Kemp de Albano [Archid.]

Jacobus Calfhil, Procurator Cleri Londinensis & Oxoniensis Capituli.

Guillielmus Latimerus, Archid. Westmer. & Decanus Petriburgh, & Procur. Ecclesiæ ejusdem.

Ricardus Reve Procurator Capituli Westminst.

Gabriel Goodman, Decan. Westmonast.

Joannes Watson, Archid. Surrey. Johannes Ebden Wintoniensis Proc. Ra. Coccrel Procurat. Surr.

Thomas Lancaster, Thesaurarius

Sarum. Richard. Chandler, Archidiaconus Suff. [aut. Suff.]

Jacobus Proctor, Cleri Sussexiensis.

1562.

ANNO Hugo Turnbull, Decanus Ciceftr. Wilhelmus Bradbridge Cancellarius Cicestrenhs.

> Thomas Spencer Archid. Cicestr. Edmundus Westonus, Archidiaconus Lewenhs.

Perfivallus Wiburn, Proc. Ecclesiæ Cathedralis Roffenhs.

Johannes Cottrel, Archid. Wellenfis. Richardus Guy, Procur. Cleri Bristol. Jacobus Bond, Archid. Bathon.

Justinianus Lancaster, Archidiac. Taunton.

Gualterus Bowerus, Proc. Cleri Somer (etenhs.

Tho. Sorebæus, Proc. Cleri Cicestr. Stephanus Cheston, Archid. Winton. Robertus Lougher, Archid. Totnes, & Proc. Cleri Exon.

Ricardus Tremaine, Procurat. Cleri Exon.

Thomas White, Archid. Berks. Robertus Wisdom, Archid. Eliensis. Gregorius Garthe, Proc. pro Cap. Ely. Fohannes Bell.

Thomas Ithel, pro Clero Diocess. Eliensis Procurat.

Tho. Sampson, Dec. Eccl. Christioxon. Johannes Salisbury, Decan. Norwic. Thomas Roberts, Proc. Cleri Norw. Johannes Walkerns, Procur. Cleri Suffolt.

Johannes Lawrance, Archid. Wylts. Johannes Ælmerus, Archid. Lincoln. William Todd, Archid. Bodford. Joh. Longlond, Archid. Buckingham. Robert Beaumont, Archid. Hunt-

Thomas Godwyn, Proc. Cleri Lyncoln. Johannes Kenal, Archid. Oxon. & unus Procurat. Cleri Oxon.

Guido Heton, Archid. Glocestrensis. Georgius Savage, Procurator Cleri Glouc.

Anthonius Hinton, Procurat. Cleri Petriburg & Pro. Archid. Northampt.

Willielmi Fluyd, Procur. Cleri Petriburg.

Joannes Pedder, Decan. Ecclix Rychardus Barber, Archid. Leicestr. Wigorniæ.

Robertus Avys, Proc. Eccliæ Wigorn. Thomas Wilsonus, Proc. ejusdem. Laurentius Nowel, Decan. Ecclize Cath. Lychefeld.

Thomas Leverus, Archid. Coventr. Arthurus Saull, Proc. Dec. & Capli Cath. Glouc.

Robertus Weston, Procurator Cleri Coventr. & Litchf, Dioc.

Thomas Byckley, Procurator Cleri Coventr. & Litchf. Dioc.

Richardus Walker, Archdi. Stafford & Derbiæ.

Robertus Croley, Archdi. Hereford. Robertus Grinsel, Archid. Salop. & Procur. Capli. & Cleri Hereford.

Nichus Smith, Procurat. Cleri Hereford.

Thomas Linett, Præcentor Meneventis.

Item Linett, pro Caplo. & Clero. Jo. Pratt, Archid. Menev. 70. Butler, Archid. Cerdigan.

Wa. Jones, Archid. Brecon. Robertus Pownde, unus pro Clero Brecks.

Guilhelmus Constantine, Proc. Cleri Meneven.

Hugo Evans, Assaphenfis. Richardus Rogers, Archid. Affaph.

Edmundus Meyrall, Archid. Bangor. Per me Hugonem Morgan, Procur. Cleri Dioc. Bangor.

Nicolaus Robinson, Archid. Merion. Andreas Peerson, Proc. Cleri Landav. Dioc. Subscrip.

Guliel. Daye, Præpos. Col. Regii de Eton.

Johannes Hylls, Procur. Cleri Oxon. Gulielmus Bucson, Archid. Thomas Powel, Procur. Cleri Affaph.

Thomas Bolt, Archid. Salop.

Thomas Bolt, Proc. Cath. Eccliæ Chich. Lic.

Robertus Hues, Proc. Capli Affaph. Micha. Renyger, Proc. Capli Winton. Andreas Perne, Decan. Eliensis.

Franciscus Mallet, Decan. Lincoln. per Procur.

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Robertus Lougher, Proc. Henr. Edmund Merril. Squire, Archid. Barwic. Gregor. Dodds, Decan. Exon, Proc. Eccliæ Cath. ibid. & Procur. Mri Smith Archid. Landav. Will. Todd, Archdeacon of Bedford. Johannes Ebden. William Evance. Andreas Peerson. John Price. Thomas Powel.

Nicolas Robinson. Per me Robertum Pownde. Per Hugonem Morgan. Richardus Barbar, Nomine Procuratorio Mri Francisci Mallet præmissi, Decan. Eccl. Cath. Lincoln præmissæ, Subscribo; & etiam nomine eo præmisso sub-

Robertus Evance.

These, who subscrib'd their Names before, seem to have subscrib'd again Nomine Procuratorio.

After these Names thus subscribed, were these Words cautiously The Protestawritten, for fear (as it feems) of a Præmunire: "Ista Subscriptio facta tion of the Sy-" est ab omnibus sub hac Protestatione, quod nihil statuunt in præju-" dicium cujusquam Senatusconsulti; sed tantum Supplicem Libellum, "Petitiones suas continentem, humiliter offerunt.

The Articles were unanimously concluded, and the Subscription fi- somebackward nish'd by the Upper House in the Chapter House of S. Pauls, Jan. 31. to Subscribe. being the Ninth Session of the Convocation. The Eleventh Session, they being subscribed by some of the Lower-House, were brought up by the Prolocutor: praying the most Reverend, and the Reverend Fathers, to take Order, that all that had not yet subscribed, might do it publickly, either in the Assembly of the Lower House, or before them in the Upper. Whereupon the faid Fathers decreed, that the Names of those of the House that had not subscribed, should be written, and brought to them the next Scilion. By which time fome others had

fubscribed, tho' others had not yet.

I shall make no farther Remarks on these Subscribers of the Lower- some Observa-House; but only that whatever their Learning was, many of them subscribers. wrote so ill, that 'tis a difficult Task to read their Names; which probably therefore may have occasioned a Mistake or two in the true Transcription thereof. It may not be amiss in the perusing these Names, to shew which of them had been Exiles under Queen Mary, and who, tho' not Exiles, yet lived then obscurely; and who lastly in that Reign, complyed with the Popish Religion, and were Dignified in the Church. Of the first fort were, Besely, who had been Rector of Staplehurst, and was one of the Six Preachers at Canterbury, (He was at Franckfort, in the Contest about the Service and Disciplin but in that Number that went not so far, and bitterly in the Contention, and was reckoned among the Learned fort) Watts, Mullyns, Cole, Pullan, Spenser, Wisdom, Sampson, Beaumont, Nowel, Elmer, Rogers, Heton, Pedder, Wylson, Lever, Saul, Byckly, Wiburn, Croley, Prat, Renyger and Pownde, if he were the same with Pownal, who was one of the Ministers of Arrow in Helvetia, and after one of the Six Preachers in Canterbury; and probably some others beside these. Those of the second fort, I think were Latimer, Goodman, Nevinson, Longland, Calfhil, Godwin, Roberts, and others. Those of this Synod P p 2



ANNO 1562. that were in place and Dignity under Queen Mary, were Thomas White, (who is mentioned in a Letter of Bishop Grindals, writ soon after this Synod to the Secretary; as a great Papist, and yet at the Synod, and I find that Gregory Martin of Rheims, wrote Anno 1575. to one Dr. Tho. White, Warden of New College, who I conclude was this our White, reproving him for following the World or dissembling in Religion against his Conscience and Knowledge. He was Archdeacon of Berks, 1557, Chancellor of Sarum 1571, and died 1588. Besides this White, of the same sort, were Andrew Perne, Francis Mallet, who was Queen Mary's Chaplain, and nominated by her to the Pope a little before her Death, for Bishop of Sarum, Cottrel,

Turnbul, who was Prebend of Canterbury, and divers others.

Let me make a brief Note or two of a few more Members of this Synod, as I might of many more of them, were this a place for it. John Bridgwater was Rector of Lincoln College in Oxford, and after divers Years went over Sea, and took feveral young Men along with him, and turned Papist. Tho. Cole was at Geneva, and was one of those assisted there, in the Translation of the Bible. John Pullan. B.D. in King Edward's Days, was Parson of S. Peters Cornhill, did under Queen Mary, preach privately to the Brethren, somewhere in Cornhill, assembled, afterwards went beyond Sea to Geneva. Thomas Lancaster, (unless it were another of the same Name) was deprived of the Bishoprick of Kildare, in Queen Mary's Reign. Rob. Lougher was a Doctor of the Civil Law belonging to the Arches, and, when Sandys was Archbishop of Tork, was his Vicar General. John Salisbury was restored to his Deanry of Norwich 1560. and was Consecrated Bishop of Man by the Archbishop of Tork, An. 1571. formerly Suffragan of Thetford. John Prat was a grave Minister in London, and Fox's great Friend and Correspondent. George Savage (or at least one of that Name) was Bastard Brother to Bishop Boner, whose Father was Sir John Savage, Priest. This George sided thorowly with the Protestants in this Synod. Thomas Wylson, probably the same that was afterwards Master of S. Katharines, and Secretary of State. Robert Weston was Chancellor of Exon and Wells, successively; one of the Lords Justices in Ireland, and Chancellor of that Kingdom, and a great Friend of the Reverend Father Coverdale, who when he was Bishop, sent for him from Oxford, and made him his Chancellor. He was present at the famous Disputation at Litchfield, before the Bishop, concerning certain Points of Controversy about the Habits and other Ceremonies. Rob. Croley, befides his Archdeaconry, was Parson of St. Peters the Poor in London, and afterwards of Giles Cripplegate. Richard Rogers was afterwards Dean of Canterbury and Suffragon Bishop of Dover. James Calfhil, was a Scotchman born, but bred at Eaton School, and fent from thence to Kings College Cambridge. Thence he was removed, as many other Cambridge-Men were, to the King's new Erections in Oxford, which first had been Cardinal Woolsey's Foundation. He was the great Encourager and Persuader of Toby Matthew, afterwards the eminently good Archbishop of Tork, to whom he was Cousin) to take holy Orders, observing in his Youth, his rare Abilities. And the faid Matthew followed Calfhill's Advice,

Calfhil.

Advice, even against the good will of his Father and Mother, and ANNO other his able Friends. In the Year 1569, he made Application to Secretary Cecil, Chancellor of the University of Cambridge, for the Provoship of King's College, but Dr. Goad's Interest prevailed. He wrot learnedly against Marshal, a Papist, about the Cross, as was told before. What he and fuch as he, made their Aim and Purpose in this Synod, may appear by those Words of his in the first Period of his Book against Marshal: 'Having to erect the House of God. (whereto we ought to be Fellow-workers) we are bound especially to fee to this, that neither we build on any ill Ground, thereby to lose both Cost and Travel; nor set to sale and commend to others a ruinous Thing, or any way infectious, instead of a strong Defence, or wholesome Place whereupon to rest, &c. as the Apo-'sfile. 1 Cor. III. As a skilful Master-builder I have laid the Founda-Words applicable to him, and the rest now employed in the **Reforming of the Church.**

This Divine had studied the Fathers of the Church, as this his Censure of them shews in his said Book: Viz. 'That he was able from the very first Doctors of the Church, after the Apostles times, to run them all over, and having strictly examined their Words and Affections, had found Imperfections in all. But that he would be loth by discrediting of others to seem to seek praise of Skill. ' or else to be likened to Cham, Noah's Son, that seeing the Naked-

" ness of the Fathers, would in contempt utter it.

Before I conclude this Chapter, it may be observed concerning A Note about the XVIIth Article, which treats of Predestination and Election, that the 17th Arit is drawn up without any mention of Absolute Reprobation, or Decreeing the Cause thereof. Which seems to have been done to prevent any Scruple that might arise to any Protestant against subscribing the faid Article. For we are to know, that among those that now professed the Gospel, and had suffered Persecution for it under Queen Mary, there were considerable Numbers differing from the rest, that followed some Foreign Divines of great Name, in the Point of Predestination; denying the Doctrine of God's being any Cause of the Sins of Men, and thereby of their Damnation. One of these was Thomas Tallot, Parson of St. Mary Magdalen Milkstreet, London. Those of this Perswasion were mightily cried out against by the other, as Free Willers, Pelagians, Papists, Anabaptists, and the like; but they took their Opportunity to address to the Bishops, plainly declaring their Opinion, and their Sufferings as well as others, for the Gospel; and desiring therefore the Favour of some Act of Parliament to enjoy the Liberty of their Consciences without Restraint or Punishment, (which some threatned) as others of the Queen's Protestant Subjects did. I meet with such a Petition to the Church, the exact Time whereof doth not appear. But it being evident it was near the beginning of the Queen's Reign, and while a Parliament was fitting, I venture to place it here. It was exhibited by the foresaid Talbot, and ran to this Tenor:

Whereas

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A Petition of forme about Predefination.

MSS.G.Petyt. Arm. Vol. C.

7.

II.

III.

Hereas there be many both of the Clergy and Laity of this Realm of England that do fear God, and hate and abhor all Papistry and Foreign Power, which the Pope in times past usurped within the Realm, under the Pretence of God's Right, and have for the same, in the Reign of the Queen's Majesty's Noble Sister, Queen Mary, suffered Exile, Imprisonment, and great Penury, with other loss of Friends and Goods, as other Protestants have done; and now look and hope to enjoy together with the rest of the Queen's Majesty's obedient Subjects, the good and merciful Benefit of God given unto this Realm under the Queen's Majesty's most noble and prosperous Reign, that is to say, Quietness of Conscience, not being compelled to any Idolatry, or salse Serving of God, and a quiet Time by God's Grace to frame their Lives according to their Prosession:

'Yet notwithstanding contrary to their Expectation, to their great Grief and Sorrow, because they do hold contrary to a great number of their Brethren the Protestants, That God's Holy Predestination is no manner of Occasion or Cause at all in anywise of the Wickedness, Iniquity or Sin, that ever was, is or ever shall be wrought, committed or done in the World, whereby any part of Mankind shall be predestinate, of any unavoidable Necessity, to commit and perpetrate the Sin and Wickedness, that Mankind, or any part of Mankind from the beginning hath, or shall commit or perpetrate; and so to be ordained before all Worlds, by force of God's holy Predestination, to an unavoidable Necessity to be damned eternally:

Item, 'That if God should predestinate from everlasting any of the aforesaid Evil, Wickedness and Sin, to be committed, done and perpetrated of an inevitable Necessity, that then God through his Predestination were the chief Author and Occasion thereof; and and also an Example thereof unto the whole World, which by his Commandment is bound to follow his Example, and to be Holy as he is Holy:

Item, 'That God doth foreknow and predestinate all Good and Goodness, but doth only foreknow, and not predestinate any Evil, 'Wickedness or Sin, in any behalf: Which thing all the learned Fathers unto this our Age have always most firmly holden and maintained, and a great many of the Learned of this our Age yet do firmly hold and maintain.

'For this Cause they be esteemed and taken of their Brethren, the Protestants, for Fautors of salse Religion, and are constrained hitherto to sustain at their Hands daily the shameful Reproach and Insamy of Free-will Men, Pelagians, Papists, Epicures, Anabaptists, and Enemies unto God's holy Predestination and Providence, with other such like opprobrious Words and Threatnings of such like, or as great Punishments and Corrections, as upon any of the aforesaid Errors and Sects is meet, and due to be executed, what Time Discipline, (which of all things is most meet and necessary to be had in a Christian Congregation) shall be fully committed into the Hands

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of the Clergy. Whereas nevertheless they hold no such thing as they are burthened withal, but do only hold concerning Predeftination, as above briefly is declared. Which thing they be ready at all times, and have many times offered unto divers of their forefaid Brethren, the Protestants and Learned, (for avoiding of Contentions, Brawlings, Ambiguities, Misplacing and Misunderstand-'ing of Words, which may fall in so high and weighty a Matter) to maintain and prove by Disputation in Writing, that they justly, and according to God's Word do hold, and may hold the fame. without any Prejudice or Suspicion to be had towards them of the opprobrious Infamy of fuch Heretical Names above-named; and do nothing doubt at all, but by fuch kind of Conference and Difputation in Writing, by the Grace of God, to make this fo high and weighty a Matter (which is not well possibly by Argumentation with Tongue and Words directly to be expressed) most clear and evident to be judged, discerned and understanded of all Men. 'PLEASE it your gracious Fatherhoods therefore, that it may be provided and enacted, that none of those Corrections, Punishments, and Executions, which the Clergy hath in their Authority 'already, and hereafter by Authority of this present Parliament from henceforth shall have in their Authority, to exercise upon any of the aforesaid Errors and Sects, or any other, shall in no wife extend to be executed upon any manner of Person or Persons as do hold of Predestination, as is above declared; except it be duly proved that the same Person or Persons do, by their express Words or Writings, affirm and maintain, that Man of his own natural Power is able to think, will or work of himself any thing, that should in any case help or serve towards his own Salvation, or any part thereof, or else some other manifest Articles or Points of Error, which any of the foresaid Sects, or any other, do hold. Item, That other their Brethren, and learned Protestants, that do not hold of Predestination as is abovesaid, shall from henceforth cease, desist and leave off from calling any Man by the 'Name of Free-will Man, Pelagian, Papist, Epicure, Anabaptist, or any other Heretical Name, contrary to the Order of Charity; except the Party whom they so call be convict of the same by Order of the Law.

Item, 'That all Disputation concerning God's holy Predestination shall be from henceforth had and made only by Writing, and not by Word of Mouth, for the avoiding of all unreverend Speaking of God's holy Predestination; and to avoid all Contention and Brawling, and other uncharitable Behaviour, which of such unreverend Speaking must needs procede and come.

Item, 'That from henceforth it shall be lawful for both Parts, as well them that hold of Predestination as is abovesaid, as the other, freely to write and put in print, whatsoever they shall be able to alledge and bring in, for the maintenance and proving of the Truth of their Opinion. Whereby all Men may be able to judge and discern the Truth betwixt both Parties, and brotherly Charity be obferved and kept among such as do profess God's Word, hate

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ANNO 'all Papistry, and be true and obedient Subjects unto the Queen's 'Majesty; to the good Example of all the rest of the People, both within this Realm and without.

GOD save the Queen. Amen.

A Note about the Xth Artisle;

And here let me infert also something concerning the Xth Article, nearly bordering upon the XVIIth. namely, that entitled, Of Free Will; to shew in what Sense it was commonly taken by the Favourers of the Reformation under King Henry VIII. One of the Learnedest, of which fort in those Times was Richard Taverner, a great Writer, and a great Retainer to the Lord Thomas Cromwell, Lord Privy-Seal, (whom he calls his own Master, and singular good Lord.) This Man translated into English the Common Places of Erasmus Sarcerius, a German Divine, and dedicated the faid Translation to the faid King Henry. In which Dedication he speaks of Disputations and Differences that then were moved about Predestination, Contingency and Free Will; and what one allowed, another difpraised; but that Melancthon and Sarcerius went together in their Judgments. And, 'How some had put Free Will in no things: Some on the contrary went about to maintain Free Will in all things. Again, that others going in the Mean between these Extremes, as Melancthon and Sarcerius, with many other excellent Clerks, had denied Free Will only in Spiritual Motions; and that in fuch Perfons as were not yet regenerated and renewed by the Holy Ghost. And yet in the mean Season they took it not so away, but they left them also in Spiritual Motions, a certain Endeavour or Willing. Which Endeavour nevertheless could finish nothing, unless it were holpen by the Holy Ghost. This saith Taverner, after my poor Judgment, is the rightest and truest way.

And the XIth.

The next Article, being the XIth, which is Of Justification, may deserve a short Note. In which Article we are directed to the Homily of Justification for the Churches Sense of it more largely. And likewise in King Edward's Book of Articles it is said, 'That Justi-'fication by Faith alone of Jesus Christ, in that Sense in which it is explained in the Homily of Justification, is the most certain and " wholesom Doctrine of Christians. So that Reference is made by both Synods of 1552. and 1562. to the faid Homily: and yet, if we turn over both Books of our Homilies, there is none that bears that Title. But the Second and Third Part of the Homily of Salvation (which Treats of Justification) must be that which is meant: And indeed in the first framing of this Homily there was a great Controversy between Archbishop Cranmer, the chief Composer thereof, and Bilhop Gardiner, concerning that Branch of it that afferted Justification by Faith, as may be seen in the Memorials of that Great Archbishop, under the Year 1547.

And the XXVIIIth
Article.

Dorm. Proof. Anno 1564.

And once more, upon the XXVIIIth Article, Of the Lord's Supper, it may be noted, that the Divines in those times seemed nor fully agreed in the Doctrine of the Presence: if we may believe what Dorman writ soon after this Synod; Viz. That there was a Controversy versy in this New Church (as he called it) concerning the Real ANNO Presence of Christ's Body and Blood in the Sacrament. And that Mr. Gest preaching at Rochester, [where he was Bishop] preached for the Real Presence. Mr. Grindal at London [where he was Bishop] for the contrary. To which Dorman added, (to make the Difference in this Article seem greater) that Mr. D. Parker of Canterbury [as he stiled him] being suspected, he said, to be a Lutheran, must hold a third Opinion of the Presence. To which it is worth observing as to the Truth of this Charge, what Reply Dr. Nowell makes: 'That Confutat. of these were small Matters in comparison, however he called them Dorm. 5.362.

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by the Name of Schism, and that they little troubled the State of

the Church; while he named one as divers from other in Opinion

in one Point, and falfely furmifed of another, (meaning the Arch-

'bishop) to be a Lutheran:

C H A P. XXIX.

Rites and Ceremonies debated in the Synod.

HE Matters of Doctrine, to be believed and owned as the Liturgy with Faith of the Church of England, being thus dispatched, according to the former Method; the Convocation proceeded to the Reformation of Rites and Ceremonies, and other Matters, in the Publick Liturgy. And here Bishop Sandys brought in his Paper. Where- MSS. G. Pein his Advice was to move her Majesty;

First, That with her Majesty's Authority, with the Assistance of Bishop Sandys the Archbishop of Canterbury, according to the Limitation of the Advice. Act provided in that behalf, might be taken out of the Book of Poteit fieri Common Prayer Private Baptism, which hath respect unto Women. in Synodo.

Bishop Grin-Who by the Word of God cannot be Ministers of the Sacraments, dal's Marginal or of any one of them.

Secondly, That by like Authority, the Collect for Crossing the Infant in the Forehead, may be blotted out. As it seems very Superstitious, so it is not needful.

Thirdly, That according to order taken by her Majesty's Father. King Henry VIIIth, of most famous Memory, and by the late King Edward her Majesty's Brother, certain learned Men, Bishops and others, may by her Majesty be appointed to set down Ecclesiastical Orders and Rules in all Ecclefiastical Matters, for the good Government of the Church of England, as shall by them be thought most meet: And the same in this present Session of Parliament, whatsoever they shall order or set down within one Year next to be effectual, and for Law confirmed by Act of Parliament, at, or in this Session.

There was put in also the Request of certain Members of the Requestiof cer-Lower House, with their Names under-written, (to the Number of tain of the Sy-Qq Thirty

ANNO 1562. Thirty three) concerning such things as that House, nevertheless, agreed not to by common Consent. Viz.

I. That the Pfalms appointed at Common Prayer be fung distinctly by the whole Congregation, or said with the other Prayers by the Minister alone, in such convenient Place of the Church, as all may well hear and be edified: And that all curious Singing and Playing of the Organs may be removed.

II. That none from henceforth be suffered in any wise to baptize, but Ministers only; and that they also may leave off the Sign of the Cross used in Baptism, as of the which many have conceived super-

stițious Opinions.

III. That in the time of Ministring the Communion, Kneeling may be left indifferent to the Discretion of the Ordinary. For that some in Kneeling do not only Knock, but oftentimes also superstitiously behave themselves.

IV. That the Use of Copes and Surplises may be taken away; so that all Ministers in their Ministry use a Grave, Comely and Side-

Garment, as commonly they do in Preaching.

V. That the Ministers of the Word and Sacraments be not compelled to wear such Gowns and Caps, as the Enemies of Christ's Gospel have chosen to be the special Array of their Priesthood.

VI. That in the 33d Article of Doctrine concerning Ceremonies, these Words may be mitigated, Is, ut qui peccat in publicum Ordinem Ecclesiæ, quique lædit authoritatem Magistratus, & qui instrmorum Fratrum Conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

VII. That all Saints Feasts and Holy-days, bearing the Name of a Creature, may, as tending to Superstition, or rather Gentility, be clearly abrogated; or at least a Commemoration only reserved of the said Saints, by Sermons, Homilies, or Common Prayers, for the better instructing of the People in History. Men may after the said Spiritual Exercise, occupy themselves in a bodily Labour, as of any other Working-day.

To this Paper subscribed, Nowell, Dean of St. Paul's, Prolocutor, Pedder, Sampson, and several more.

By the foregoing Articles we may plainly perceive, how much biaffed these Divines were (most of which seem to have been Exiles) towards those Platforms which were received in the Resormed Churches where they had a little before sojourned.

Certain Ceremonies used in the Liturgy, put to the Vote.

On February the 13th, there was a notable Matter brought into the Lower House; the Determination of which Matter depended upon a narrow Scrutiny of the Members. For on the Day aforesaid these Articles were read, to be Approved or Rejected:

MSS. G. P.

I. That all the Sundays in the Year, and Principal Feasts of Christ, be kept Holidays; and all other Holy-days to be abrogated.

II. That

II. That in all Parish-Churches the Minister in Common Prayer turn his Face towards the People; and there distinctly read the Divine Service appointed, where all the People assembled may hear and be edified.

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III. That in ministring the Sacrament of Baptism, the Ceremony of making the Cross in the Child's Forehead may be omitted, as tending to Superstition.

IV. That forafmuch as divers Communicants are not able to kneel during the Time of the Communion, for Age, Sickness, and sundry other Infirmities; and some also superstitiously both Kneel and Knock; that order of Kneeling may be left to the Discretion of the Ordinary within his Jurisdiction.

V. That it be sufficient for the Minister, in time of saying Divine Service, and ministring of the Sacraments, to use a Surplice; and that no Minister say Service, or minister the Sacraments, but in

a comely Garment or Habit.

VI. That the Use of Organs be removed.

Upon this arose a great Contest in the House; some saying, they The different approved of these Articles, others not; and others moving that the bout them. allowing, or not allowing them, should be left to the Archbishop of Canterbury, and the Prelates; and very many protesting, that they would not by any means consent, that any thing contained in those Articles should be approved, as they did any ways differ from the Book of Common Service, received before in this Kingdom by Authority of Parliament, [i.e. in the first of the Queen, when the Book of Service and Administration of the Sacraments used in K. Edward the Sixth's Time was established, and all other Forms and Rights forbidden.] Nor that any Change should be against the Orders, Rules, Rites, and other Appointments, in the faid Book. Then they proceeded particularly to Disputations upon the Fourth Article.

And in fine, they went to the Suffrage in the Afternoon, and fuch The Decision. of the House as were against the Six Articles before-mentioned, and protested as above, carried it (tho' with Difficulty) against those that were for them. These, among whom were the Dean of Westminster, and the Chaplains of the Archbishop, Robinson, Byckley, (who were afterwards Bishops) Peerson and Ithel, had a great Deference for the Reformation of Religion, as it was fettled under King Edward; and so were for a strict and unalterable Observation of the Liturgy and Orders of it, as it then stood. But those that were for Alterations, and for stripping the English Church of her Ceremonies and Usages then retained and used, were such (as I find by their Names subscribed) as had lately lived abroad in the Reformed Churches of Geneva, Switzerland or Germany; and so out of Partiality to them, endeavoured to accommodate this Church of England to their Model. But the Divines on the other side reckoned the Wistlom, Learning and Piety of Cranmer, Ridley, and the other Reformers of this Church, to be equal every way with those of the Foreign Reformers: And knew, that what those venerable Men did in the Settlement of this Church, was accompanied with great Qq2

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Worship, to the Plat-Form of the Primitive Churches, as they found it in the antient Ecclesiastical Writers; and had consulted also in this great Work, with the most learned Foreigners: And some of them had sealed it with their Blood. Add to which, that these that thus stood for King Edward's Reformation without Changes, did prudently consider the present Constitution of the Church and Nation, and the Queen's Disposition and Education.

Note, That many absented this Afternoon, appearing neither in Person nor Proxy, to give their Voices in this Debate.

CHAP. XXX.

Government of the Church. Petitions of the Lower-House, for Orders to be observed in the Church: The Condition of Vicars considered by the Synod.

Orders for Bifloops and she Clergy; drawn up by Bifloop Sandys. MSS. G. P. Armig.

IN the next place they turned their thoughts to the Government of the Church. And Sandys Bishop of Wigorn drew up Orders to be observed by the Bishops and other Ecclesiastical Persons, by their Confents and Subscriptions in this present Synod.

First, Foraimuch as Bishops are not born for themselves, but for their Successors, and are only Possessors for their own Time, every Bishop by the Subscription of his hand, promiseth, that he shall not either by Lease, Grant, or any other means, Let, Set or Alienate any of his Manors, or whatsoever heretofore hath not been in Lease, except only for his own Time, and while he is Bishop.

Item, That no Bishop, Dean or Chapter, shall give or grant any Advowson of their Prebend, Parsonage or Vicarage, after the Date hereof.

Item, That no Bishop shall admit any into the Ministry, who hath not good Testimony of his Conversation; who is not learned, sit to teach the People; and who hath not presently some appointed Place, Cure and Living to serve. And that he do not admit the same without the Consent of Six Learned Ministers; who shall all lay their Hands upon his Head at his Admission.

Item, That every Bishop by himself, or by his Officer, shall see that every Curate, Parson, Vicar or other, do Catechize the Children and Youth of his Parish every Sunday, according to the Injunction in that behalf.

Item, It is ordered that no Minister shall mary any other, than be within his Parish, the Woman-party at the least; and that he do it not, except the Banes be openly thrice Proclaimed in the same Parish, and that he knew that the Parents of the Party consented thereto.

Item, That no Bishop, Dean or Chapter, shall bestow their Benefices, whereof they be Patrons, but upon such as are learned and

fit for the Office, and such as will subscribe to found Religion now by ANNO Authority set down.

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Item, That every Bishop take order, that whosoever is a common Swearer in his Diocess, if after two Admonitions by the Minister he will not leave the same, that then it shall be lawful for the Minister to exclude him from the Communion, until he shall find Reformation in him.

The Archbishop propounded divers matters for the better Regula- Arrida protion of the Church: to which he with his own hand, wrote this Title, fame end by Articles drawn out by some certain, and were exhibited to be admitted the Article by Authority; but not so allowed. The first Article was thus, The Bishop of the Diocess to have Jurisdiction in the Scites of the late Monasteries, and to appoint them to several Parish Churches. The Second was concerning Appeals in Cases of Correction. The Third of Purgation. The Fourth, no Ecclesiastical Judges to be molested in any Temporal Court for proceeding in matters Ecclefiastical. The Fifth was about the Negligence of Churchwardens. But this Paper is too long to be here inferted, lest it break the Thread of the History; tho' truly I think it worth reading. And pity it is, that these Articles were not more countenanced, and made Laws. But many of these things would not down with the Loosness of that Age; and it was feared, to give the Church too much Power; and Vice cared not for Restraint.

But besides these Proposals for Discipline, when they would not Petitions of be admitted, the Lower House digested the Sum of what they judged the Lower House necessary and convenient to be observed, both with respect to the Book of Articles of Religion, and to the Liturgy, and other things, under One and Twenty Articles, which were as follow:

Requests and Petitions of the Lower House of Convocation.

I. That a Catechism be set forth in Latin for the Instructing of MSS. G.P. Youth in the Universities and Grammar Schools throughout the Realm.

II. That certain Articles, containing the principal Grounds of Christian Religion, be set forth, as well to determine a Truth of things this day in Controversy, as also to shew what Errors are chiefly to be eschewed. And these with the Catechism to be joined in one Book.

III. That no private Baptism be ministred hereafter, but only by those that be Ministers of the Church.

IV. That in Publick Baptism the Father of the Infant (if he possible may) be present: and that he, and the Godfathers and Godmorhers shall openly profess and recite the Articles of the Christian Faith, commonly called, The Creed, and defire that the Infant may in that Faith be baptized; and received into the Church of Christ. And they shall not answer in the Infant's Name to such Questions as heretofore have been demanded of them in that behalf.

V. That

ANNO 1562. V. That it may be added to the Confession which is used to be made before the Ministration of the holy Communion, that the Communicants do detest and renounce the Idolatrous Mass.

VI. That no Person abide within the Church, during the time of the Communion, unless he do communicate. That is, they shall depart immediately after the Exhortation be ended, and before the

Confession of the Communicants.

VII. That all Images of the Trinity and of the Holy Ghost be defaced; and that Roods, and all other Images, that have been, or hereafter may be superstitiously abused, be taken away out of all

Places, Publick and Private, and utterly destroyed.

VIII. That whosoever, being either of the Clergy or Laity, shall Preach, Declare, Write or Speak any thing in derogation or despising of the Book above-named, or against any Doctrine therein contained, and be thereof lawfully convicted before any Ordinary, and will stand in the maintaining thereof, being by godly reasons moved to the contrary, he shall be punished as, &c.

IX. Moreover, if any Person or Persons, Lay or Ecclesiastical, shall deny directly or indirectly, publickly or privately, by Writing or Speaking, any Article of Doctrine contained in the said Book; and be thereof lawfully convicted before any Ordinary, and will ob-

stantly stand in the same, he shall be, &c.

X. If any Ecclesiastical Person, having any Benefice or Promotion Spiritual, and being required by his Ordinary, his Deputy, or any other competent Judge, to subscribe to the said Articles, or to declare his open Consent and Judgment in any publick place of Assembly, where his Ordinary, &c. shall appoint, do peremptorily refuse so to do, he shall, &c.

XI. And if any pretended Nominated or Elected ro any Benefice, or Spiritual Promotion, do refuse to Subscribe, or Declare his Confent and Judgment to the said Articles in form aforesaid, the same

fhall be, &c.

XII. That no Man be judged in Law to be instituted to any Ecclesiastical Promotion or Living, unless he personally first subscribe to the said Articles before his Ordinary; and a Note of his subscrib-

ing be inferted into his Institution.

XIII. And if any Bishop, Ordinary or Chancellor, do Admit, or Institute any Person or Persons to any Benefice or Spiritual Promotion; and do not require the Person so to be admitted or instituted, to subscribe to the said Articles; that then the said Bishop, Ordinary,

or Chancellor, not so requiring, shall, &c.

XIV. Likewise, those that shall take Degrees, or shall be admitted to any Fellowship, or Living of Students in either of the Universities, shall, at the time of their Admission, subscribe to the said Articles. And the Recusants shall be, &c. And such as have Fellowships already, or Living of Students, if they be required by the Masters or Heads of their Colleges, Halls or Houses to subscribe, and do refuse shall, &c. For the better Execution whereof, all Masters and Heads of Colleges, Halls and Houses, within four Months next after the publishing hereof, shall require not only all such as are already Fellows

or Students of their Colleges, Halls and Houses, to subscribe and give their Consents to the said Articles, but also all such as they shall admit hereafter to any Fellowship, or place of Student, at the time of their Admission.

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XV. And if any Master or Head of any College, Hall or House, do not require the faid Subscription within the faid four Months, or do admit any to any Fellowship or Living of Students without such Subscription; or if any Master or Head do not himself subscribe and clare his Confent to the faid Articles, when any of them shall be required by the Chancellor being present, and in his Absence by the Vice-Chancellor, or his Deputy in that behalf; that the faid Master or Head so refusing, and not requiring or admitting as before, shall, &c.

XVI. And if the Vice-Chancellor, or his Deputy, do not within the faid four Months require the faid Subscription and Consent of the faid Masters and Heads of every College, Hall and House, in either of the Universities, or suffer any to take Degree without fuch Subscription, he shall, &c. Also, if the said Vice-Chancellor, or Commissary, or their lawful Deputies, shall not within the said time require the faid Subscription of the Beadles and other Officers, belonging to either of the Universities, he and they shall, &c. if any of the said Beadles, or other Officers belonging to either of the said Universities, be recusants therein, they shall, &c.

XVII. Furthermore, as well the Vice-Chancellor, or Commissa. ry aforesaid, as the Master or chief Governor of every College of either of the Universities, shall not permit or suffer any of the Age of Five and Twenty Years, and upwards, being not Fellow of any House, having any manner of Ecclesiastical Promotion, to be Refiant within any of the faid Universities, under any Colour, but fuch as shall Yearly, during their abode in the same, make two Sermons in the most notable Church in the said Town; in which he or they so preaching, shall openly profess his, or their Faith, concerning tuch Articles as shall be ministred unto him by the Vice-Chancellor or Commissary, and Master of the House wherein he or they shall make their abode: Provided, that before every of the said Sermons there be notice given to the People by the open Ringing of a Bell within the faid Church. And for every default of the Vice-Chancellor, Commissary or Master aforesaid concerning the Premisses, every of them so offending, &c.

XVIII. That it shall be lawful for every Ordinary to call Personally before him any Person or Persons within his Jurisdiction, which either be or have been Ecclesiastical Persons, or any Lay Persons, whom he suspects concerning Religion; and to examine him or them of the faid Articles, and to require their Subscription, and open Confent to the same, in such Publick Place or Places, to be given by the Party suspected, as to the said Ordinary shall seem good. Which if the faid Person or Persons suspected shall refuse to do, being Peremptorily required, and (Recognizance being first taken of him to the Queen's Majesty, by the said Ordinary for his Appearance) by the space of one Month persist in the same, then he or they, &c. XIX. That

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XIX. That the Declaration of certain principal Articles fet forth by the Bishops, being again considered, and having such other Articles added to the same, as shall be thought necessary, shall be openly read by all Parsons, Vicars, and Curats, in their several Parishes at two several Times of the Year, that is to say, the Sundays next following Easterday, and St. Michael the Archangel, immediately after the Gospel read, or some other Sunday within one Month next after these Feasts, upon pain, &c.

XX. The same Declaration shall be read also every Year once by all Ministers and Priests in Cathedral Churches, and all Colleges,

throughout the Realm.

XXI. That the same Order may be taken in the Book of Common-Prayer for these Matters above rehearsed. And that the said Book, together with the Book of the Form and Manner of Making and Ordering Bishops, Ministers and Deacons, may be ratified by the Authority of this present Parliament.

This is an Original, and was subscribed by Sixty four of the House by their own Hands; reckoning Calfebill's double Subscription, viz.

Thomas Becon. Ricardus Besely. Johannes Calveley. Percivallus Wiburnus. Thomas Colus. David Kempe de Al-Joannes Pullanus Archid. Colchest. Johannes Calfehyll. Rychard Reve. Guillielmus Latimer. John Warner. Stephanus Cheston. Foannes Watson. Ra. Coccrel. Michael Reniger. Thomas Lancaster. Richardus Chaundler. James Proctor. Hugo Turnbull. Wilhelmus Bradbridge. Edmundus Westonus.

Thomas Spenser. Thomas Sorebæus. Instinianus Lancaster. Gualterus Bowerus. Gregorius Dodds. Robertus Lougher. Thomas Ithel. John Bell. Thomas Roberts. Johannes Walkerus. John Longland. William Todd. Robert Beaumont. Guliel. Daye. Thomas Godwyn. Tho. Sampson. Joannes Hyllus. Arthurus Saul. Guido Heton. Andreas Perne. Georgius Savage. Anthonius Hinton.

Wilhelmus Fluyd. Johannes Pedder. Robert Avys. Thomas Wilsonas. Laurence Nowell. Ja. Calfehyll, Procur. Cler. Ox. Thomas Lever. Thomas Bolt. Jo. Kenal. John Ellys. John Salisbury. Thomas Richley Peterb. Richard Huys. Robertus Croleus. Robertus Grynstel. Thomas White. Thomas Huett. 70. Prat. Wa. Jones. Richardus Rogers. Jo. Butler.

The poor Condition of Vicars.

Great Endeavours were also made in this Synod for the mending the poor and bare Condition of Vicarages, many of which were of fo small Revenue, that abundance of Parishes were utterly destitute of Ministers, to assist the People in their Serving of God, and to instruct them in Spiritual Knowledge for the Edification of their

Souls. So that there was no small Apprehension, that in time a great Part of the Nation would become mere Pagans. Besides, to render the Condition of small Livings more deplorable, the Pensions that were due to Religious Persons, and allowed them for their Lives when their Houses were dissolved, seemed to have been by Patrons charged upon their Livings, when themselves ought to have paid them. And commonly poor Ministers when they came into Livings were burdened with Payment of divers Years Tenths and Subfidies, that were payable by former Incumbents. There feemed now also to be some, that put the Queen upon taking a new Survey of all Ecclesiastical Livings, pretending that hereby the Values of First Fruits and Tenths would be confiderably advanced to her, to the further Oppression of the needy Clergy. Add to all, that the Popish Priests lest their Churches miserably dilapidated to their Successors. For the looking therefore into these Matters, Articles were fent into the Lower House of Convocation, to be enquired of: Viz.

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I. Whether if the Writ of Melius Inquirendum be sent forth, the Articles to be likelihood be, that it will turn to the Queen's Commodity.

II. Whether that some Benefices ratably be not less than they be MSS. G. P.

already valued.

III. To enquire of the manner of Dilapidations and other Spoliations, that they can remember to have past upon their Livings, and

IV. How they have been used by the Levying of Arrearages of

Tenths and Subfidies, and for how many Years past.

V. How many Benefices they find that are charged with Penfions newly imposed, to discharge the Pensions of Religious Persons.

VI. To certify how many Benefices are vacant in every Diocese.

In this Covocation it was propounded, that an Act of Parliament A Proposal of In this Covocation it was propounded, that an rice of Partition of Re-should be made for the Relief of poor Ministers, to this Import, lift of poor Mi-That the Queen should set forth a Commission under the Great Seal nisters. to the Bishops of every Diocese, and to five or six more Wise and Godly Men, to view every Parish, and by Authority of the said Commission to provide, that in every Parish, the Parson, Vicar or Curate, might have for his Sustentation 201. yearly, to be cessed there where it might most conveniently be laid. The Preamble of this Draught ran thus: "Forasmuch as before all things the Kingdom of "God is to be fought, and the Means thereof is the sincere Preach-" ing of the Gospel: And for the same end God hath by his Apo-"files appointed fundry forts of Ministers, who for their faithful "Labours ought to have worthy Wages: And for so much as in "these our Days, even in the Light of the Gospel, there is great want of Ministers, and sundry Churches destitute of their Pastors, "by reason there is no sufficient Living appointed for the Parson; "which thing tendeth to the great Decay of Religion, and will be " a means, if in time it be not provided for, that the People will " fall into a Paganism, &c. But this good purpose came to nothing. The Rr

enquired of, re-



ANNO 1562. Orders for Readers and Deacons.

The Bishops also now had serious Consultations among themselves for the better Government of their respective Churches; and these were some of their Orders concerning the Inferior Clergy: Consisting of divers things Readers and Deacons were to do; to which they were required to promife and subscribe, when they were admitted. Which Orders perhaps were now at this Synod only confirmed, having been enjoyned before, in the Year 1559.

For READERS.

MSS. C.C.C.C. Synodal.

Imprimis, I shall not Preach, nor Interpret, but only Read that which is appointed by publick Authority.

I shall read Divine Service appointed plainly, distinctly and audi-

bly, that all the People may hear and understand.

I shall not minister the Sacraments, or other publick Rites of the Church, but bury the Dead, and purify Women after their Child-

I shall keep the Register Book according to the Injunctions.

I shall use Sobriety in Apparel, and especially in the Church at Common Prayer.

I shall move Men to Quiet and Concord, and not give them Cause

of Offence.

I shall bring in to my Ordinary Testimony of my Behaviour from the Honest of the Parish where I dwell, within one half Year next following.

I shall give place upon convenient Warning, so thought by the Ordinary, if any learned Minister shall be placed there at the Suit

of the Patron of the Parish.

I shall claim no more of the Fruits sequestred of such Cure where I shall serve, but as it shall be thought meet to the Wisdom of the Ordinary.

I shall daily at the least read one Chapter of the Old Testament, and one other of the New, with good Advisement, to the encrease of

my Knowledge.

I shall not appoint in my room, by reason of my Absence or Sickness, any other Man, but shall leave it to the Suit of the Parish to

the Ordinary, for affigning some other able Man.

I shall not read but in poorer Parishes, destitute of Incumbents, except in the time of Sickness, or for other good Considerations, to be allowed by the Ordinary.

For DEACONS, &c.

I shall not openly intermeddle with any Artificer's Occupations. as coverously to seek a Gain thereby, having in Ecclesiastical Living

the Sum of Twenty Nobles, or above, by Year.

This was resolved to be put to all Readers and Deacons by the respective Bishops, and is signed by both the Archbishops, together with the Bishops of London, Winchester, Ely, Sarum, Carleol, Chester, Exon, Bath and Wells, and Gloucester.

Вy

By what is abovefaid, we understand who Readers were, and their ANNO Office. (which gave fo much Offence afterwards to many) and that they were ordained to supply the Necessity of the Church at this Juncture. They were to serve in small Livings, where there was no Minister, and to supply till they were filled. They were not to Preach, Administer the Sacrament of the Lord's Supper, nor Baptize, but to Read the Common Prayer and keep the Registers. They were taken out of the Laity, Tradesmen or others; any that was of fober Conversation and honest Behaviour, and that could Read and Write. They were to be of Gravity to exhort the Neighbourhood to Love and Unity, and to be Peace-makers in any Differences that might happen. They were to have Salaries allowed them out of the Fruits of the Livings where they served, according to the Discretion of the Bishops who sequestred the Profits of such Places. They seemed not wholly to forbear their Callings, but were not countenanced to follow them, especially if they were Mechanical. And they went in some grave Habit, as might distinguish them from others.

What Readers

During this Convocation, the Second Book of Homilies was pre- Preface for the pared among the Bishops, and by them revised and finished; and a Homilier. Preface was made for it; Composed by Bishop Cox. The rough Draught whereof I transcribe from his own Hand. But the Book did not yet come forth, but lay till the next Year before the Queen for her Confirmation of it. But behold the faid Preface, which was to stand before the whole Book, when the Second Part came forth with the First; though it afterwards received some Variation in the Print.

"He Queen's most Excellent Majesty, considering the Govern- MSS. G. P. "ment of this Realm, with the People therein, are commit-" ted to her Charge; and that the same being very desirous to be " instructed in the Way of Truth, cannot have among them in all " Places fuch Learned and Godly Ministers, as can and will instruct "them in that way, hath, by the Advise of her most honourable "Counsellors for her Discharge in this behalf, caused eftsones to be " fet forth those Homilies, which in the Time of her dear Brother " of bleffed Memory, King Edward VIth, were by his Authority "commanded to be read in Churches: And, whereas in the faid "Book of Homilies mention was made of other Homilies concern-" ing certain necessary Points of Religion that were intended to be " annexed to these, her Highness hath caused the same to be faith-"fully drawn, perused, and hereunto annexed, and hath with like "Authority fet them forth altogether, to be read unto her loving "People and faithful Subjects, in such Order, as in her said Bro-"ther's Time they were; that is to fay, That every Sunday or "Holiday in the Year, at time of the Administration of the Holy "Communion of the Body and Blood of our Saviour Christ, the "Parson, Vicar or Curate of every Parish do plainly and distinctly " read unto his Parishioners one whole Homily, or such Parts of "one as are in this Book fet forth, and divided, in such Place Rr 3

ANNO

and Order, as in the Book of Common-Prayer is appointed. " And where the whole Book shall in such Order be read through and ended, there her Majesties Pleasure is that it be begun again; that by often repeating, those most necessary Points may more firmely befastned in the Memories of her faid Subjects.

"Furthermore, her Pleasure is, that if there shall be any Sermon " at the Time usually appointed for the reading of the Homilies, then that Homily, or Part thereof, that should be read by Order, " shall be referred till the Sunday, or Holyday next following: And " this to be observed herein, till her Graces Pleasure shall be known

" to the contrary.

"Also her Highness commandeth, that notwithstanding this Or-" der, her Majesties Injunctions shall be read at such times, and in " fuch Order, as is in the same thereof appointed: And that the "Lord's Prayer, the Articles of the Faith, and the Ten Command-" ments be openly read unto the People, as in the faid Injunction is " specified. That all her People of what Degree or Condition they "be, may learn how to Invocate and Call upon the Name of God, " what they have Professed in their Baptism to Believe, and what " Duties they owe both to God and Man. So that they may pray, " believe, and work according to knowledge, while they shall live " here; and after this life be with him, that with his Blood hath " bought us all. To whom with the Father and the Holy Ghost, " be all Honour and Glory for ever, Amen.

CHAP XXXI.

Papers prepared, for Doctrine and Discipline, to be offered by the Synod to the Queen, or to the Parliament. A Catechism composed by Alexander Nowel, allowed by the Synod. Bills prepared by them for frequenting Divine Service; and for Excommuni-The Canon Law. A Petition for Regulation thereof, moved by Raph Lever. The ill State of the Universities.

Farther matters Discipline, to be laid before the Synod.

IN the last Place I shall add here some more Papers that were prepared for this Synod, either by the Archbishop or other Bishops; for Dostrineand drawn up first by some one of them, and then laid before the whole Consessus, to be weighed and considered by them: And after mature Deliberation being corrected and perfected, to be offered, some to the Queen, and some to the Parliament; to be confirmed and ratifyed. The rough Draught of some of these Papers I have met with, which I shall here lay into this History, as I have before done others, being very instructive of the Manner and Method of the Proceedings then used, for the Reformation and Settlement of true Religion in this Kingdom.

The Bishop of Exon's Judg-

The first Paper I shall present is, the Bishop of Exon's Judgment for Doctrine and Discipline, with his Hand wrote on the Top of the Paper thus, W. Exon.

For

For DOCTRINE.

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Imprimis, I judge in my simple Opinion, that it were very expedient and necessary, that one kind of Doctrine should be preached and taught by all that be authorized to preach, and not to inveigh one against another, either in Matters contained in the Holy Scriptures, or else in Matters Ecclesiastical, which be Adiaphorous, i.e. indifferent; and that some special Penalties be inflicted upon the

Transgressors thereof.

First, For Matter of Scripture, namely, for this Place which is written in the Epistle of St. Peter, that Christ in Spirit went down to Hell, into Hell. and preached to the Souls that were in Prison. There have been in my Diocess great Invectives between the Preachers, one against the other, and also Partakers with them; some holding, that the going down of Christ his Soul to Hell, was nothing else but the Vertue and Strength of Christ his Death, to be made manifest and known. to them that were dead before. Others fay, that Descendit ad Inferna, is nothing else but that Christ did sustain upon the Cross the infernal Pains of Hell, when he called Pater, quare me dereliquisti, i. e. Father, why hast thou for saken me? Finally, others preach, that this Article is not contained in other Symbols, neither in the Symbol of Cyprian, or rather Rufine. And all these Sayings they ground upon Erasmus, and the Germans, and especially upon the Authority of Mr. Calvin and Mr. Bullinger. The contrary fide bring for them the Universal Consent, and all the Fathers of both Churches, both of the Greeks and the Latines. For of the Latine Fathers, they bring in St. Austin, St. Ambrose, St. Jerom, Gregory the Great, Cassiodore, Sedulius, Vigilius, Primasius, Leo, with others, as it may appear in the Places by them alledged. Of the Greek Fathers, they alledge Chrysostom, Eusebius, Emissenus, Damascen, Basil the Great, Gregory Nyssen, Epiphanius, Athanasius, with others. Which all both Latines and Grecians do plainly affirm, Quod Anima Christi fuit vere per se in Inferno, i.e. that the Soul of Christ was truly of it self in Hell; which they all with one Universal Consent have affertively written from time to time, by the space of 1100 Years, not one of them varying from another.

Thus, my Right Honourable good Lords, your Wisdomes may perceive, what Tragedies and Dissensions may arise for consenting to, or dissenting from this Article. Wherefore your Grave, Wise, and Godly Learning might do well and charitably, to fet some Certainty concerning this Doctrine; and chiefly because all Dissensions, Contentions, and Strifes may be removed from the Godly

affected Preachers.

MATTERS ECCLESIASTICAL.

Secondly, For Matters Ecclefiastical which be indifferent, there be some Preachers, which cannot abide them, but do murmur, spurn, kick, and very sharply do inveigh against them, naming them things of Iniquity, Devilish and Papistical: Namely, I know one Preacher, not of the basest sort nor Estimation, which did glory and

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small number.

NNO boast that he made eight Sermons in London, against Surplices, Rotchets, Tippets and Caps, counting them not to be perfect that do wear them. And altho' it be all one in effect, to wear either round Caps, square Caps, or bottomed Caps, yet it is thought very meet, that we being of one Profession, and in one Ministry, should not vary and jangle one against the other for Matters indifferent; which are made Politick by the prescribed Order of the Prince. Therefore if your Honourable Wisdomes do not take some way, that either they may go as we go in Apparel; or else that we may go as they do, it will be a thing, as it is already, both odious and scandalous unto no

DISCIPLINE.

Imprimis, Where it hath been heretofore accustomed by the Bishops, their Archdeacons and Spiritual Officers, to give out Letters of Correction for Incontinency, and to change pænam publicam, i. e. publick Punishment, into pænam pecuniariam, in subsidium pauperum aut alios pios usus, i.e. Punishment in Mony, for the Supply of the Poor, or other Pious Uses; and yet neither the Sum of Mony signified, what is given, nor the Fact openly declared in those Places where the Crime was committed, whereby great Offence hath rifen, and Suspicion of Bribery grown toward the Bishops, their Officers and Archdeacons: May it please your Wisdomes, that Order may be taken hereafter, that if any such Commutation of Penance be used, that the Offender may fignify unto the Congregation, both where he dwelleth, and also that Congregation where the Fact was committed, with his penitent Submission, asking God Mercy, and the Congregation for his Offence: And that the Sum of Mony by him given be opened by the Parson, Vicar or Curate, to the Parish; that the same may be put to the Poormans Box, or else distributed by the hands of the Church Wardens straitway to the Poor, or to any other Godly use.

Item, That there be some convenient and more speedy Order taken for those Excommunicates, for whom there is a Significavit directed. For some, after forty days be expired, will take their heels and run away, leave the Ordinary to scorn, vilipend the Laws both Ecclesiastical and Temporal: And so Sin will remain unpunished.

Item, That there be Order taken, that the Sheriffs do not delay to ferve the Writs de Excommunicato Capien. upon either Friend or Foe.

Item, That Bishops may have jurisdiction to call all Criminal Causes before them, and to reform other Disorders in all Peculiars, and Places exempt, which be Speluncæ Latronum, i. e. Dens of Robbers.

Item, That if any Person Spiritual come to his Benefice or Promotion by any kind of Simony, either to the Patron, or to any other, that both the Giver and the Receiver be made, the one Non Capax alicujus Beneficij durante vita; i. e. uncapable of any Benefice during his Life; and the other to lose Jus Patronatus, i. e. the Right of Presenting, for that time, and the next Avoidance, with other Circumstances

cumstances belonging to the same, which I refer unto your Godly Wisdomes.

ANNO

Item, That there be some penal, sharp, yea, Capital Pains for Witches, Charmers, Sorcerers, Inchanters and fuch like.

Item, That in every Cathedral Church, where the Residentiaries, as the Deans, Chaunters, Chancellors of the Church, Treasurers, Archdeacons with other Residentiaries, be [not Preachers] nor can preach themselves, they do contribute according to the Rate of their Living, some honest and sufficient Salary, to two godly learned Preachers, which may discharge them both in the Cathedral Churches, and also in their other Cures: And especially that the Chancellors of the Churches do give the greatest portion. For that Dignity is given for that Office and End.

Item, That no Bishop do confirm with his Seal and Grant for Term of Years or Lives, [any Lease] made by any Parson or Vicar, of his Glebe Lands, belonging to his or their Benefices, but that the next Incumbent may freely and fully enjoy them at their Entry to the same. Otherwise they shall be destitute of Provision toward

the maintenance of Hospitality.

Item, That there be some Order taken for the Punishment of them that do walk and talk in the Church, at time of Common-prayer and Preaching, to the Distarbance of the Ministers and Offence of the Congregation.

Another Paper of this nature was drawn up for the same Use, Another Paper which had this Title, Certain Articles in Substance desired to be granted of Articles for Religion. by the Queen's Majesty. This was composed by a Secretary of the Archbishop's, and were mended and added to in some Places by the Archbishop's own Hand, and in some Places by Bishop Grindals. The Paper was as followeth;

L

First, For that Unity in the Doctrine of Christs Religion is the Redress, and the surest means to joyn God's People and the Queen's Subjects in durable Concord, we think it necessary to put out one Book, containing Articles of Doctrine, and to be drawn out of the Substance of the Book of the APOLOGY, set out by the Queen's Authority, and that fuch as shall hold any Assertion to the contrary, may be reformed and punished by the Ordinaries, by the Queen's Ecclesiastical Laws, in such fort as by the said Laws been provided against Errors and Heresies.

Item, As there is one uniform Grammar prescribed throughout the Schools of the whole Realm, so there may be authorized one perfeet CATECHISM drawn, to the bringing up of the Youth in Godliness in the said Schools, which Book is welny finished by the Industry of the Dean of Paulys. And that the same Catechism, being once approved by the Learned of the Convocation House, may be authorized to be taught also by the Universities, and to the Youth wherefoever they be taught their Grammar in any private Mens

Houses.

II.

Isem.

ANNO 1562. III. Item, For that the Choise of Chapters may be better considered in the Book of Service, and that certain Rules and Rubricks in the said Book of Common Prayer concerning certain Rites, &c. some sew Impersections escaped in the Book of Service, as well in Choise of the Chapters, as of the Psalms, with other such things concerning the Rites and Ceremonies in the Church, may be reduced to Ediscation, as nigh as may be, to the godly Purity and Simplicity used in the Primitive Church.

IV.

* Having Difference, althorous eltogether the Form used in the Popish Time. Grinall's Hand.

V.

Item, That Ministers may be enjoined to wear one grave prescribed Form in extern Apparel *; and such as have Ecclesiastical Living, not agreeing to the same, to be discharged upon three Monitions of the Ordinary.

Item, For that Discipline may be better executed, so that the People may frequent the Common Prayer, and the Receiving of the Holy Communion, (as be prescribed by Laws and Injunctions of the Queen's Highness) that the Penalties levied of the Parishioners for the Default be not deseated by a Replevie, or any other ways, to defeat the Secretary provided for the Secretary

feat the Statute provided for the same.

VI.

Item, For the Suppressing of the horrible Licence and Boldness now used in the Variety of Adulteries and Fornications, and Incest, and for that Marriages may be better begun without clandestine Contracting, and Persons once married cast not off again their Matrimony, with boldness of contracting new; that some sharper Laws be devised; and that it may be provided, That Ordinaries proceeding in the Redress of such Ecclesiastical Crimes, but not hindred, either by the obtaining too readily Prohibitions out of the Queen's Courts. And, that forasmuch as the whole Jurisdiction, exercised by the Ordinary, standeth only by the Queen's Ecclesiastical Laws, and not by Vertue of any Foreign Authority, the Ordinaries may not be impeached, nor endangered for the Proceeding, before advised Prohibitions shall be awarded unto them, to cause them to desist from further prosecuting the Cause.

VII.

Item, For the extinguishing of the detestable Crime of Simony, committed by some ungodly Patrons, and covetous Ministers compacting with the same, whereby divers Parsonages be abused; that it may be lawful to the Ordinary where any just Suspicion of such Crime committed appeareth, to his Discretion to search out the Truth, as well by the Oath of the evil Minister, as of the evil Patron, or other mean Persons practising the same. And that the Crime being sound, the Minister may be disabled to receive any Ecclesiastical Benesice by the space of Seven Years sollowing: And that the Patron may loose his Turn for that time: To be at the Disposition of the Queen's Highness, or of the Ordinary for that Turn only.

VIII.

Item, That in all Towns of this Realm, the Proprietaries may encrease the Exility of the Vicarage, by augmenting the Living. So that the People be not unserved or defrauded of a reasonable Minister, and be without Common Prayer and receiving the Sacraments, as very many Towns be, where such Impropriations be seen. And that Ordinaries, with the Assistance of one Justice or two, dwelling within

within fuch great Towns, or next the same, may have Authority to devise, by some Taxation upon the Parishioners of the like Towns, for the supplying of the Stipend of such as shall serve those Towns, as to their Discretion may appear.

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[The Article ensuing, is crossed through in the MS. and in the Margin this wrote by Bishop Grindal's Hand, Consideretur melius: It being thought (it seems) a tender Point.]

Item, For that the Ecclesiastical State may be may be more able; as well to contribute to the Queen's Majesty such Benevolences as may be thought necessary for the Preservation of the Realm; and that they may be the more able to keep good Hospitality by the due Fruits of the Benefices, if they were truly paid; that it may pleafe the Queen's Majesty to review the Statute of the the late famous Prince, King Henry VIII. for the true Payment of Tithes and other Duties, agreeable with such Remedies as be therein provided.

Item, That whereas univerfally throughout the Realm, the Decay is great of fuch Chancels as be appropriated, and be the Possession of the Queen's Majesty, and other Proprietors; that there may be given convenient Allowance yearly, as well for the full repairing of the same, as is allowed for the Mansson Houses of the said Rectories: or else that such Chancels, so ruinously standing without Use, may be pulled down and employed to the repairing of the Church; and for some apt placing of the Ministers within the Body of the Church.

Item, That some good Order be devised for Reformation of Dispensation of Pluralities, Non-Residences, Mariages without Banns; as also for Resormation of such as have presently Multitude of Ecclesiastical Livings; and either be altogether unable to teach or profit the Church, or else are unwilling to do the same: * And for such * Added by Bias bave Livings, and have obtained Licences to live beyond Seas, only sum Hand. upon misliking of Religion.

Item, That where the Ordinary, proceeding against any Persons for their Contumacy, and pronouncing, for the Contempt, Sentence of Excommunication, in which if they wilfully perfift for Forty Days, of course the Ordinary do sue for a Writ De Excommunicato capiend directed to the Sheriff of the Shire, which for the most part be flackly served; that to the redress of such disobedient Persons, there

may be provided some assured Remedy for the serving of such Writs, That Sin may be punished, and Justice be executed.

One considerable thing more, passed the Hands of this Convocation, The Catechism of which mention was made before; Viz. The Catechism in Latin Synod. for the Use of Schools, and also for a brief Summary of Religion to be owned and professed in this Reformed Church. And this is the same with that which is commonly known to this Day by the Name of Nowell's Catechism. The Occasion was this; Upon Secretary Cecil's Advice, Nowell Dean of St. Paul's drew up a Catechism in elegant

IX.

X.

XI.

XII.



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Latin, yet making much Use of the Catechism set forth towards the latter End of King Edward's Reign. This when the Dean had finished, he dedicated to the faid Secretary who fet him on work. the Clergy of the Convocation thought fit to peruse it, and having well considered it, and making some Corrections, gave it a more publick Character, as proceeding from them, and to allowing and approving the Use of it. In the 22d Session of this Convocation, the Prolocutor, with Sampson and Day attending him, presented it to the Upper House, as unanimously consented to by those of the This taking up time, it was somewhat longer before the Dean could send it again to the said Secretary's Hands.

Nowell fends it to the Secre-

With his Let-

And because the Particulars of this may be worth knowing, I shall here repeat the Contents of the Dean's Letter to the Secretary, dated in June, 1563. a little after the rising of the Synod. He certified him, "That whereas the Copy of the Catechism, which he " caused to be written out for his Honour, came to the Hands of " the Bishops and Clergy, assembled in the late Convocation, and " by reason that certain Places were by their Judgments altered, " and that it was interlined, and somewhere blotted, he had caused it to be copied out again, and had fent it him now, not in his own Name, as afore, but in the Name of the Clergy of the Convoca-" tion, as their Book; seeing it was by them approved and allow-" ed. And that he would have sent it sooner, but that he thought " his Honour to be occupied with certain most weighty publick Af-" fairs, by Occasion rising and increasing in the mean time; that " he could have no leifure to view that, or any other Book. Which great publick Businesses, seeing they did not so speedily, as he trusted, draw toward an End, but continued and augmented still, " he thought it meet, that the Copy of the Book, at the beginning " appointed and dedicated to his Honour, should remain with the " fame. That when Opportunity should serve, he might at leisure " have it, and judge, whether it were not worthy, by his Help, " to be made publick by the Queen's Majesty's Authority. For " how expedient it were, that some Treaty of Religion should be " fet forth publickly in the Name of our Country, his Honour did " well understand; seeing the Opinion beyond the Seas was, that " nothing touching Religion was, with any Authority or Confent of " any number of the Learned here in our Country, taught and fet " forth; but that a few private Persons taught and wrote their Opi-" nions, without the Approbation of any Authority at all.

"That for the most part he had taken Pains, as well about the " Matter of the Book, that it might be Confonant unto the true Do-" ctrine of the Scriptures, as also that the Stile might agree with " the Purity of the Latin Tongue. And that as the Book had not " misliked their Judgments, whom he did both most allow, and also

" reverence; so if it might likewise be approved to him, to whose "Patrocinie in his Purpose he appointed it, when he first began it,

" he should think his Pains most happily bestowed.

This Catechism lay in Cecil's Hand for above a Year, and then was returned to Nowell again with some learned Man's Notes, remaining

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Printed.

maining with him till 1570, and then it was called for again by both Archbishops, in order to the publishing of it, and by Cecil's Confent, (to whom it was dedicated before) being dedicated now by the Author to the two Archbishops, and the Bishop of London by Name, and to all the rest of the Bishops, it was printed: and printed again 1572, and again 1578, bearing this Title, Christiana Pietatis prima Institutio, ad usum Scholarum Latine scripta. This Catechilm was translated also by the same Dean's Procurement into English and Greek, for the Use also of young Learners.

This Catechism seems to be the same with that set forth a Month k. Edward's or two before King Edward's Death, and licensed and recommended Latin Careby the faid King's Letter set before it. For the two Persons that hold the Dialogue in both Catechisms, are Magister and Auditor. In that Letter it is faid to have been written by a certain Pious and Learned Man; and to have been moreover diligently perused by certain Bishops, and other Persons of Learning, to whom the King had committed it; and likewise the same which in Queen Mary's first Convocation was much quarrelled with, and complained of; and lastly, which the Popish Bishops brought with them, when they came to Mr. Philpot's Examination; which Philpot very probably Foxe's Merwas one of those learned Men in Convocation that King Edward 1970log. Yet not fo the had committed this Catechism to their Perusal of. fame, but that now in the Convocation, 1562. it had undergone divers and great Alterations: One of these appeareth in the Explanation of those Petitions in the Lord's Prayer, Hallowed be thy Name: Thy Kingdom come: Which in King Edward's Catechism were explained to favour the Millennium more openly, than in this later. This made Mr. Joseph Mede in one of his Letters to Dr. Twiffe, speak of an old Catechism that he had long in his Possession, yet knowing no more of it than that it had King Edward's Letter Re- Lett. LII. commendatory before it; but making a great Remark concerning an Affertion there of Christ's Reign upon Earth after the Destruction of Antichrist, and all his Enemics, as though it were a Doctrine well known and owned among Divines in King Edward's Days.

It was thought fit that Ministers should converse in this Cate- Dr. Whitechism, and learn true Divinity from it. But this some, conceited of gist's Judgtheir own Learning, afterwards thought much of. Thus Thomas Cart- Catechilm. wright in his Admonition complained, that now Ministers like young Children must be instructed and learned Catechisms. Where in the Margin he placed these Words, Ministers of London enjoined to learn Mr. Nowell's Catechism. To which thus Whitgift, 'That Catechism Whitg. Def. which you in Derision quote in the Margin is a Book fit for you page to learn also. And I know no Man so well learned, but it may become him to read and learn that learned and necessary Book. Such was the Esteem of this Catechism upon its coming abroad, that at some Visitation, as it seems, in London, the reading of it was recommended to the Ministers; and that with good reason, having past

Let

the Synod.

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ANNO 1562. Bish. Cooper's Account of this Catechism. Admonit. to People of England, printed 1589. p.

Let me add, That many Years after, concerning this Catechifin. thus it was writ by a great Bishop in Answer to Martin Marprelate, " For a Catechism, I refer them to that which was made by the Learned and Godly Man, Mr. Nowell, Dean of Paul's, received and allowed by the Church of England, and very fully grounded and established upon the Word of God. There may you see all the Parts of true Religion received, the Difficulties expounded. the Truth declared, the Corruptions of the Church of Rome re-" jected. And thus we take our leave of this famous Synod; wherein we may take notice how much Pains was taken, and yet how little was established and brought to perfection.

The Synod prepares Bills for the Parliament.

The last Thing I shall speak of this Synod, is, That it was one of their Businesses, especially those of the Upper House, to prepare some Bills for the Parliament to establish, for the better providing for the due Observance of Religious Worship in Publick, and Order in the Church. Two fuch Bills I have met with, which were drawn up by a Lay-hand, and fent by the Bishop of London to the Archbishop to review and consider, and to recommend to the Parliament. The one was, for the obliging to come to Divine Service and Sermons, when they should be performed in the Churches, under Pain of Excommunication: The other, for the more effectual taking up of fuch as by their Neglect of Religious Duties fell under that Cen-The Substance of this latter Bill became enacted this Parliament; which as it came from the Synod is already fet down. Tenor of the former, though it became not an Act, I shall here rehearfe.

The Form of an Act of Parliament for resorting to the Church.

One for keeping Sundays, and Holy-days. MSS. G. Petyt. Armig.

RE it enacted, &c. That upon every Sabbath-Day, and principal Feast-Day, be kept neither open Fair nor Market throughout the Year; and that all Persons or Corporations, having by Patent fuch Days expressed, may change the same Days with the Day immediately following, or going before, the ' faid Sunday or principal Feast-Day, upon Pain, as well to the Buyer as to the Seller, to forfeit the half of the Ware so bought and fold to the Promoter, &c. And if any, either Seller or Buyer, offend thrice in fuch Fault, then to be judged to prison for Fourteen Days following, without Bail or Mainprize; And so convicted before the Ordinary, his Officer, or before any Justice of the Peace, he 's shall without any Partiality, and with Expedition award, as well the faid Penalty accordingly, as the Imprisonment in case above expressed.

Item, That no Victualler or Craftsmen have his Shop open before the Service be done in his Parish where he dwelleth: And that his Servants be not fet on Work, or otherwhiles fent abroad about their worldly Affairs; which might be deferred, and performed in the Week-day. And that any Master be answerable for his Servants, of their coming and reforting to the Church, except in cases of Necessity; as in serving urgent Affairs of the Commonwealth, or the changeable Necessity of their Neighbours, which otherwise ANNO cannot be delayed without great Hurt and Danger: And that this Case of Necessity be so judged, and provided by the Discretion of the Ordinary, or by the Justice of the Peace, next to the same his

own Dwelling.

Item, 'That all manner of Persons with their Houshold Servants. shall frequent their own Parish Church at the Common Prayer. and there to remain the whole time of the same: And also shall receive the Holy Communion in fuch Days and Times, or fo oft as is appointed by the Book of Service. And whosoever doth customably absent himself from the Common Prayer, and neglect to receive, as is provided, to be chargeable to the Fine set thereupon, to be levied by the Church-Wardens. And if they be found negligent to levy the Forfeitures, then they to make Answer to the Ordinary for all fuch Fines forfeited, to be put into the poor Man's Box, to be distributed once every Quarter by the Curate or Parson of the same Town. And the Church-Wardens to do fuch charitable and indifferent Distribution, as they may be judged to be clear from all partial Respect and corrupt Affections.

Item, If any Person or Persons, of what Condition soever he be. be found notably to transgress his own Duty in coming to the Divine Service, as aforefaid, or to neglect to receive the Holy Communion, as it is prescribed, that then, besides the Penalty before limited, he shall be taken and reputed as a Person excommenged, without further Process and Promulgation of Sentence; and that he, so long time as he shall remain in such Wilfulness, be discharged of the Benefit of the Queen's Majesty's Laws, and be made unable to fue, or to hold Plea in any of the Courts of the Realm: whereby any Recovery of Debt or Benefit may rife unto him, during the time he so do stand and persist in such wilful Disobedience: And that it may be lawful to the Adversary of any such Person to alledge the notorious Negligence and Contempt of such Offenders, and so thereby to be dismissed of all Action of Debt or "Trespass whatsoever; so that the Ordinary, or any next Justice of the Peace, do by his, or their Writing testify the notorious Default in any Person so offending, as is aforesaid.

Item, In any City or Town, where there be two, three, or more Parishes, when any Preacher lawfully authorized shall fortune to refort thither to preach the Word of God, that the Curates of other Parishes be warned by the Curate of fuch Parish or Parishes, where fuch Sermon shall be made, that they may the sooner appoint the time of the Common Prayer, fo to be ended, that there be left sufficient time for the Preacher; for all such as shall be difposed to resort thereunto; and that the Parishioners make not their Excuses for not coming to their Parish Church by any such Sermons hearing. And if any fuch Person or Persons offend, by despissing to come to such Sermons, or giving themselves to gaming, drinking, or idle-being at Home, to be presented by the Churchmen of fuch Parishes, to be considered accordingly, as the Ordi-

* nary shall by his Discretion think convenient.

Item.

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Irem, That if the Church-Wardens and Quest-Men, sworn to prefent such Defaults of any manner of Person, do neglect to do the
fame, according to their Knowledge; that then every such Quest
fo offending shall forfeit in the Name of a Pain, 12 d. for every
Fault, to be converted to the poor Man's Box. And that no Man
fo presented and detected, by Vertue of the Oaths of such QuestMen, shall molest, or trouble at the Law, any of the Quest-Men,
for such presenting, upon Pain that such detected Offender commencing any Action against the Detector, in such Case shall forfeit
to the Queen's Majesty 10 l. The Moiety whereof shall be to the
Use of the Queen's Majesty, and the other half to the Party which
shall give Information thereof to the Ordinary, or to any Justice
of Peace nigh to the Dwelling-place.

It moved much the careful Archbishop, and other the pious Bishops, our Reformers, to observe, what little regard was now-adays had to the Lord's Day, and how sparingly People resorted to Church, and God's Publick Service, fo much neglected. The People commonly kept Fairs and Markets on this Day, and other great Those that kept Victualling-Houses, and Artificers, admitted Guests, and opened their Shops in Time of Divine Service. Handicrafts-Men would follow their Works, and others go abroad about their worldly Employments, on these as well as on other Therefore, for the remedying of this Scandal of Religion. and for the better providing, that the Common Prayer, the Communion and Sermons, might be frequented; this Bill aforesaid was by their Means devised and framed, to be enacted into a Law this Parliament. And tho' many of these wholsome Propositions passed not presently into Acts, yet they were the ground Work and Occafion of many good Laws made afterwards.

The Cannon-Law, Abuse of Excommucation, &c. offered, to be restified. The Canon Law seemed yet to be in some force, which contained many things in it directly favouring the Bishop of Rome and his Superstitions: therefore a learned Canonist about this time wrote a Tract for the Regulation of the Canonists, and of the said Canon Law, and of the Abuse of Excommunication, and the unjust Dealings of some of the Queen's Delegates; for the Queen and this Parliament to take into their Consideration. And though I do not find Raphe Lever, the Writer of it, (who seems to be the Brother of Thomas Lever, and who succeeded him in the Mastership of Sherborn Hospital) to be a Member of this Synod, or that it came before the Synod, yet I choose here to present it to the Readers, as being so agreeable to the Matters that have been relating in order to a Resormation of Things amiss in the Church, and very probably offered in this Juncture. The Title the Paper bears, is,

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The Assertions of Raphe Lever touching the Canon Law, the English Papists, and the Ecclesiastical Officers of this Realm, with his most humble Petition to Her Majesty for Redress.

- 1. HE Canon Law in these Ages devised and made by the Church of Rome, is, in exceeding many Points, contrary to the written Word of God, and repugnant to the Positive Laws of this Realm.
- 2. And whereas the Canon Law doth chiefly and principally establish the Bp. of Rome his usurped and general Authority over all Christendom, and breedeth in Men Superstition, and a certain security, that there is no surther Increase of Faith required, but to believe as the Church of Rome believeth; it is rightly termed The Pope's Laws.
- 3. But the Rules, Ordinances and Decrees which are printed in the Books of the Canon Law, and yet have Warrant by the Holy Scriptures and by the Law of Nature, and thereupon are in force here at this day, being established by Act of Parliament, to this End, that Justice may be ministred to all her Majesties Subjects with Indifferency, ought not to be named, reputed or taken by any of Her Majesties Subjects for Foreign, or Popish Laws, but for good and wholsome English Laws:

4. He that in open shew defendeth or putteth in ure the said Canon Law, being repugnant to God's Word, and to the Laws of this Realm, doth maintain foreign Power, and doth open himself to the World to be one of that Church, whose Laws he doth best approve and like of.

5. He that believeth the Church of Rome, which now is to be the true Church of God, and that the same Church of Rome doth not err, nor hath not erred, in making of Canons, Laws and Decrees, and in commanding the same to be generally kept of all Christian Nations, is a Papill. And if he do openly profess the same, then he is a disloyal Person, and not to be taken or used as a Subject in the Church and Common-wealth of England.

6. That Person, which professing himself to be a Loyal Subject to Q. Elizabeth, and yet believeth that the Church of England, as it is at this day reformed by the written Word of God, and established by Publick Authority, is not indeed, nor ought to be taken for the true Church of God; (in which Church the Holy Sacraments be rightly Administred, the Gospel of Jesus Christ is truly Preached, and the Publick Liturgy duely set forth according to the sacred Scriptures,) I say, is in very deed no lively Member of this Church of England, or of Ireland. Because Jesus Christ saith, He that is not against us much us, signifying hereby, that no Man can serve two Masters, and that no Man can be of God's Church, and of the Synagogue of Satan: Nor that there is any mean State between good and bad,

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Light and Darkness, Truth and Error, Christ and Antichrist, God and the Devil.

7. Every Person, inhabiting within either the Realm of England, or of Ireland, and making open shew and Profession that he doth not think or believe, that the Reign of Q. Elizabeth Queen of England, France, and Ireland, Defender of the Faith, &c. is a Lawful Reign, or a Power and Authority Lawful, (so deeply warranted by the Scriptures, that he who doth resist her Majesties Government, doth resist the Ordinance of God, and heapeth to himself a just Damnation) ought to be cut off from the Body of the Realm, either by Death or by Banishment. Neither ought he to be suffered to enjoy the Blessings and Benefits of the Land, whose most Sacred, Lawful and Crowned Queen he doth not take to be his Sovereign, and Liege Lady; to whom upon Earth, next and immediately under God, he doth owe all Obedience in the Lord, and for the Lord's Ordinance sake.

8. He that is placed in Office under Q. Elizabeth ought, under pain of God's Curse, to punish all Papists and Trangressors whosever, as to his Office doth appertain. And the Officer ought to assure himself to have good Warrant by the written Word of God, by the Law of Nature, by the Law of Nations, and by the Positive Laws of this Realm, so to do.

9. He that affirmeth by Word or Writing, that the English Magistrate hath no Warrant by Law, to punish Papists and all Transgressors whosoever, dwelling or being within the Realm of England or of Ireland, doth by a necessary Consequent in reason, disloyally and contemptuously derogate from the Law, and from her Majesties Authority Regal.

no. He that hath Ability given unto him of God to execute more Offices than one, with as much expedition, and to as great a Profit to the Common-weal, as if the same Sundry Offices should be committed to several Persons, ought when he is appointed thereunto by Lawful Authority, not to resuse to take the same in hand.

Preacher of the Word too, especially where his Office is no Hindrance, but a Furtherance and a Countenance to the Ministry. There is good Warrant for this in many Places of Holy Scripture, but namely, where S. Paul saith thus, They that govern well are worthy of double Honour, but chiefly, they that labour in the Word and in Doctrine.

12. All humane Officers and Magistrates ought daily to meditate upon the Holy Scripture, and by it to be directed in all their Publick Affairs.

a Warfare, or did enterprize any matter of great Importance, used always first to ask Counsel of God, by such Prophets and Priests as were known by experience to have been brought up in the Study of Holy Scripture, to have been taught of God, and to have been guided by the Holy Spirit. By which Example all Christian Princes, Magistrates and People ought to be put in mind, how necessary.

a thing it were for them to feek for the like Counfil, when they affemble to make Laws; or when they do meet together to confult about weighty and Publick Affairs. For then doth God stand in the Congregation of Princes, and is Judge among them, when he directeth them by his Holy Spirit, and instructeth them in his Holy Word.

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14. The Positive Laws of any Nation, City or Society, being made of things indifferent, and not repugnant to the written Word of God, are not to be misliked or disobeyed of any Subject, for that in his Opinion other Nations, Cities, or Societies have better Laws than they be. Neither is it sufferable in a well-grounded Commonwealth, that Private Persons should seek for a Change without License first asked of Authority, and the same granted upon urgent Cause. For every Change in the Common-Wealth is perilous; but a needless Change of Law is most perilous.

15. The Common-Wealth, City or Society is best governed, that hath most of her Causes determined by Law; and sewest Matters

left to the Judgment of her Officers and Governors.

16. A Kingdom is the best kind of Government, most recommended by the Word of God, and most agreeable to the Law of Nature: And no other Government sit for the Realm of England and of Ireland, but only a Kingdom.

17. The end of all Laws both divine and humane, and the chiefest care that all Princes Magistrates and Law givers ought to have, is this, to see the People of God to be taught, to give unto Casar that is due to Casar, and unto God that that is due to God.

18. Excommunication, as it is now openly used in the Church of England, and put in ure by certain Bishops, their Chancellors and other Ecclesiastical Officers, is most contrary to the written Word of God, and not agreeing to such Rules in the Canon Law, which at this day are in force by the Positive Laws of this Realm.

19. If any Person be excommunicated, or any Ecclesiastical Judge do pretend any Person to be excommunicated, upon no sufficient Cause, or upon no Personal Summons, or upon no Matter laid in against the Offender, or upon no Examination of his Fault, or upon no ordinary Form or Proceeding in Law; that the Conscience of such a Person is free afore God, notwithstanding any such pretended Excommunication. Which is no Excommunication indeed, but is only a painted Shew of a vain Sentence pronounced, and practised contrary to all divine and humane Laws.

20. No Subject can appeal from any Sentence given by her Majesties Delegates, be it never so unjust. Whereupon the said Delegates, or at least divers of them, have been emboldened shamefully to misuse the sacred Chair of Justice, without any consideration had, on their behalf, either of the sear of God, or of the due executing of their Office, according to her Highnesses's directions, or according to the Trust her Majesty did repose in them; to the hindrance of Justice, and to the great Annoyance of exceeding many of her Majesties Subjects.

21. For Redress of all Inconveniencies and Mischiefs, which hereupon have happened and ensued since the last Parliament, or hereaster ANNO 1562.

at any time shall happen and ensue; your most humble suppliant maketh Petition to your most excellent Majesty, that such Order may be taken by this Parliament assembled, as doth best agree to your Majasties Laws already established, as doth best stand with the Preservation of your Highness's Royal Person, and doth best serve for the Continuance of your Majesties most happy and prosperous Reign.

The ill State of the University

Another Care seemed now also highly necessary, namely for the Universities; that due Supplies might be had from thence of honest and learned Ministers to furnish the Church now established in good Religion. Concerning which, conscientious and fore-thinking Men had very Melancholy Thoughts, those Places being now very empty of Learned Men, and so like to be. For the Revenues of the Church which were for the Subsistence and Encouragement of the Clergy, were extremely sunk, and taken away partly by Exchanges and partly by sacrilegious Hands; so that sew came to the Universities, and sewer took the Study of Divinity upon them. This an old University Man, and late Master of St. John's College in Cambridge, gave this Account of about this time.

Pilkingt. Confutat. M. 8.

Look, said he, in the University, and spy what antient Learned 'Men ye find there, either Papist or Protestant. I am ashamed to 'tell; and it is to be lamented, to see that there is so few: And it 'is earnestly to be begged at God's hand, that there may be more. For he feared it was rather to be wished than hoped for. 'Plague he said, [i.e of want of Learning] was over our Head, not regarded, and could not be avoided, however the World went: viz. That those few, Learned Men that then lived (both Pa-'pists and Protestants) must needs dye, and where then would be any Learned number to supply their room? There were a few 'Schools abroad to bring up Youth. But fo many Benefices for 'finall, that no Man would take them; and so the Parishes were unferved, and the People waxed without the Fear of God. That the "Universities had many goodly fresh Wits in them, but that they were young, and without sufficient number of antient Guides to teach and rule them: That many Mens days should be spent, before any number came to ripeness, althor for their young years, many did well. But that Fathers and Masters must be asked this Question, namely, why they kept not their Children at School-'To which they would answer, there was more Profit to be had in making their Sons Lawyers or Physicians, or any thing, than Ministers. For that, when they had bestowed all that they could get on one Child in the University, he should not be able to live 'himself, nor help any Friend he had: Whereas the Lawyer would become a Gentleman, a Purchaser within a few years. So that they would do any thing with him rather than make him a Priest. Thus the Prospect of Poverty to fall to their Lot who should take holy Orders upon them to ferve God in the Churches, made Learning decline fenfibly, and especially Divine Learning.

XXXII. CHAP

Enquiries into the Churches and Chapels of the Realm. Queen's Studies. Osorius's Letter to her. A Treatise of Bishop Hooper; now Printed. Miscellaneous Matters. Pooles and others, condemned of Treason. Matters between the French and English. Newhaven put into the Queen's Hands by the Protestants of France.

COON after the Synod was over, or somewhat before, in April Enquiry into or May, Letters were sent abroad from the Privy Council to the State of the all the Bishops, to understand the State of their Diocesses: And that Diocesses under fix Articles; the Sum whereof was, to enquire concerning the Number of Chappels, Rectories and Vicarages, how fupplyed, and how many of them void. But this Search was to be made as fecretly as could be. As for the Diocese of Norwich, by a Letter of Parkhurst the Bishop, I find the Method he took and the Account he fent in. He held a Synod (as he called it) three Weeks after Easter at Norwich, for the Archdeaconries of Norwich, and Norfolk, and found,

Within the Archdeaconry of Norwich, 168 Rectories or Parso- Norwich nages full, and had their Incumbents, and 41 Vicarages full. The Discole. rest of the Parish Churches of that Archdeaconry, amounting to the number of 80 void, but some served with Curats.

Within the Archdeaconry of Norfolk, Parsonages full, 184, Vicarages full 36, Parishes void 182. But some served with Curates.

The same Year, a Month after Easter, the Bishop kept a Synod at Ipswich, for the other two Archdeaconries of his Diocese, viz. of Suffolk and Sudbury. And he found,

Within the Archdeaconry of Suffolk, Parsonages full 114, Vicarages full 42, Parish Churches void 130. But many served with

Within the Archdeaconry of Sudbury, Parsonages full 151, Vicarages full 31, Parish Churches void, 42. Some served with Curates.

Concerning the Chapels, and the Number of Housholds under each, (whereof a Certificate was also to be made and sent up) the Bishop certified, That there had been more than were at that prefent, standing so ruinous a long time, that now they were quite taken down, and grew out of Memory among them.

To which I will add the Certificate of Berkley Billiop of Bath Diocese of and Wells, concerning the Chapels in his Diocese, which he sent Bath and up in November. That this Inquisition was made with all Secre- Wells. fie possible, but yet it became known, that such a Survey was taking by Order from above. Whereat the Rumor was given, that the Cause of it was an Intention to take away those Chapels, and to pull them down, and convert the Materials to private uses. Where-

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upon (for so the Bishop wrote to the Secretary) certain Patrons, Farmers of Impropriations, and fuch as had yearly Benefices, had not only given out evil Bruits for the pulling down of all Chapels, but also some of them had put in ure to take down the Lead of Chapels. and to cover them again with Tiles. This the Bishop thought good to fignify, that some order might be taken, that the Common People might cease from grudging.

The Queen reads the Fa-

As for the Queen, besides her Cares of the Publick, she being brought up to Learning, employed herself sometimes in Study and Reading; and about this time, the better to inform herself in the Truth of Christian Doctrine, and the Government of the Church in the Primitive times, was very diligent in reading the Fathers: of which Sir William Cecil her Secretary wrote to Cox Bishop of Ely, in his Correspondence with him. Concerning which that Bishop in Anfiver gave his Judgment in these Words; That when all was done, the Scripture is that that pearseth. Chrysostom and the oreck Fathers. said he, Pelagianizant, [i. e. is favour Pelagius.] Sometimes Bernard Monachizat, [i.e. is for Monkery.] And he trusted her Grace meddled with them but succisivis horis, i. e. at spare hours.

But the Queen indeed had some reason to look into the antient Times of the Church, and to inform her felf (feeing the had Learning enough to do it) in the true State of Religion out of the early Ecclesiastical Writers; since she was so set upon by Romanists, who

bore out themselves so much with Fathers and Antiquity.

to the Queen.

And in this very Year one Hieronymus Osorius, a Portugueze (who Osorius had writ a Book well esteemed of, de Nobilitate, and afterwards was made Bishop of Sylva) took the Confidence to write a Latin Epistle to the Queen, perfuading her with much vehemency to become obedient to the Romish See; and liberally cast durt upon the Pains she had taken in reforming of Religion, and reproached Luther, Bucer and Peter Martyr, and all the eminentest Reformers. This Epistle was made up of Falsehoods, Misrepresentations and Vilifications, wrapt up in a smooth Strain of Oratory; which was the only thing Tho' this Gentleman directed this Letter to to be regarded in it. the Queen only, and fo was of a private Nature, and to be conceled from the World, especially out of the Respect and Deserence due to fuel great Persons, yet he published it in Print: And to make it yet more common, it was translated into French, and printed in This gave great Offence here, and was foon answered, and the Author sufficiently exposed, both for his Ignorance in the Matters he took upon him to write against, and for his slight and trifling and abusive way of Writing; and for the Book it felf, beside the Ciceronian Style, it was nothing but an Harangue of empty Stuff.

What kind of Influence this Book of Oforius had upon the Queen. and after what manner, and with what Learning he writ, take in the Words of John Fox, who some Years after, write against him. "The Queen's Highness to whom you writ, a Princess adorned with most excellent Ornaments, and Qualities of Princely Renown, perof the Engl. 486. used your Letters, and according to her fingular Dexterity and ingenious

Fox against Osorius pag.

ingenious Capacity, could read, could fee, could feel no found, nor fubitantial Matter, worthy of Credit, which had an Affinity with Truth or Modelly; when she beheld in them no Reasons at (all, or turely very wind-shaken, moth-eaten, and worn out to the hard Stumps by many others heretofore: No Pith in your Arguments, and nothing concluded orderly: When she perceived that out of Councils, out of Ancient Fathers and Doctors, you uttered nothing but bare Names only, and no Sentence to the purpose; and withal, no Example of the Primitive and most Pure Ages: When the could not find any Likenets of Apostolick Doctrine throughout all that your Discourse, nor any Mark or Sparkle al-" most of Evangelical Sincerity, &c. may you yet be so ignorant, as to be ignorant or in doubt of the Caufe that doth stay her from partaking with your Doctrine? But the next Year we shall hear more of this Man and his Book, when Dr. Haddon, LL. D. and Master of the Queen's Requests, a very learned and complear Scholar, writ a Latin Letter at large to him, in as good a Stile as his own, but with much more Temper and Weight of Sense and Argu-

Now to gather up a few more scattering Passages that happened this Year.

An Apology, hitherto lying in Obscurity, was printed this Year, An Apology wrote in Priton by that constant Martyr of Christ, John Hooper, written by Bifometime Bishop of Gloucester and Worcester, in Vindication of himself now printed. against a slanderous Report, That he should be a Maintainer and Encourager of some, who in a private Religious Meeting had curled Queen Mary; perhaps that Curie was, That God would turn her Heart, or shorten her Days, as some in those Times would, and did, pray. But this Curfing of that Queen, whatfoever it was, was pronounced about the 4th or 5th Day of January, by some in the Compter near the Stocks, London. The Papilis, his Enemies, reported, That Hooper had hereupon fent an Epittle to those Men, encouraging and commending them for this Fact of theirs. Whereas the Truth was only this, That he had font a Confolatory Letter to some Godly People, who, meeting together to pray in the Vulgar Tongue on New Tear's-Day in Bow-Church-Tard, in a Gentleman's House there, were taken and carried to Prilon. These were so far from cursing the Queen, That as they prayed for themselves, so for the Queen and and Magistrates. Wherefore, saith that Godly Father in that Apology, if the Wisked were not past Shame, Charity, Love and Honesty, how could they of Conscience blow and blast abroad such wicked Devices and Slanders, that neither agree with the Matter of my Letter, nor with the Persons, nor with the Place where the Crime was committed, nor with the Time when the Curses were used?

In the same Apology he giveth this particular Account of his Loy- Hooper's alty to the Queen: 'I have been always a true Man to all the Loyalty. Estate of this Realm. I will stand with the Law in that Point, and reprove mine Accusers, whatsoever they be. As for my Truth and

Loyalty to the Queen's [that is, Queen Marie's] Highness, the time of her most dangerous Estate [when the Lady Jane Grey was set

ANNO 1562. 'up Queen] can testify with me; that when there were both Commandments and Commissions out against her, whereby she was to the Sight of the World the more in Danger, and the less like to. come to the Crown; yet when she was at the worst, I rode my felf from place to place (as it is well known) to win and stay the People for her Parties. And whereas another was proclaimed. I preferred her nothwithstanding the Proclamation, and to help her as much as I could, when her Highness was in Trouble, I sent Horses out of both Shires, Gloucestershire and Worcestershire, to ferve her in her great Danger, as Sir John Talbot, Kt. and William Lygon, Esq; can testify; the one Dwelling in one Shire, and the other in the other. Seeing in Adversity I was with her, and did her Service then, I being at Liberty; it is falfely and wickedly. conspired by Papists, that now she being in real Possession of the Crown, and in Prosperity, and I a Prisoner in Captivity, would be against her. I thought fit to preserve this Paragraph of that good Bishop's Apology, shewing his Loyal Principles, and his good Deferts towards her, though little regarded afterwards by her.

This Tract newly retriewed.

Henry Bull fet forth this Book prefaced with an Epistle to the Godly Reader. Wherein he sheweth, 'That when Papists, by no Tyranny, nor cruel Handling, could Discourage this Man of God from the constant Confession of the Truth, they stirred up shameful and curfed Devices against him, that he should be a primary Maintainer of fuch as cursed the Queen. And how the Providence of God had brought this Work to light, which otherwife, by the Negligence of some, was like to perish. Here he took Occasion to blame those Men that did defraud the Church of such worthy That great had been the Care of this bleffed Man, Monuments. and others for the Church of God, and many fruitful Works did they write in Prison, in Bands, in Fetters; but few were come to light. And should we, (faid he) like careless and ungrateful Pcople, fuffer these godly Labours, these painful Travels, thus to perish? How desirous were they to have them published, to witness to the World, that which they taught and scaled with their Blood. and to profit their Brethren? That it had been this Author's earnest Request to the Readers of this Treatise, that they should not keep it close to themselves, but as soon as they had read it, to fet it abroad, and communicate it to others.

The Martyrs Writings. And the Request that the said Author made concerning this Treatise, the Publisher did here generally make in his Name, and others, and in the behalf of the Church, for the rest of their Works, to them in whose Hands they remained; that they would not suffer them to be supprest any longer, (for that it was which Satan and the Enemies of the Cross of Christ did most desire) but to cause them to be set abroad in Print to the Commodity of many. He added, That truly it might seem to be a Labour no less commendable for the Learned, than Prositable for the Houshold of God, to be as diligent in searching and setting forth of such worthy Works, as in penning and publishing of new; So such were they of heavenly Doctrine, so full of the Power of God's Spirit, so full of Comfort and Consolation: be-

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' ing written as it were out of God's Sanctuary, with the Finger of ANNO

'God, by Men, even then out of the World, and in Heaven alrea-'dy. That indeed they were most worthy to be fought for, as pre-

cious Jewels and Treasures.

June the 26th, Dr. Crome died; an ancient learned Professor and Dr. Crome Confessor of pure Religion, eminent in the Days of King Henry VIII. but had made some Compliances under Queen Mary, to save himself from burning. He was long Parson of St. Mary Aldermary, London, where he was buried the day after his Death with Priests and Clerks

finging before him to the faid Church.

July the 19. Upon the Death of Ralph Skinner, Dean of Durham, WWhittings or inflired into the tame Deanry William William Dean of was collated, or instituted, into the same Deanry, William Whit- Durham. Retingham, M. A. an Exile, a Man of Learning and Piety, sometime sistr. Durh. Preacher to the English Congregation at Geneva. He composed some of our Psalms in Metre, that we commonly use in Churches. having wrote a zealous Preface before Christopher Goodman's Book against the Government of Women, was not well liked of; and having been clancularly ordained at Geneva, Archbishop Sandys in his Metropolitical Visitation, a good while hence, called him into Que-

August the 8. A Priest was taken in Feuterlane, at a certain Lady's A Priest taken House, singing of Mass; and with his Cope which he had on, he faying Mass. was carried through London to the Lord Mayor's: And after, from thence to the Compter, and some Days after removed to the Marshalfea, where Popish Priests were now commonly committed.

November the 14. At Night came a Commandment to London, Prayers apthat Prayers should be used there three Days successively to God, to three Days. grant his Help and good Success to the English Army now gone beyond Sea against the Duke of Guise, sworn Enemy to the Protestants, whom the Prince of Conde intended to meet in the Field on Tuesday next.

February the 2d. being Candlemas-day: In Devotion to the Blessed Papists taken Virgin Mary, certain Men and Women went to Durham Place, and Candlemas. others to St. Mary Spittal, to hear Mass. But many of them were day. taken, and carried away with the Guard, and others fent to the Compter and other Places. Such strict Care was now taken, that no Popish Superstition, or any other Divine Service, should be used, but that lately established by Act of Parliament.

The same Day the French and Spanish Ambassadors Houses were fo watched, that divers Mass-mongers (not of their Families) were found and taken there. The Spanish Ambassador was angry, but the other only pretended Anger.

The Treason of the Pooles (wherein both the Ambassadors of The Pooles France and Spain were concerned) was discovered in October last, condemned of treason; but it was refolved not to be meddled withal till the Parliament fat.

And on the 26th of February were condemned two Pooles (Bro- And others thers, if I mistake not, of the Cardinal of that Name) Fortescue, Spenser and Bingham, Servants of the Lord Hastings of Loughborough, Barwyk, Prestal and Cosin. Fortescue confessed all, and so was attainted, but was thereby like to find Mercy. Their Treasons were Inten-

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The French in the Plot.

This Treason had been practised both by the French and Spanish Ambassadors here residing. Upon which the former had been exa-Whereby it was made apparent, how truly mined by the Council. the Queen and her Council judged of the Malice of that House of Guise. And the Secretary hereupon advised Sir Thomas Smith, Amballador in France, to take advantage hereby, as he should see cause, to maintain certain Reasons formerly published by her Majefly, for Justification of her Doings in that Kingdom, in Aiding the Protestants against the Guise's Faction. And, when the French Ambassador in the Month of November complained of this Aiding of them against the Crown of France, he was answered, That the Queen continued in her former Purpose, to maintain her Doings for the help of the French King's Subjects, and to prevent our own Danger by the Guises.

Provost of Paris put into the Tower.

The Provost of Paris, being here in London, was especially tampering in treasonous Practices against the Queen. Whereupon, in February, being discovered, he was put under easy Restraint, but ptactised still; four or five of his Letters, between him and others, being intercepted. By which Letters he avowed that he would not answer, but would delay the Matter, so that nothing should be gotten at his Hand. And by those Letters it was clearly gathered that he was guilty. The Letters were partly written with Onions, and conveyed to and fro in Stopples of Bottles, and some in a secret part of his Hose sent out to mending. Yet he was ignorant that these Letters were taken. For these Causes he was committed to the Tower. His Lodgings there were indeed too good for him, being the Queen's own Lodgings. But the French King, by his Ambassador, demanded the Delivery of the Provost. In March following he made Answer in Writing with his own Hand falfely for the Matter, and yet very fondly for himself: The French Ambassador continuing to have him delivered. But it was meant that the Provost should make some better Answer to the Matter, and thereafter receive fuch Grace, as his Friends should have reason to allow to be beyond his Deferts; as the Secretary writ to his Correspondent.

Newhaven put into Eng-lish Hands.

Thus angrily did Matters now pass between England and France; and that chiefly on the Account of the Religion, which the Queen had espoused. Wherefore all the Foreign Papal Powers contrived to dethrone, or destroy her. The French did their Part, as we have heard. The Queen defended her felf by affifting the French Proteflants. And in the Month of November, Newhaven (now called Havre de Grace, the Port Town to Roan and Paris, situated at the Mouth of the Seine) was delivered to the Queen by the Prince of Conde, as a Caution. The Queen fortified it most strongly, and refolved

resolved to keep against the French. This the French were highly jealous of. The Queen sent the Earl of Warwick, a Valiant Captain, to be Chief Governor there, besides a great Force of Men and Money, and a number of Miners out of Cornwall for the perfecting of Resolution to Sir Hugh Paulet was appointed to reside with the Earl. And all English Ships were seized that came into English Ports, and forced to sell their Grain for the Provision of Newhaven. In No- Provision; vember within twenty Days, by reason of South-West Winds, in Devonshire arrived twenty great Hulks, laden with Ryc and Wheat, in Portsmouth four, in Rye two: All which were fent to Newhaven.

The English were fully bent to keep this Place, by God's Grace, Men; against all France, except the French would restore Calais. And in December three old Bands were sent for from Berwick to go thither. And before they came, they had there 6000 Soldiers, and 3 Months

Victuals; and so intended to continue Victualling.

At this time three Ships laden with Wine from Bourdeaux, fet upon a little Ship of the Queen's, called The Hare, passing from Portsmouth to Newhaven. But the Hare took one of the Dogs (as the Secretary merrily exprest it in his Letter to the Ambassador in France) with an 100 Tun of Wine.

In January, a Gentleman arrived at Rye, who was fent from the Admiral Castillion, and gave Assurance of his Purpose to prosecute the Cause of God and his Country; and that he meant to joyn with the Queen's Power in Normandy.

In February, Sir Nicolas Throgmorton went from England to New- and Money haven, to practife with the French Protestants, and carried with him sent thither. 20000 l. And within a few Days 10000 l. more was fent after from Portsmouth.

February the 27th, A Commission past from hence to the Count of Oldenburg, to levy 8000 Foot and 4000 Horse, who were to pass into France with Speed and Courage. That Noble Man was a notable, grave and puissant Captain, and fully bent to hazard his Life

in the Cause of Religion.

Now, because this War with France was undertaken as well for the Cause of Religion, as for the Queen's own Defence, and for the Recovery of her Ancient Dominion of Calais, and the Territories adjacent, I shall proceed to give some further Account of this Assair, and the Transactions between the Queen and the French King, and his Protestant Subjects; containing Matters for the most part Secret, and not yet extant in any published History; being collected (as also what hath been already mentioned) out of the Secretary's own private Letters to the English Ambassador in France.

In the Month of February the Lord Liddington, Secretary to the Scots Queen, then at the English Court, sent Letters by his Servant to the Duke of Guise, and consequently to that King; moving, That the Queen, his Mistress, might be a Moyener [a Mediator] of Peace between Queen Elizabeth and the faid King. But how unmeet a Means that Queen was any one might guess; nevertheless it seems Queen Elizabeth declined it not. But the English Secretary made this Observation upon it, That the Office was meet for a Christian

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Cavalcant
goes privately
to the French
Court.

Prince; and so he prayed God to send Success. But this was, as most thought, (and so it proved) an Hindrance to any good Issue.

And it did as little further the Business, that one Cavalcant, an Italian, but long in England, and a Merchant of the City of London, went now to the French Court secretly. The Secretary knew of his Departure; yet he had no Errant from him, nor, as he thought, from any belonging to the Court. But offering Service, he was left to himself. Being in France, as the Secretary thought, he would not appear to the English Ambassador's Sight, a Medler. This Information concerning him he gave the said Ambassador, and added, That he [the Secretary] thought Cavalcant meant nothing but well in this, and especially to get Reputation.

For Six or Seven Days, beginning the 11th or 12th of February, were great Tempests, which cast away divers of the Victuallers for Newhaven, and scattered some into Flanders, some to Calais, and

fome to other Places.

In the beginning of *March*, the Admiral of *France* had delivered to him in Money to the Value of 300000 Crowns, and Assurance for other 300000 Crowns, to be employed upon some *Almain* Army this Spring.

The Count Mountgomery, who came lately into England, remained

at Caen, as Lieutenant under the Admiral in Normandy.

Newhaven was now rid of the French-men, and the Place at this time was well manned and victualled.

Sir Thomas Smith busy in Treaty with France. And now Sir Thomas Smith was busy in Treaty with the French, who writ over, That there were two Impediments of the Course of the Treaty. The one grew by the means of the Queen of Scot's Ministers; and the other by the Italian Cavalcant, lately departed from England thither. But the Secretary assured Sir Thomas, That her Minister, who then was at the English Court, professed as much Earnestness in all his Dealings to the Crown of England as possible. And for that purpose did communicate with the Queen's Majesty's Letters which he sent thither to the House of Guise. And the Secretary thought the French were content to make some Change themselves, hoping to fish more out of them, than they could out of the English Ambassador. That as for Cavalcant, he wholly pursued, Merchant-like, Negotiation, as it seemed, to do himself good, with no more regard to the one than to the other. And so the Secretary judged, and had dealt with him.

About the 21st Day of March, by private Letters the Secretary conjectured Peace was then made at Orleans between the King and the French Protestants, without any Consideration had of the English, notwithstanding the great Assistance of Men and Money the Queen had sent. And if it were so, (as so indeed it proved) the English Court resolved by stout and stiff Dealing to make their own

Bargain; and so was the Queen bent and intended.

Sir Thomas Finch, and other Gentlemen saft away.

The French

Protestants

make Peace,

England.

March the 29th, A lamentable Chance happened, Sir Tho. Finch being appointed to be Marshal at Newhaven, in the place of Sir Adrian Poynings, taking Ship at Rye with thirty Gentlemen, whereof two were Brethren to the Lord Wentworth, and some other of his Name,

were lost with the Ship, besides the Camber coming (driven to return upon soul weather) before the tide was full, to serve him. The Loss was esteemed great, and he as much lamented as any Man of his because in any part of England

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degree in any part of England.

The great Labour now in England, undertaken by all these Doings Reflication of and Transactions in France, was to recover Calais. This was the Calais infifted chief end of Sir Tho. Smith's Embassy at this time. And so the Secretary wrote to him, (when he wanted Instructions, and complained that they came so slowly;) that he was to prosecute no other end, but the Restitution of Calais, without which there could no Accord be made between England and France. Upon this reason there was a full Determination to keep Newbaven. And if the French should offer any Hostility (which as yet they had not done, but was feared) it should not only be defended, but they should also feel more Hostility by Sea and Land (as the English Court threatned) than they could bear. And for the Prince of Conde and the Admiral, who had played fuch a Trick with England, to make a separate Peace with the French; the Secretary advised the Ambassador to alledge to them Reasons not only for the Promises and Compacts under their Hands and Seals, but also for their Sureries. Both which if they should forget, he doubted not but God would deal with them accordingly. And indeed by this sudden Peace exclusive to the English, the Protestants were not only weakned for the present, but made almost incapable of any Succour out of England (especially when Newhaven became the French's) for the time to come. And but the next Year they were warred upon again by their King with more heat than for-

And here we shall break off a little these French Transactions,

till the next Year.

CHAP XXXIII.

French Protestants fly hither. Laws of Geneva printed in English. A Patriarch of Assyria. A Relation of the Pools Conspiracy. The French and Spanyard concerned. Restitution. Some Account of the Queen; And present State of the Kingdom.

Bezz writes to

HE French Protestants fled over hither this Year, being exercised at home with great Persecutions. The Queen was kind to them, which Beza in a Letter from Caen of his own hand acknowledgeth to Secretary Cecyl, and particularly his Kindness towards him, in offering him a safe Retreat and Harbour here in England, the same Reverend Man being now in great hazard, and not allowed peaceably to remain in any part of his Native Country, as he complained in a Letter to the said Secretary. He was just upon the Point of coming over, but upon some sudden Emergence hindered; upon which Letter U u 2

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ANNO The Laws of Geneva prin

he wrote the foresaid Letter, and sent it by Trocmarton, who came over to the Secretary to transact the Protestants Assairs in this Court.

This same Year also were printed and published in English, the Laws and Statutes of Geneva, constituted fince the Reformation tedis English thereof; Translated by Robert Fills an Exile at Geneva during Queen Mary's Reign: who procured a Copy of the faid Laws carefully to be taken out of the Registers Book of the City, being but a small Book, but yet by which that City was able to govern it felf in much Honeity, Justice, Peaceableness and Religion. He dedicated his Book to the L. Robert Dudley, Master of the Queen's Horse, and of the Order of the Garter, as being then reputed a Patron of good and Godly Men, and their Works. His end in Publishing this Book was twofold. The one was to take oil a common Slander raised by Papists in Q. Mary's days of those that sled abroad, namely, that they did it that they might live the more licentiously. Whereas by this Book they might see it was not for that reason. otherwise they would not have planted themselves in a City of such strict Order and Discipline. "They charge us, as he writes in his "Preface, with Liberty and Licentiousness, most unjustly reporting. that we departed out of this Realm in the late time of Banishment " of God's Church, only to this end to enjoy more unchastifed Free-"dom of sensual Life. But when they shall behold these Laws, and shall not be able to prove, but the same are vertuously followed. and as feverely executed in those places where we lived, as in this "Book they be here expressed, it shall appear how small Licence is " in our Reformed Churches left to Sin. in comparison of the Realms "drowned in their Superstitions, where their Trust in Mens Par-"don hath quenched the fear of God's Displeasure, and where hor-"rible Sins are dispensable for Mony. The other Reason of his publishing those Laws of Geneva was, that it might be a Rule for this Nation, in establishing good Laws in the State, but especially in the Church. For tho' he faith in one place, that it may not be gathered. that the Translator is a new Law-maker, or Author of any Innovation. or that his Industry and Diligence is any ways prejudicial to the Laws of this our Realm, which are laudable, good and godly; yet fomewhere else he faith, that Men ought to suffer and take in good part this Fact of him that bringeth forth to us, out of a strange and far Country and Foreign Tongue, a Form and Pattern not only of a well constituted Common-weal, but of a well reformed Church, nor for Heathens to gaze on, but for Christians to follow. And that Christians may behold in this Treasure, as in a Glass, a Christian Reformation, and employ themselves to the Imitation, as far forth as they see best for them.

Tia comes to Rome.

To make fome amends to Rome for the total Defection of this Church and Kingdom from the Pope, happily effected this Year both by Parliament and Convocation, in their Laws, Articles and Constitutions, I shall conclude this Year with a Letter I meet with among my Papers. wrote by Marcus Antonius Æmulius, a Cardinal, August 29th, sent to the Popes Legats in the Council of Trent, concerning Aldisn, a Patriarch of the Eastern Assyrians, who had been chosen to that Dignity by the

Clergy and People, inhabiting near the River Tigris under the Subjection of the Turk and Persian. This Man being sixty Years old travelled to Rome, and there arrived Anno 1561. to receive, as was pretended, the Pope's Confirmation of his Election. He willingly fwore Obedience to the Pope, and that he would never depart from the Decrees of the Apostolick See, and so was declared Patriarch in the Consistory. And this Occurence was recorded and preserved in the Archives at Rome. He defired to have the Canons and Decrees of the Trent Council fent him, and promised that he, and all his, should diligently observe them. So the Pope sent him away, to gether with his Priests and Deacons, provided with Vestments and other things needful for his Office and for his Journey. And of these things, for Ostentation sake, the Cardinal aforesaid thought good to acquaint the Legars at the Council, fending also by the Pope's Command. his Confession writ by his own Hand, in Chaldee, but Translated into Latin; that they should shew it to the said Sacred Council where it was, together with the Cardinal's Letter, in much Pomp read. Sept. 17 1562. He praised this Foreigner for his Sanctity, for his excellent Sense of the true Faith, and for many Opinions, wherein he agreed with the Church of Rome. This Affair is briefly related by Father Paul; who adds, that when Cardinal Æmulius his Letters Hift. Counc. of were read, wherein he related, how this Patriarchs Jurisdiction Trent. pag. reached into some parts of *India*, subject to the King of *Portugal*, 1629. the Ambassador of that King being present professed, that the Eastern Bishops subject to his King did not acknowledge any Patriarch for their Superior: which occasioned others to espy divers Absurdities in that Narration. This Letter, together with the pretended Patriarch's Confession of the Pope's Authority over him, and his Submission to the Council of Trent, omitted in Father Paul's History, I have feen among Mr. Foxes Collections.

1562.

Let me here insert the Process of the Trial of that great and The Poole's dangerous Conspiracy carried on by Papists, shewing already their Plot against the ill will to the Queen, and this Year discovered.

Arthur Poole, Edmonde Poole, Anthonye Fortescue, John Prestall, Humfrey Barwycke, Edwarde Cosyn, and others to the number of seven in the whole, by Commission of Oyer and Terminer; dated vicesimo secundo die Februarij, Anno quinto Reginæ, were arrayned upon an Indytemente of Treason found in Surry, the force whereof hereafter followeth.

FIRSTE, T is conteyned, that the same Arthur Poole and others MSS. Cecilinamed in the same Indytement, as false Traytors and Re- an. bells agenste the Queens Majesty, did compasse, Imagyne and goe aboute not onelye to Depryve and depose the Queen, but also her death and destruction; and to sette upp and make the Skottysbe Queen Queen of this Realme.

And to bringe the same to palle, they conspired to raise and make Insurrection and Warre, within this Realm againste the Queen.

And

1562. ANNO And for the further bringing of the same to passe, they agreed a mongst themselves to depart this Realm into Flanders, and from thence into France.

And at their Arrivall in Flanders, they should Publish the seyd, Arthur Poole to be Duke of Clarence. And than should fend their Letters unto the Queen Mother, the King of Navarra and the Duke of Guyse, signifying the arrival of the Duke of Clarente in Flaunders, and to request ayd, acceptation and adherence unto their sayd Intents.

And to be better accepted in the faid Realm of France for the bringing of their fayd Traterous intents to effecte, the feyd Arthur Poole, and his fayd Complyces devysed, that so soone as they came into the Realme of Fraunce they shoulde treate with the sayd Duke of Guyse (who is in the seyd Indytemente named to be the open Enemy unto the Queen and ber Realme) for marryage betwene the seyd Skottyshe Queen and Edmonde Poole, Brother to the sayd Arthur. And to bring in an Army of sive Thousande Men of the Enemyes of our sayd Soveraigne Lady the Queen, from the seyd Duke of Guyse, and with the same Armye in Maye next after to arrive in Wales and there to proclaim the seyd Skottysh Queen to be Queen of England: And afterwarde from the parte of Wales to come into this Realm, and to move the subjects to ryse and rebell against the Queene, and to make the sayd Skottyshe Queen Queen of this Realme, and to depose our Sovereign Ladye.

Item, That the feyd Skottysh Queen, after she hadd byn so preferred to the Crowne of this Realme, should create the sayd Arthur

Poole Duke of Clarence.

Item, yt is farther founde by the feyd Indytements, that after the fayd confiprators had arryved in *Flanders*, they wolde fende Lettres to one *Goldewell* late Bushopp of Saint Asaphe, then being at Rome, to be meane to the Pope, for his ayde in their consipyracyes, with promyse of restytusion of Relygyon within this Realme of

Inglandt, for such his ayde and helpe.

Item, yt is founde that Prestall and Cosyn, two of the sayd conspyrators, dyd Invocate a wicked spryte, and demaunded of him the best waye to bring all their Treasons to passe, And that Anthony Fortescue one of the seyd conspyrators, dyd open tinto the French Embassador, and unto the Spanish Embassador, the sayd Traterous devyses, by the consente of the sayd Arthur Poole and the resydue of the seyd conspirators; with request unto both the same Embassadors, to hand their Letters unto the French King, and to the sayd Duke of Guyse, for their ayde in performance of the sayd Treasons: Declaringe unto the same Embassadors the just tytle which the seyd Arthur Poole hadde to the seyd Dukedom of Clarence.

Item, yt is further founde, that the feyd Prestall and Cosyn to the intents aforeseyd dyd goe into the seyd partes by yonde the Seas: And that the seyd Anthonye Fortesue, by the consente of the seyd Arthur Poole and the residue of the seyd conspyrators, dyd hyer a boate to be brought unto Saint Olyves stayres nyghe unto London brydge, to thentente to convey in the same the sayd Fortescue and other of the same conspirators, being lest behind after the departure

of the feyd Prestall and Cosyn, unto a Flemish Hoye, being uppon the ANNO River Thames tyx Myles beyonde Gravesende; to the intente to transporte the same Anthonie Fortescue, Arthur Poole, and the resydue of the conspirators lest behinde, into Flaunders, to the intente to performe the feyd Trayterous conspiracyes.

1562.

Item, Yt is further found, That the same Arthur Poole, and other the Conspirators abovenamed, being lefte behinde in Englande, came unto the fayd Boate fo provyded: and therein layd dyvers Armures and certeyn munytyon for Warre, and Sommes of Money, and other things necessarye for their sayd Journey: And also remayned in a certen Inne called the Dolphyn, for oportunyty of tyme, to be conveyed by the same Boate unto the seyd Hoye, and therein to be transported into Flaunders to the entents aforeseyd. And hereuppon the same Indytemente concludeth with this effecte uppon all theis matters aforefeyd, layd together, that the feyd Conspirators dyd compasse and ymagyne the Deposinge, Death and synall Destruction of our Soveraigne Ladye the Queen.

The Parties indicted upon this Matter were, by the whole Confent of the Judges of the Realm then in being, arraigned and adjudged as Traytors at Westminster; but the Queen of her Clemency spared them. I write this at this length to supply either the Silence, or Brevity of our Historians: Extracting it out of an Authentick

This Plor, it appears, was fomented and managed by the Ambaf-This Plot chesadors which the French and Spaniard had sent into England. And French and they set on work by the Guises in France, who mortally hated Queen Spanish Ambalizabeth, and the Religion established. Which was well enough known to the Queen; who to prevent their Malice, and to break their Force against her Country, which was feared, took into her Protection the Protestants of Normandy, craving her Aid, and made a Contract with the Prince of Conde, sending over to them both Men and Money. The Spanish Ambassador, Bishop of Aquila, was most dear and inward with the Pooles, and promised the Roman Catholicks the restoring of their Religion here; and did what he could to disturb the quiet State of England. Insomuch, that the Queen solicited the Spaniard to call him home. But he died in England the next Year. Of that Plot, and this Contract, thus did the Secretary write to Sir Thomas Smith, the Queen's Ambassador in France. "By the Council's Letters ye shall understand, how that a Matter " of the Pooles practifed by the French Ambassador and Spanish, hath been of late discovered. Which, although, be of no great Mo-" ment to be feared, yet thereby it is made apparent how truly the " Queen's Majesty and her Council here do jugde of that House of "Guise. And so may you, as you shall see cause, take advantage " hereby to maintain the former Reasons published by her Majesty " for Justification of her Doings, [in Assisting the Protestant Subjects

" in France.] Let me yet add one thing more. In this Year was a good Piece made of Money of Justice done in a Case relating to Edmund Allen, late of Friten- away under & den Mary.

ANNO 1562. Acts and Mon.

P. 1795.

den in Kent, Miller, and Katherine his Wife, both burnt at Maidston, 1557. for Religion. Whose Story is recorded in Fox. A Man he was well learned in the Scripture, and did as frequently read it and other good Books to his Neighbours, and gave them many godly Exhortations out of them. And being well to pass in the World, he was noted for his Charity to the Poor, and in a late dear Year fed them, and fold his Corn good Cheap, when it was excessively dear elsewhere. But the Priests were his Enemies, and especially John Tayler of Fritenden, his own Parish, and Thomas Henden of Staplehurst. And when by their Information to Sir John Baker, a zealous Justice of Peace, they had got him and his Wife laid up in Jayl, they divided the Prey. And having with some others a Commission to go to his House, and taking an Inventory of his Goods, they found a Bag of Money, which they converted to their own Use, and made other Spoils to themselves. But the Injustice of these Men was in this Queen's Reign called in Question: And the 10th of February, this Year, she sent down Interrogatories, and a Commission to Thomas Wotton, Esq; and certain other Gentlemen * in that County, to examine this Business, and to call before them such Perfons as they should think fit for that purpose, and afterwards to fend up the Depositions. The Issue of this Process was, That they were fain to refund the Money, and make good to William Morleyn, the Heir, what they had taken away. For it was well known, that Katharine Allen, having been before the Wife of one James Morleyn, brought with her to her Second Husband, Goods, Cattel, Plate, and Housholdstuff, to a considerable Value. The Queen's Commission, with the Interrogatories and Depositions, are among Foxe's Papers. On the backfide of which are written these Words by John Fox's Hand, Received of Mr. John Scot, Servant to the Bishop of London, drawn out of the Originals remaining in his Hand.

* John Tufson, Rob. Rudston, Will. Cromer.

Some Account of the Queen.

Rog. Asch. Ep. ad Joh. Sturm.

For our farewell of this Year, being the Fifth of Queen Elizabeth's Happy Reign, we shall take some View of her, and observe her in her private Retirement, and in the State whereunto she had already brought her Kingdom. Which I chiefly gather from a Letter of Ascham, her Secretary for the Latin Tongue, and much about her Person in private. She dedicated her first Royal Labours in her Government to God, as her Duty to him required. For the first thorowly purged Religion which she found foully polluted. In the doing of which she used that Moderation, that the Papists should have no cause to say, that they were dealt hardly withal. This Peace made with God, was followed with Peace made with all Princes. yet, when she came to the Government she found the Kingdom intangled in a double War, both with the Scots and the French. After which, she so valiantly and prudently resisted the Guisian Faction in Scotland, conspiring together strange things against her, that now between each Kingdom, [viz. England and Scotland] and each Prince, there was such secure Peace, such strict Friendship, as could be between two most quiet Neighbourhoods, or most agreeing Si-After that Religion first, and the Commonwealth afterwards, were restored to-so much desired Tranquillity, she applied her Mind

to the putting into a better Condition the Strength and Ornaments ANNO of her Kingdom within it felf. 1562.

Money that was embased, and made of Brass, she made pure and Her Money. A hard and truly Royal Work. Which neither Henry good Silver. nor Edward, her Predecessors, great Kings, ever dared to do.

Her Armoury she had already so compleatly furnished, that no Her Armoury.

Prince in Europe could shew the like.

Her Navy she had by this time so strengthened with all manner of Her Navy. Store and Furniture, whether you respect Plenty of Provision and Ammunition, or Numbers of Men; that the Treasure of some Opulent Kingdom seemed to have been laid out upon this thing alone. These great things she had done within these few Years for the publick good Estate of the whole Nation.

Then as to her own Person and Qualities, she was a Queen that Her Reyal easily forgat private Injuries, but a severe Dispenser of common Ju- Qualities. stice, favouring none in their Crimes, nor leaving them hope of Impunity. She cut off all Licentiousness from all, giving no Countenance thereunto in any. This Precept of Plato she always set be- Ut Leges Dofore her in all her Doings, That Laws should rule over Men, and not mine hominum, non hothat Men should rule, and be Lords over the Laws, in all her King- mines Domidom. Besides this, she was a Prince that least of all desired the ni Legum. Estates and Goods of her Subjects; and for her own Treasure, she commanded it to be sparingly and frugally laid out for her Private Pleasure, but royally and liberally for any Publick Use, whether it were for Common Benefit or Domestick Magnificence.

Next, for her Endowments of Wit and Learning, there was not in Her Wit and the Court, in the University, nor among those who were the Chief in Learning. Religion, or the State, that understood the Greek Language better than she. When she read Demosthenes or Æschines, Ascham, (with whom she daily read both Latin and Greek) professed she made him often wonder, when he saw how Critically she understood, not only the Force of the Words, the Structure of the Sentences, the Propriety of the Language, the Ornament of the Speech, and the handsome Contexture of the whole Discourse; but those Things also which are greater, viz. the Sense and Mind of the Orator, and the Stress and Drift of the whole Cause, the Law and Desire of the People, the Manner and Institution of every City, and all other Things of that Nature. In other Languages, what and how much she could do, all her Subjects at home, and many abroad, were Witnesses. Ascham added, That he was present one Day, when she gave Anfwer to Three Ambassadors one after another, viz. the Emperors, the French, and the Swede, in Three Tongues, Italian, French, and Latin; and that easily, without Hesitancy, and readily, according to the several Matters they came about. And to the rest of her Qualifications she wrote an excellent Hand. And that Sturmius (to whom Ascham was relating all this) might see how exquisitely she could write, he fent him in a Scrap of Paper enclosed in his Letter, the Word QUEMADMODUM written by the Queen's own Hand.

And then to look upon the Satisfaction the People her Subjects The flourishing took in her; it added much to their Content and Easiness under her State of the Nation under

Reign, the Queen.

Pilking. Confut.

ANNO Reign, that Plenty as well as Peace by this time flourished in the Nation. Add her Success in all her Undertakings, and the Prosperity and Wealth that appeared more and more the longer she reigned. This made another Author at that Time compare Queen Mary's Reign and this Queen's together. He bad them look on the Days of Popery, and fee the Dearth, the Death, the Scarcity that then was, when Acorns were thought good to make Bread of: and compare the present Days with those, and the Plenty of God's Blessing on the People now; which the Blind might fee, it was fo evident. There was no Cause of Complaint, nor was there any that complained. And it was thought England had not the like plenteous Time in . many Years; although this present Year Corn had been dear, and was somewhat scarce, yet now notwithstanding, the ordinary fort had almost disdained Brown Bread.

> And as Tokens of further Success, God had wrought these great Things for the Queen's Majesty. When once the Realm was in danger to be given into Strangers Hands [viz. the Spaniards] in the former Reign, and none could tell how to deliver themselves, God fet the Queen up, who contrary to all Mens Expectations avoided them all. What Danger was from Scotland? Yet God so blesfed the Queen, that she not only delivered her People from them, but the Scots also from their Enemies the French. And what Relief in France the poor Opptessed had at her Hands, every one saw. All her loving Subjects rejoyced, though the envious Papists murmured and grudged. God did, past all humane Expectation, prosper the Queen's Doings. She at her great Cost also, restored to her People a fine Coin from a Base: And she took but sew Taxes of her Parliament to do all this; when many and great were the Taxes levied before without any Advantage to the Subject. How was this our Realm then pestered with Strangers, strange Rulers, strange Gods, strange Languages, strange Religion, strange Coin? And now, how peaceably rid of them all? Infomuch, that the forefaid Writer concludes, God had wrought fuch wonderful strange Things in so short a time by a weak Vessel, as he never did by any her Noble Progenitors, which had been fo many, and fo worthy, before her.

C H A P. XXXIV.

ANNO Veron the Preacher. Spittal Sermons. The Oath of Supremacy tendered to Bishop Boner; with the Process thereupon. an Enthusiast. Disturbes the Dutch Congregations. lenge of the Dutch Ministers. Proceedings with him.

Veron the Preacher dies. VERON, a learned French-man, one of the eminentest Preachers at this Time, and a Writer, who had been a Confessor also under Queen Mary, now Rector of St. Martin's Ludgate, and Prebendary of St. Paul's, died the 9th of April, and was buried the Day after, being Easter-Eve.

Spittal Sermons.

Those that preached the celebrated Spittal-Sermons this Year, were as followeth: April

ANNO

April the 12th, Euster-Monday, preached Horn, Bishop of Winton. At this Sermon was declared the Condition of the poor French Protestants, that were fled into England for the Persecution, among whom were many Women and Children. Which raised such a Compassion in the Auditors, that there was collected for them 45 l.

April the 13th, Easter-Tuesday, Mr. Cole, Rector of High Ongar

in Essex, and Archdeacon of Essex, preached.

April the 14th, Easter-Wednesday, the Dean of St. Paul's preached.

April the 18th, Being Low-Sunday, preached Bradborn [Bradbridg, I suppose it should be.] He declared the Three Sermons preached the Week before at the Spittal, according to Custom. This Bradbridg was now, or not long after the Dean of Salisbury, and after-

wards Bishop of Exon, Ally being Dead.

Upon the Act aforementioned, empowering the Bishops to tender Boner denies the Oath of Supremacy to the Ecclesiasticks under their Jurisdicti- Winton to be on; Horn, Bishop of Winton, intended to tender it to Boner, late his Diocessan. Bishop of London, now lying in the Marshalfea in Southwark, a place within his Diocese. He was therefore brought before the Bilhop, or certain Ecclesiastical Officers of the said Bishop, who required him to take the faid Oath. But Boner refused both the Oath as unlawful, and the Bishop himself, as not having Power to administer it to him, being none of his Diocesan, and indeed no Diocesan at all, that is, no lawful Bishop. Upon which a famous Suit was commenced; at which an Argument was learnedly held by great Lawyers, Whether the Queen's Bishops were legal Bishops, as other Histories do relate.

A Certificate of Boner's Refusal to take the Oath was brought into the King's Bench by the Bishop of Winton's Chancellor; whereupon by the Law he was to be indicted of a Premunire. But Boner The Suit bemade several Exceptions to the Certificate, (which occasioned a Suit sween Boner in Michaelmas Term, Anno 6 & 7 Eliz.) as that he was only stiled of Winton, se in Michaelmas Term, Anno 6 & 7 Eliz.) as that he was only stiled of Winton, as the Cark. nor bout the Oath. therein Doctor of Laws, and in Sacred Orders, but neither Clerk, nor Bishop. But that Exception was not allowed in the Court. Further, That the Certificate was faid to be carried into the Court such a Day and Year by A.B. Chancellor of the faid Bishop, but faith not, by the Gommand of the Bishop. But neither was that allowed. Thirdly, That he was indicted upon this Certificate in the County of Middlesex by the Common Jury, and it ran, to enquire in the King's Bench for the County of Middlesex. To which Boner pleaded, Not Guilty; for he was in the County of Surrey. Whereupon a Question was raised, by what County he should be tryed, whether by a Jury of Middlefex, or by a Jury of Surrey, where the Offence was committed. And it was resolved, That the Enquiry should be by Men of the County of Surrey, and of the Neighbourhood of Southwark. For the Indictment, mentioned in that Act of 5 Eliz. extended to the Indictment only, and leaves the Tryal to the Common Law, which appoints it to be where the Offence is committed, as the Lord Coke Coke, Mir. explained it. Fourthly, He excepted again, That Horn was not Bi- Pt. 3. p. 34.

Horn, whether shop of Winton, when he tendered him his Oath, that is, not allow- a Biflog.

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ANNO 1563.

Dyer's Rep. Mich. Term An. 6. 6 7. Regin. p. 234. ing him to be a Bishop. Upon this there was much debate among the Judges, in the Lord Chief Justice Carlyn's Chamber, if Boner could give in evidence upon this Issue, namely, that he was not Guilty, because the Bishop of Winton was not Bishop in the time of his tendring the Oath. And (as Dyer Reports) it was resolved by all, that if the Truth and Matter be such in Fact, Boner would come off. And therefore it was left to the Jury to try it.

But after much Dispute, to take away all doubt for the future, the present Bishops were established by a Law made in the Eighth

Year of the Queen, that is, in the Year of our Lord, 1565.

Passages between Boner and the People. Foxii MSS.

But to return to Boner, and to the beginning of this Contention. When he was caried back from the Bishop of Winton to the Marshallea, these Passages happened between him and the gazing People, who ha ted him mortally for his late Cruelties; and were met in great Multitudes to see him pass. One said to him, The Lord confound thee, or else turn thy Heart. To whom he answered, The Lord send thee to keep thy Breath to cool thy Porridge. To another faying, The Lord overthrow thee; He faid, The Lord make thee as wife as a Woodcock. Finally, a Woman, Wife to one Games, fometimes School-Matter of the Choristers in Magdalen College, kneeled down, and faid, 7/16 Lord (ave thy Life, Bishop. I trust to see the Bishop of London again. To whom he faid, God a mercy, good Wife. And so passed to his Lodging, where he had Talk with a Minister of the Word of God abour the Supremacy. The Bishop being by him both moved by Reason, and exhorted by Doctrine to yield, gave neither Ear not Credit, but answered him tauntingly, By God, you are well learned. To whom the Minister said, Where learned you, Mr. Boner, to Swear? I pray you faid he, Did not Christ swear, Amen, Amen, dico vobis? Why, that is well, said the Minister, that you have some Scripture for Blasphemy, altho you have none for Popery. With that he flung from him out of his Chamber into the Garden, defiring Mr. Keeper to command him out of the House, that so withstood him.

Boner's Objections against the Bish. Winton's Process.

Upon the foresaid Resusal of Boner, and upon his second declining to take the Oath, according as the Act directed, the Bishop of Winchester certified him into the King's Bench, as was said before. But Boner, against all the Proceedings of the Bishop, laid in his Objections and Exceptions in that and other Courts. The rude Draught whereof wrote with his own Hand, was as solloweth Verbatim.

Foxii MSS.

Objections layed in by Edmond Boner, Clerck, against the Processe, and all the Doyngs, made eyther before Dr. Robert Horne, namyng hymself Bishop of Winchester, and against the unlawful Certificate given in by the same, in the Queen's Bench; eyther before any other in the said Queen's Bench, or elsewhere within this Realm, concerning the Premisse, attempted [against] the said Edmond, by Vertue of the surmysed Statutes of A°. 1°. Regni Elizabeth. or A°. 5°. of the same.

I. First, The said Edmond saith, protesting alway, That he intendeth nothing to say, attempt or do against the Queen's most Excellent Majesty of this Realm, in any wise by Writing or otherwise.

ANNO

otherwise, or her Prerogatif, Laws, Statutes of Liberties, otherwife then may stand by good Law, Reason and Conscience, that he the faid Edmond hath not ronne into any Penalty, comprised in any of the said two Statutes of Anno Prime & Anno Quinto of the said Queen. For that especially, both the said two Statutes of Anno Primo & Anno Quinto of the said Queen, be not of Strength, Force or Power, to condempn the faid *Edmond*; both for that the fame Statutes ought to have had the Consent of the Lords Spiritual and Temporal, and also the Consent of the Commons in that Parliament assembled: And also, for that the said Edmond was not convented or called, herein before a lawful Bishop, or competent Judge, such as might require any fuch Oath enjoined in eyther of the faid Statutes; neyther the faid Edmond in Law or Conscience bound in any wise to give the said Oath, which hath not his due Companions, Fudicium, Justitiam & Veritatem: nor could be given by the said Edmond, but by the Death and Loss of his own Soul; and the Danger and Losse of divers other Mens Souls, of whom he hath Care and Charge of.

Item. That the faid Mr. Robert Horne, not being lawful Bishop of Winchester, but an Usurper, Intruder, and unlawful Possessioner thereof; as well for that according to the Laws of the Catholick Church, and the Statues and Ordinances of this Realm, the said Mr. Robert Horne was not Elected, Consecrated or Provided, as also according to the Canons of the Catholick Church, he, the said Mr. Robert Horne, came not to the same Dignity, or was Eligible to the same; but as a Person insamed, unworthy, and utterly unmeet for the same, did take upon him the said Office, most worthy to be repelled from the same.

Item, That the faid Mr. Robert Horne, conspiring with other Schifmatical Bishops of this Realm, did by sundry and unlawful Means' go about at sundry times to put the said Edmond, both in extreme and certain Danger of his Life, and also of loosing of all his Lyving and Goods.

Item, That the said Mr. Robert Horne, forgetting his own Souls Helth, and sollowing the Sensualitie of his own Mynde, of late did make an unlawful, untrew, and salse Certificate, into the Quenes Majestics Bench, surmysing the said Edmond, peremptorily and obstinately to have resused to give the said Oath, required in the said Statute of Anno Primo & Anno Quinto. Wheras he the said Edmond so did not; but alledged, That he was not bound to give the said Oath, for reasonable Causes, then and above also expressed.

Other Exceptions, which the aforesaid Boner made against the Other Exception Bishop of Winchester's Proceedings with him, in the Court where he ons of Boner. was indicted; were these:

The Summons of the faid Defendent concerning his Apperance was Foxii Mss. not good, nor agreeable to the Laws and Statutes of this Realm. Item, The Indirement is not good and right, because that the Matter whereupon the Indirement is grounded, will not bear the Indirement.

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IV.

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ment. Which maketh a great fault to be in the Defendent refusing the Oath. Which the said Defendent in his Conscience and Lerning thinketh he ought not to give. For smuch as he cannot give it without committing of deadly Sin.

Item, Concerning the special Oath, the Defendent saith, That the faid Oath, like as all other Oaths, ought to have three Companions, appointed in Scripture to be Veritas, Judicium, & Justitia. And seeing that this Oath hath not these three Companions, the Defendent pleadeth that he ought not to ronne into any Penalty at all.

Item, That this Oath hath not the said three Companions, it appeareth manifestly, for that the said Desendent, if he should give it, he should do first against Veritie, and commit Falsity. And also should do against Judgment: Whereby is here to understand Discretion. And also he should not observe Justice, which giveth to God, and to every thing their due Right. In Consideration whereof, and that the Quenes Majestie (whom Almighty God long preserve) myndeth not her Subjects to ronne into Perjury, but to keep to their Conscience and bounden Duty; this Desendent sirmly believeth, that her said Majesty being truly informed of the Truth herein, which he is able to justify, will not be in any wise offended.

Item, The Statute of Anno Quinto saith, That the Oath shall be promoted in open Place, where there shall be a convenient Assembly of People to witness the same. And in the Inditement there is no mention made of the Oath offered before any Assembly of People.

Item, That Dr. Horne is no lawful Bishop, neyther concerning the Tendering of the said Oath, nor other things foresaid, nor Exercise of other Ecclesiastical Office; for many Causes, and especially for that he the said Dr. Horne was not lawfully Consecrated, according to the Laws and Statutes of this Realm. Especially the Statute of 25 of Henry 8. Cap. 20. Where in essect is required, That he that is to be Consecrated, must among other things have one Archbishop and two Bishops, or else four Bishops, at the Consecration. Which the said Dr. Horne had not.

Item, That the faid Dr. Horne, by reason of the Premisses, and that he hath not duly Certified according to the Statute of Anne Quinto: And over that, the said Dr. Horne hath without Warrant, Commission or Authority, called the said Desendent out of the Quenes Majesties Prison of the Marshalsea in Southwark, putting the faid Defendent in manifest and notorious Danger of his Life many ways, and especially by reason of the naughty and unruly Multitude, which the said Dr. Horne and his Complices, purposely of Malice had caused then and there in the Streets riotously to be assembled. and by them and their Bedle to be thereof advertised; and then and there to cry out Wonder, and make Exclamation against the said Defendent, and them dangerously to use and advertise against all good Order, and Law, and Reason: And moreover, for that the faid Dr. Horne without Warrant, Commission or Authority, did re- . turn the said Defendent again in the Marshalsea foresaid, and pur the said Defendent in Danger of his Life, and to great Costs and Losses: Therefore the said Defendent most humbly beseecheth this Honourable

honourable Court, first for the Quenes Majesties Honour and Ad- ANNO vantage, the faid Dr. Horne to be called to answer before your Honours for his wilful, heady and lewd Enterprize; and to graunt to the faid Defendent Liberty and Licence to fue him and his Complices, for the manifest outrages, Injuries [and Dammages] attempted and done against the faid Defendent.

A Part of another of Boners Declarations in his own behalf ran thus: A part of ano-

Item, That where there was much adoe to frame the Act, Doctor Declarations. Horne sometime inditing it, the Scribe Writing it; and by and by finiting it out by his Commandment, I the faid Edmond told unto them, faying, 'If you cannot make your Act your selves, let me help you. 'And it shall do well in my opinion if in the first place [you write] 'your own fayings and doings and then write mine. Which thing with much adoe being agreed upon, and the Writing left with the Scribe, which doth declare all the whole matter; I departed thence, and afterwards divers times did fend to William Bydell the Scribe, to have a true Copy thereof: And in no wife could get it.

Item, That by the said Premisses it doth appear, that I the said Edmond made no fuch precise, peremptory or obstinate Refusal, as is Certified in this behalf. And therefore neither the Certificate brought herein, nor the Indictment proceding thereupon, are to be credenced, nor to be taken for good and Lawful; but clerely to be rejected and cast away. And the said Dr. Horne for his unlawful doings herein to be duely punished, and from the Dignitie of the Bishoprick of Winchester, as an Intruder, Usurper and unlawful Possessioner to be excluded and rejected; especially, being a notorious Lecher, Advouterer, Schismatike, and Heretike, and in no wife a Lawful Bishop; especially to exact any such Oath, or to make fuch Certificate, as is before mentioned:

All this Scandal, Trouble, and Disturbance had this good Bishop, in venturing to be so hardy as to meddle with such a Man as Boner was.

Another Troubler of the Peace of the Church, tho' of a quite different Strain from the former, this year also arose, and appeared in London, namely, one Justus Velsius, a Foreigner of the Hague. He was One Velsius a Man of Learning, but a great Enthuliast, pretending much to the an Enthuliast Spirit, and to great Illuminations, a Foreteller of God's Wrath at appears. hand, and a Discoverer of Errors and Heresies. This Man, being one Thursday in March, at a Prophesy (as it was called) in the Dutch Church in London, where Nicolas one of the Ministers preached upon the Doctrin of Regeneration, stood up, and contradicted him, as delivering false Doctrin, nay, many gross Errors and Heresies concerning this Point of Religion: And in fine, made a Chalenge His Chalenge. to the faid Nicolas and Peter Deloene the other Dutch Minister, to dispute on this Argument with them the Thursday ensuing. And the Account of this Enterprize of his he thought fit to write to the Secretary: Telling him, 'That he was present and heard the said Nicolas MSS. in the ' discoursing concerning the Regeneration of Man, as a blind Man of Pap. Holis. 'Colours, introducing he knew not what Monsters of Herefies, and

withdrawing from the People the true Doctrin of Regeneration, and

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' bringing in certain false Doctrins in the room of it, surpassing the Absurdities of all Heresies. Yet he keeping a Temper, followed the Counsel of Dionyfius Areopagita, and thought not fit to contend against him with manifold Gainsayings, which would have been a long Business and of no great Use; but in simple words he had plainly laid down the very Truth concerning Regeneration, confirmed by Scripture. But that they with much Bitterness recompenced his kindness and Goodwill, and with Jeers and Reproches, the Property of such Men to do. Insomuch that all good and moderate Men, even of their own Flock, grieved and complained of it. That he therefore perceiving by the Spirit of God, that now the Time was come, wherein Christ would work by him the Salvation of Men, and demolish the Enemies Power, he had chalenged these Ministers, these Spots and Blemishes, sporting in their own Errors, to the faid Contest. And this Chalenge he advised the Secretary to give the Queen notice, of: that she might send whom she would of her Servants, who might not only be present, and Witnesses, at this Contest, but also endeavour that all things (as God willed and defired) might be done orderly and without all Tumult: And that ' she would not endeavour to hinder it by any Means, unless she taking up Armes against the Invinceable God and Christ, had a mind 'fuddenly to perish with those Fighters against God, and Fighters This was written in Latin, March the 20th. 1563. 'against Christ.

The Form of the Chalenge.

The Chalenge abovesaid he soon drew up in a Form, and published it abroad, and enclosed it in his former Letter. cording to Paul in these our last days, there be many Men (alas!) who being blinded with the Love of themselves, attribute much to themselves, being arrogant, proud, evil Speakers, disobedient to Parents, unthankful, wicked, wanting the Affection of Charity, Truce-breakers, Slanderers &c. whom Paul biddeth to avoid; and of this Number are Peter de Loens and Nicolas, who give out themfelves for the Ministers of the Church of the German Congregation in London; who as Jannes, and Jambres withstood Moses, so do they result the Truth, denying by the Spirit of Antichrist the Force of the coming of Jesus Christ in the Flesh; who therefore appeared that he might demolish the Works of the Devil: that is, that adulterous Stamp and Coin; to wit, Original Sin, which he [the De-'vil] impressed upon Men, and from Man himself [Christ in the Flesh] he might receive the true Coin of God, impressing upon him the 'Image of the new and heavenly Man.

'I, by the Spirit of God, whom to resist is an horrible thing, for the asserting of the Glory of Jesus Christ our Saviour, (which those false Apostles, deceitful Workers, in whom Satan transfigureth himself ino an Angel of Light, endeavour to take away from him) am come hither, that I may publickly resist these very Persons in the Power of our Lord Jesus Christ. Therefore we make known to every one, because the Kingdom of God doth not consist in Word but in Power, that we chalenge those same Peter De Loene and Nicolas, Slanderers of the Truth of Christ and God, the next Thurseday, the 25th of March, not to an empty Strife of Words, but to

the Demonstration of the Spirit and Power. That so as I assert, ANNO either their false and Devilish Doctrine, or rather our true and Di-

'vine Doctrine, be confirmed by fignes, which the eternal Truth of God, shhich cannot lye, hath promised, shall follow those that tru-

'ly believe.

And because they now of a long time, according to their Lusts, have urged much false Doctrine, persecuting Christ in his Members; there are many (for not these two alone, but others also with, them defend this false Doctrine) whom they may assume their 'Aiders, and so as the false Prophets of Baal, do multiply and heap up to themselves, I being alone, but joyned to Christ, it is very agreeable to reason, and equal, that they first joyn themselves to this Touch-stone, and declare of what fort they are; afterwards, when they shall be found reprobate Silver, and cast away by the Lord, then the Grace of God shall be reveled, what kind of Treafure we carry about in this earthen Vessel, that it may be the Abundance of the Power of God, and be ascribed to him and not to us; to whom all Glory and Honour is due for ever and ever, Amen.

By this Chalenge it feems, that which gave this Velfus offence, was the Dutch Ministers Assertion of Original Sin, utterly denyed by the Original Sin. Sect of Dutch Anabaptists, of which fort this Man I supppose was. And it is remarkable, so heated was the Fancy of this Sectary, that in this Chalenge he seemed to promise some Signes and Miracles to accompany his Disputation, for the confirming of the pre-

tended Truth he should defend against these Dutch Ministers.

I will relate another Exploit of this conceited Man. It was but He gives the a few days before this happened, that, as tho' it were by some In- Dutch Munispiration, he required the abovesaid De Loene to put his whole Con-ferupto Satan. gregation upon entring into a fecond Covenant with God (Baptism their first being broken) and enjoyning him to propose it to them accordingly for their Salvation. But the faid De Loene not complying with this Proposal, Velfus took upon him, as one having some extraordinary Authority from God, as S. Paul had, to Anathematize him in that Apostles Words.

The renewing and restauration of the dissolved Covenant, as Velsius A second Co-intitled it, to be propounded to the Congregation, ran in these venant with Words: Because in the Initiation of Baptism we stuck not to the Velsius. Abrenuntiations and Sponsions made for us, but by intolerable

" Breach of Faith, turning away from Christ, and the Life of God, 'as Children of Disobedience, we fell off wholly from them, again

as Dogs returning to their own Vomit, and Swine washed to their 'wallowing in the Mire, being conformed to our former Lusts in Ignorance, doing the Will of the Flesh and of our Thoughts,

' walking as other Nations which know not God, in the Vanity of the Mind, loving the World, and the things of the World,

' the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, ' and giving heed to Spirits, Impostors, and Doctrines of Devils;

' which fill the Soul with Knowledge that puffeth up, Envy and

'Contention, and putting away a good Conscience; have made Y y Shipwrack

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Shipwrack concerning Faith, wandering from the Simplicity which is in Christ: Therefore with the lost Son coming to our felves, defiring to bring forth Fruit worthy of true Repentance, We do this Day renounce wholly the Devil, and all his Suggestions, the World with all its Pomps; and also our selves, and the Vanity of our Minds, and our Carnal Cogitations and Lusts, with a firm Purpose of never returning to them again. To Christ also and to God we give our Names, to do henceforth according to his Sayings, Precepts and Laws, to be put into our Minds, and to be written upon our Hearts by the Goodness and Grace of him, and the Communication and Leading of the Holy Ghost, all our whole Life according to our Strength. To the Eternal Father we Religiously Promise and Vow these things, from a pure Heart, a good Conscience, and Faith unseigned; by this Aid and Help without which we can do nothing our Selves, as of our Selves. This we know, acknowledge and Confess, implorring that thou wouldest vouchsafe in us these very things in the 'Name of our Lord Jesus Christ, by that holy and sanctifying Spirit. Amen.

Velsius Let-

The Letter he wrote to the Dutch Minister aforesaid, to proene thereupon. pose this Covenant to his Congregation, may deserve also to be

taken notice of, which was as follows.

' My Friend, whom I love with a pure Heart in Christ Jesus, and whose Salvation I do not less desire to further than mine own. ' How long at last will you so miserably deceive your felf and all others, and draw them with your felf into eternal Perdition? For who is not ready again to renew and enter into this Covenant with God and Chrift, and firmely to adhere to it; Whence (as every one ought at this Day to acknowledge) he is fallen ? Ready, I fay, to enter into this Covenant after the manner as it is here propounded from the Holy Scriptures; without which he is neither a Christian, nor can at any time ever be. And for that Cause, convert your felves; be converted, I fay, before it be too late, from your evil ways, and yield your Ears to Truth, which Christ by his unspeakable Mercy hath sealed in us, and is ready to confirm the same by Signes (set down in the last Chapter of Mark) of those that truly believe. To which I, because the Rightcousnes of God confisteth not in Word but in Power, chalenge all the Adversaries of Truth, to the Praise and Glory of the Omnipotent God, and the Salvation of all Men. Amen.

His Anathe-

But De Loene thought not good to follow this Conceit of Velhus, and delayed the offering of this New Covenant of his drawing up, to his Flock. Whereupon he exerted his pretended plenary Power, and published a Writing folemnly denouncing his Anathema against the faid Preacher in these Words: 'To the Hand of him to whomfoever this Writing shall come. Since he suppressent it, [i. e. The 'renewing of the dissolved Covenant] and proposeth it not presently, and at this very day, to the whole Congregation of Lower Germany; let the Indignation of God be upon him: and in the Power of our Lord Jesus Christ, let him be delivered to Satan, to the

the Destruction of his Flesh, that the Spirit may be saved in the Day of the Lord Jesus. Amen.

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Velhus also about this time wrot a Letter to a French Ambassador Writes also to then in London, foretelling therein what terrible Judgments (which Ambassador; he said were already begun, i. e. by War and Plague) God was bringing upon them for their Obstinacy: And bad him know for certain, that God had reveled to him, by his Spirit, that they were inwardly possessed by Satan; because (as it seems) he had not listened unto some Propositions that he had made to him and his Nation about Religion.

He wrote also to Queen Elizabeth, and dealt as freely, in a long And to the Letter, with her, telling her, That he had writ to her for own Safety, and the Safety of her Kingdom: and that the Spirit of Christ compelled him to write, and to propose before her and the Nobles of the Kingdom, a Norma recti Judicii, i. e. A Rule of right Judgment; which he fent to her to be embraced and professed by all her People. It was a Paper of his own drawing up, confifting of feveral Articles of Doctrine, by way of Question and Answer, wherein were some very odd Notions. As, That a Christian is made by Participation and Grace, that which Christ was of himself and by Nature, namely, First, God in Man, and then Man-God.

In the Year 1556, he held a Dispute at Frankford, with one Horne, Disputes at Frankford, in helpels of Calaire's Doctrine for absolute Drede, Frankford. who appeared in behalf of Calvin's Doctrine for absolute Predestination, and against Free Will: and him he called Ambitionis & xerciosias vilissimum mancipium: i. e. a most Vile Slave of Ambition and Vain glory. He afferted, That he that was born again might not Sin, and in effect could not Sin, that is, if he remained in the Grace of Regeneration.

To conclude concernig this Man: He was brought before the Ec- He is forbid clefiastical Commissioners; and at length two of them, viz. the Bishop of London and the Bishop of Winchester, forbad him the Kingdom; and that by the Queen's Authority. This he took notice of. in the End of his Letter to the Queen: but that it should be by her Authority, he faid, he could not be induced to believe; having been by them commanded to depart hence for no other Cause than for the true Confession, which the Queen had heard, and for his Endeavour of fetting on foot a more pure Life, by the Leading of the Spirit of God. And that therefore he could not obey them, fince God himself had confirmed his Vocation here by an open Miracle of Cosmus; who was a Mad-man, and lately put into Bethlem. Which Madness Velsius fancied he had inflicted on him as a Judgment; saying, He was possest by the Devil.

CHAP. XXXV.

The Bishop of Wotcester's Vindication of himself against Sir John Bourne, before the Privy Council. Bourne's Imprisonment and Submission

Sir John Bourne complains against the Bisbop of Worcester.

R. Edwin Sandys, who deserved well of Religion, and suffered for it, now Bishop of Worcester, had a great Enemy in that City, namely, Sir John Bourne, Kt. the late Q. Mary's Principal Secretary of State. He was High Steward of that Church of Worcester, and a Beneficiary thereof: And, however an Enemy he was to the Religion reformed, yet he reforted to his Parish Church for the most part daily, (as he afferted himself to the Privy Council) ever fince Sandys coming to the Diocess, and yet was reported to have Mass faid at his House: and he came now and then to the Bishop's Table, who treated him civilly. But Bourne, notwithstanding, had an angry Stomack against the Bishop, which at length appeared more openly; when upon some pretended ill Treatment of him from the Bishop and his Folks, he wrote Letters to the Privy Council, complaining of him by way of Information. Which the Bishop by Word of Mouth before the Council, Bourne himself being present, answered so clearly and satisfactorily, that his Accusations appeared to be unjust, false, and scandalous. He wrote also a very rude Letter to the Bishop, and received a Reprimand from the Council for the fame.

Rebuked by the Council.

Bourne's Charge of the Bishop.

Pap. House.

But Bourne ceased not; but again sent to the Council a Writing, which he called a Declaration of the Matters wherein the Bishop of Worcester had vindicated himself before the Council. In this Declaration, confisting in Thirteen Articles, he laboured to reply upon what the Bishop had said. It was writ superciliously and spightfully, and slanderously upon that grave Father's Assertions, Sermons and Person. As, 'That he had thought himself ill entreated by his Lordship, the Bishop, and his Folks; and thereby fore provoked he wrote that Letter to the Bishop, [which their Honours had seen] for which he had received Correction and Rebuke from them. That, his Lordship said, That being in Prison in the Tower for Religion, he understood that he [Sir J. Bourne] was his Enemy so much, that where Queen Mary was enclined to pardon and release him of his Fault, he fell on his Knees before her, befeeching her Grace to stay, saying, He was the greatest Heretick in Cambridge, whereby he remained in great Danger of his Life, till God delivered him. To this Sir John Bourne said, 'That he was not sent to the Tower, (as the Bishop had said) but to the Marshalsea, and remained there not for Religion, but for Treason. That in his Sermon which he made at Cambridge, when the Duke of Northumberland came down thither upon the Lady Jane's Business, being neither commanded by the Nobility or the University, and without the Advice of the Learned Men there, he touched the Births of

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Queen Elizabeth, and her late Noble Sister, and pronounced thereof that which became him not. That he never knew Queen Mary intended his Pardon: If she did, he never laboured the contrary. That corrupt Labour was made for his Deliverance under Queen Mary, to which he [Bourne, then Secretary] affented not; and when he was discharged he know not, but sure he was there was no plain Order for it; and that he had heard, he conveyed himfelf away by breaking Prison with the Aid of Sir Thomas Holcroft. or his Man. That customably in the Bishop's Talk he termed Queen Mary, plain Mary, or Mary Marral, Bloody Mary, and Drunken Mary; and that as a Token of her Clemency, she was Drunk the same Night she granted his Pardon. That out of Displeasure to Bourne, he removed two Servants from his Service (one put to him by one of the Honourable Board, and the other ' had ferved the Lady Chandois) for no Quarrel, but that one had ferved him, and the other he had praised, as being of his Acquaintance. And had received two more into his Service, whom he [Bourne] had removed from him. That the Bishop had charged him to have Mass commonly said in his House; which he denied he 4 had: and that he called Priests Wives, Whores: and that when he was at the Bishop's Table, he seemed to be displeased with him for drinking to his Wife, (whom Bourne gave this Character of, that she was Fair, Well-nurtured, Sober and Demure, so far as he had feen) and for calling her Lady: Whereat (faid Bourne) he chafed, and faid he mocked both him and her. Bourne added, that he frequented his Parish Church for the more part daily ever since the Bishop's coming to his Diocess; and verily believed he had been there more often for the Quarter, than his Lordship in his Cathedral Church, or in any other in one Year, of any Intent to pray. That in a Sermon of the Bishop's about Matrimony and the Virgin State, he had faid, that there was no Imparity, but the the Vow and Dignity of both was equal, and equally seemed in the Sight of God. That indeed he praised both Estates well. That he affirmed all Contracts and Bargains of Matrimony to be damnable, and of no Validity, made privately and without Consent of Parents; alledging Evariftus for that purpose. That concerning Virginity and the Single Life, he handled the Case so finely, that to his thinking, if he should have believed him, he could not find three good Virgins since Christ's Time. And that so he left the Matter with an Exhortation to all to Mary, Mary. Further, 'That he faid in that Sermon, that single-living Men, that is to say, ' unmaried, and especially unmaried Priests, lived naught. that there in the City were lately presented five or fix unmaried Priests, that kept five or six Whores a-piece; though there were not above four unmaried Priests in the City in all. That not one of them had purged himself of that Crime whereof he was detected, nor had fulfilled any publick Penance, or private, as he gueffed. And he had learned, the Law to be, that the Ordinary should keep the Detection secret till the Party were called to anfwer; nor was the Party openly in the Pulpit to be traduced, till

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' the Visitor should call him to answer, were he Lay or Spiritual Person.

'Then Bourne spake of the Church of Worcester, whereof he was High Steward, and a Beneficiary. And then of the Covetousness of those Spiritual Persons belonging to it that were maried; and how they did dispense the Lands and Goods of Holy Church to them committed where he dwelt. That in the Bishop's Visitation he had commanded the Altar-Stone in Sir J. B's Parish Church to And whereas the Bishop had said, be pulled down and defaced. Sir 7. B. had commanded the contrary, and that it should not be broken nor defaced, but referved; and in Contempt of him caused it to be born out of the Church, and carried home to his House: Sir John said, It was untrue, for the Altar was taken down, as he faid, a Year before he came to the Church, and was referved and laid aside, toward the paving of one Ile of the said Church; and bestowed in the paving thereof accordingly, and never brought to his House, nor carried out of the Church.

"Bourne had also charged the Bishop with Frenzy: And that he ' heard this first by Report of the Duke of Northumberland, he being present at his Examination in the Tower. Which Duke, being then charged that he should cause the said Bishop [then Dr. Sandys] ' to make that Sermon at Cambridge, for which he was committed to the Marshalsea, had faid for Answer, That he was so much offended with the faid Sermon, that no one thing offended him more. And further faid, He was once minded to have punished him for Example, till for Excuse, he learned, that he was once out of his Wits, and beside himself for Love, or some such other 'Matter: Which his Infirmity, Bourne added, he had heard from

others.

The Bilhop anfwersBourne's Declaration against him.

Of these and many other Particulars, did Bourne's said Declaration confist. To this calumniatory Writing the Bishop was not filent: nor would his own Care of his Reputation in the Church suffer him: but answered this Declaration in two or three Sheets of Paper, offered to the Council. To which Answer was added the Blazon of his Coat of Arms, figned by Will. Harvey Clarentieux; wherein it appeared he was sprung of an ancient Gentile Family in St. Bees in Cumberland, against the Slander of the said Sir John Bourne, that he was no Gentleman.

Now because the Reputation of so eminent a Father in our Church, and of whom so much use was made in reforming of corrupt Religion, and fettling the Church of England in the beginning of Queen Elizabeth's Reign, might be cleared from the Calumnies of his Enemies; I shall here set down this Bishop's Vindication of himself against this Gentleman, which the said Bishop sent to the Privy Council, and his Letter with it. His Letter ran to this Tenor:

Bijhop Sandys Letter to the Privy Council. Pap. House.

There, at fuch time as Sir John Bourne and I were before your Honours, there was declared unto me by your Honours the 'Substance of an Information, which the said Sir John had made

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to your Honours against me: Whereunto I prayed leave, that I might presently answer: And having License of your Honours, briefly and truly answered the most part thereof accordingly. And thereupon your Honours did order, That the faid Sir John should Article in Writing all fuch Matters of his Information as he had to charge me with; and that I afterward should in Writing answer the same; and further Object against him: It now plainly appeareth by his Book of Articles, that the faid Sir John doth not use his Articles by way of Information according to the faid Order, but by way of Answer unto that which I spake before your Honours. And because he taketh upon him to report that in Writing which I uttered by Mouth, and fo to answer: And in his said Report doth far alter the Tale which I told; and fo hath answered in many Places that which by me was never objected, but by 'himself: I am constrained, first, briefly to iterate my said Tale ' uttered before your Honours, to the intent to put your Honours in remembrance of the Truth thereof; and to shew you likewise how far the faid Sir John mistaketh and misreporeth the same. 'And because his Articles, which he useth by Name of an Answer to me, are rather in themselves a new Accusation, I will truly an-' fwer to the Substance of the same: And where he doth charge me and mine in his faid Articles, with many and fundry great ' and hainous Crimes, Misbehaviours and Defaults: Wherein, if he should say Trouthe, I were far unmeet the Office and rome wherein the Queen's Majesty hath placed me; so if his Sayings shall appear to be vain, and not true (as they be most untrue) and many of them devised by himself, and of his Malice, not only born towards me, but also towards all that Preach the Doctrine of the Gospel, as I do; Then are they such an heavy burden of Slander wrongfully laid upon me, fo much to the Discredit of me unto your Honours, the defacing of my Preaching, and Hindrance of the Execution of my Office; that I shall most humbly beseech ' your Honours, that he may at the least openly deny them with the ' same Tongue, or by like Writing, as he hath most slanderously, ' maliciously and untruly uttered them. Then followed the Bishop's Paper; Viz.

The Repetition of my Answer made before your Honours in such Matters, as Sir John Bourne had laid to my Charge before the same.

I Most humble thank your Honours, that it will please you to give me leave to answer for my self. I being Prisoner in the The Bishop's Tower, Suit was made to Queen Mary and the Privy Council for Answer for himseif, spoken my Enlargement: and it was reported unto me, the Bill of my before the Prise Delivery was allowed by the Privy Council, and fent up in the my Council.

Pop. House. Docket to be affigued by the Queen. When it came thereunto, Sir John Bourne hindered that Bill, by reporting, what my Father was; what my Brother was; and how that I was the greatest He-

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retick in Cambridge, and a Corrupter of the University. 'I was stayed until it pleased God to deliver me, as may now ap-This Displesure long since I had cast out of my Mind, and

freely forgiven; wherof God will bear me Witness.

'At my Coming to Worcester, Sir John Bourne resorted unto me twice or thrice, whom I entertained so friendly as I could; minding that way to win his Favour, and conforme his Opinion in Religion. And altho' I was informed by divers honest Men of the City, that he had Mass in his House, which his Fool could openly report, and was otherways diverfly bruited and suspected; and moreover in reasoning with me, and in defending Transubstantiation, reproving Peter Martyrs Book, he protested he would never be of my Religion. And where I directed forth Process for a Widow, whom his Brother Thomas Bourne, having Wife and Children of his own, had gotten with Child, being a Woman before in honest Name, and having a good Living, Sir John Bourne hindred the fending forth the faid Process; shewing my Register that he would take upon him to fatisfy me in that behalf, as my Register did and will testify. And wheras I commanded an Altar-Stone in his Church to be broken, according to the Queen's Majesties Injunctions; and reforting thither to preach, I asked the Church-Wardens whether they had so done, or no? They answered, That Sir John's Man had caried it away into his House; and they could not have it, nor break it. Also, in a Sermon that I made at a Mariage, shewing how fit and necessary it was, that Children should not Contract without the Consent of their Parents, bringing the Saying of Evaristus, a Bishop of Rome, Matrimonia tunc sunt, cum expetuntur a Parentibus; alioqui non Matrimonia sed stupra sunt. i. e. Mariage is that which is fought by Parents; otherwise it is not Mariage but Whoredome. This Doctrine Sir John depraved; labouring therby to discredit my Preaching.

Besides, I sending for divers of his Parish to detect Faults and Disorders in my Visitation, he detained them back, and would not fuffer to come. All these Displesures and Inconveniences I ' fuffered, lest I should feem to revenge old Displesure, and to work

upon Affection.

But the Cause of his chief Grief towards me rose upon this Occasion. Two Ministers Wives, who be both Honest and Sober, (the one a Gentlewoman) were going over Severn in their own My Lady Bourn her eldest Son, and devers Servants en-Boat. tred into the Boat. Sir John Bournes eldest Son blaspheming and swearing, said, Now you are among Papists. As for you Mrs. Avyce, you are a Shrow. And, Mrs. Wilson, your Husband is a good Fellow. Tee can want no Help; if yee do, send for me. It is no mervail if Sir John Bournes Son use such Talk; for he himself calleth Ministers Wives Whores. One of the serving Men rushed on Mrs. Avyce's ' Shoulders with his Buckler, and tear her Coat almost a Foot long, and pierced unto the Skin, and hurt her; and put them both in great Fear. Upon this Occasion a Servant of mine, being Cousin ' ro Mrs. Wilson, as he reported, was offended, and meeting with one

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Jones, Sir John Bourne's Servant ask'd him, Is not thy Name Jones? Yea, faid he, What wouldest thou with that? Mary, Thou art a a Knave, and hast abused a Gentlewoman, a Friend of mine. Whereupon they drew their Weapons, and my Man imote the Sword out of his hand at the first Blow. After, bad him take it up again: Saying, I might kill thee, if I would. Butfight if thou dareit. My Brother being my Receiver, going on hunting with others, came and ended the Fray. This Servant is called Kilkow, altho' supposed to be a Coward. For his Master going in the Streets of Worcester, a serving Man met him, and forgat to put off his Cap. Whereupon Sir John Bourne called him Knave. And this his Man. (as should appear and was reported) at his Commandment went and found the ferving Man in a Shop, and cometh behind him and fmiteth him, that he was, in great danger of death hereby. thony Bourne Son and Heir of Sir John Bourne, offended herewithal, fent his Sword to the Cutlers to make it sharp; and came soon after himself with three or four Men, neer unto my Palace Gates, and called, Where be the Bishops Boys? Tell them that Anthony Bourne is come. Hereupon my Men went forth, and they buckled together with their Weapons, and had made a Fray upon my Men, if the Bailiff had not parted them, I being in my Consistory all the At the length making an end of Matters, and repairing home into my House, having but one Man lest with me, coming into my Palace, my Porter seemed to be troubled. And I asked, what the Matter was? Said he, Anthony Bourne, and divers of his Fathers Servants called out your Men to fight with them. Whereupon I hasted to the Street, where I found them newly fet asunder. I went with the Bailiss into the Town-house; where the Parties were also called. I required the Bailiss, that if any of my Men had offended to Punish them most extreme-' ly to the Example of all others. And when they had done, I would expel them my House. But as for young Mr. Bourne, use your Discretion. And so I departed, leaving the Examination to the Bailiss. And of any Quarrel between my Men and Sir John Bourne's Men before that, of my Honesty I never knew, nor heard. 4 And of all this I minded never to have complained.

Within two Days after, I having occasion rode to Ludlow, to my Lord President [Sir Henry Sidney.] And he asked of Worcester Matters. I told him of the Disorder that was like to have been at Worcester. Whereupon he wrote to the Bailiss to examine the Matter truly, and to fend unto him the Examination. Which they did. Anthony Bourne, with some others, was sent for by Letters. And he after sharp Rebuke was bound to the Peace against me, and all my Folks. Whereupon it may appear where the Fault was. All this notwithstanding, when I perceived that Sir John Bourne a little before Christmas came into the Country, with my Lady his Wife, and minded not to keep House, I required my Chancellor, who is his Friend, to tell Sir John, that if he and my Lady his Wife

would keep Christmas with me, they should be welcome.

' After

After I had received a Commission from your Honours, directed to me, Sir Thomas Russel, Mr. Blownt, Mr. Hawks, and Mr. Foliot, for the disorder made at St. John's by Thomas Bourne and others, as we were together reading the same, and directing forth Precepts for the Parties to appear, Sir John Bourne sent me a Letter, which your Lordships have seen. I read it presently to the said Commissioners, and immediately after sent my Man to Sir John Bourne, who was in the City, praying him to dine with me. As they all missiked the Letter, so they mervailed I would send for him. He refused to come: If he had come, truly I had east the Letter into the Fire.

And these be the dealings which have been between Sir John Bourne and me. Hitherto I have not accused him: for I take that to be the worst part. Neither will I, except I be commanded: altho' I have to say against him such Matters which I would be to to utter.

'This was my whole Talk. I minded to have answered certain 'Objections against me, made by Sir John Bonrne, concerning his Brother, Mr. Arden, Mr. Norfolk, Mr. Cecil, and certain whom he termed his Servants: but that with kneeling down, and crying, 'All was false, I had said, he interrupted me. And your Honours being long troubled with our Talk, ordered that we should Article in Writing.

This was the Bishops Speech to the Privy Council. Then followeth his Answer to Sir John Bourne's Declaration. Which being very long, I was in some suspense about inserting it, inclining to abreviate or wave it whosly: but considering how many Notable Historical Remarks there will be found in it, of Matters relating to Religion and and the State of Men and Things in those times, and proper to illustrate the Life, Spirit and Acts of this worthy Bishop, and vindicate one of our chief Resormers; and withal to preserve an Authentick Paper of State; I will take the Pains to transcribe it, and hope the Reader will find it worth his Time to peruse it.

Bp. of Wotcester's Answerte Bourn's Declaration against bim.

I.

An Answer to the Declaration of Sir John Bourne, Kt. which he hath made to my Aaswer uttered before your Honours. The said Declaration being indeed a new and untrue Accusation.

First, HE said Sir J. B. misreporteth my Words uttered before your Honours, as may appear by my Repetition there-of now made in Writing according to the Truth, as I trust ye do Remember.

To the first Article which he nameth I answer. I say that every Sentence in the same contained is most vain and untrue: and he proceedeth against me malicously with manifest Untruth in the Residue of his Book.

The faid Sir John faith, that I was not Prisoner in the Tower. I answer that I was there Prisoner under the Custody of Sir Edward Warner and Sir John Brudges, Knts. Lieutenants of the faid Tower, Twenty nine Weeks. Some of your Honours know I say truth,

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and did see me there. Immediately before Mr. Wyats Apprehension, I was by order removed into the Marshallea.

Further, he faith, I was in the Marshalsea for Treason. I answer, that I neither was, nor by the Law could at any time be charged with Treason. For the Matter objected against me was, for Words uttered in my Sermon at Cambridge. Which were not within the Compass of any Law of Treason.

He faith likewise, I made a Sermon at Cambridge, (for which I was imprisoned) not commanded by the Nobility or the University, and without the Advice of the Learned Men there. I answer to that, that the Dukes Grace of Northumberland, and others of the Council then there, both commanded me, and gave me Instructions. Divers of the Masters and Heads of the Colleges both conferred with me, and consented to my doings, which were not in such sort as Malice hath reported them.

He moreover faith, That I spake that which became me not, of the Birth of the Queen's Majesty that now is- Thereunto I answer, that I neither spake of her Birth, nor made any mention of her Highness in my said Sermon; saving only that according to my bounden Duty I prayed for her, as I have already sufficiently declared before the Queen's Majesty, and to some of this Honorable Board in that behalf. And yet am not to prove the same by good and certain Testimony.

He faith also, That he never hindred my Pardon. Truth it is, my Friends never sued for my Pardon, but only for my Delivery and discharge of Imprisonment. Which he a great while by untrue and unhonest Surmises stayed; as Sir Tho. Holcroft and others, then Suitors for the same, reported to my Friends.

He furthermore faith, That Corrupted means were used for my Delivery; and that he is sure that I was discharged by no plain Order; and as he heard say, I conveyed my self away by breaking of Prison, with the Aid of Sir Tho. Holcroft, or his Men. I answer, that I never promised nor assented to give, or that any of my Friends should give for my Deliverance, any one Groat. I was delivered by Q. Maries Warrant, signed with her own Hand, and subscribed with the Hands of divers of her Privy Council, as the Bishop of Winchester, then L. Chancellor of England, the Rt. Honorable the Earl of Pembroke, my L. Hastings of Loughborough, then Master of her Highness Horse, and others. I had also the said Councils several Letters directed to the Sheriff of Westmerland, to the Bishop of Peterborough, and to the Vicechancellor of Cambridge; Commanding them to restore my Goods which they had feized. That I brake not Prison, Mr. Wave yet Keeper of the said Marshalsea, who brought me forth of the same by the Authority aforesaid, and set me at Liberty, can well testify.

Where he chargerh me with many foul and unfitting Terms spoken by me of Queen Mary, when I used to make mention of my Pardon, (which I could not do, because I never had any of her) As the Assertion is most untrue and odious, so shall he never be able to prove it. And thus may your Honours evidently perceive the great Im-

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3.

ANNO pudency of my Accuser, and the manifest Untruth of this Accusation; and that in every Sentence of this Article.

2. In the second Article he misreporteth my Words, urrered before vour Honours. Yet for Answer to his Arguments of Displeasure. I do not remember, that any of this Honorable Body ever put any Servant to me, nor that I put away any fuch Servant. At the Request of my L. Grey of Wilton, I received one Colyng, who had served the Lady Chandos: whom for brawling with one of his Fellows named Adam Twidall, and giving him a Blow, I discharged our of my Service, according to certain Orders prescribed and kept within my House. That he praised any to me, or that this Colyng was ever his Servant, truly I cannot remember. One Dyer served me till I heard an evil report of his Life, but that he ever served Sir John Bourne, before now I never heard. Davys being discharged of Sir J. B's. Service, offered his Service to the Steward of my House, who being received into the Stable upon further liking; and misliking his Labour my Steward discharged him again. John Fisher hath been Servant to Sir 7. B. and by surviving his Father with whom he was joined in a Copy and a Patent, is now my Tenant and my Bailiff and Woodward of my Manour of Hallowe and Grymley. And because there is some Controversy between Sir John and me, for certain Tenements or Rents, parcel of my faid Manour of Grimley; my Officers thought he could not truely ferve us both: and thereupon required him to leave Sir John's Service, and to serve me, or else to take the Fee. and to leave the Execution of the Office to some other honest Man. during the time of the faid Controversy.

Touching Mr. Thomas Cecil, being a Man in his Youth well brought up in Learning, and also in good Religion in Cambridge; and after that, serving Mr. Goodrick; because he obtained not his purpose in a Suit, he upon displesure departed from Mr. Goodrick, and revolted in Religion, as I heard it credibly reported. Coming to Worcester he hath shewed himself a most obstinate Papist, and Adversary to the Gospel: and hath there professed and practised both the Temporal and Spiritual Law, being sufficiently instructed in neither. Wherefore, and for his frivolous Delays and unhonest Shifts daily by him used in Defence of evil Causes, being charged therewith by me, by my Chancellor I discharged him of my Consistory-Court. And for these Causes only, and for no respect of Sir J. B's. Familiarity with him, I so did. The like before removed the same Thomas Cecil out of Bristow, as I was then credibly informed. He is brought in here for his Names sake, not for his Virtue sake.

Mr. Bourne may alledg the like Arguments as these, of my Displeasure; for that I deprived Arden and Northfolk, two obstinate Papists: and for that I have punished many notorious Offenders. Whereof many be of his Acquaintance and great Familiarity, and as it is said, the more Stubborn by his Supportation.

For answer to the Third Article, I say, that my Lenity and Softness was such, that as I was not willing to touch him, so I laid not watch

for

for his Doings, which I might easily have found out, if I had used ANNO Diligence therein according to my Duty. But it is very true, that it was commonly bruited in Worcester, and yet is (and that of honest Men) that he had Mass in his House divers times after my coming into the Country; and his Fool spake it. And Fools often speak as truly as they who would seem to be wife.

To the Fourth Article, where he faith, That I charged him before your Honours, that he favoured not Priests Mariages; how untrue it is, your Honours can remember: and likewise for his not coming to the Church. These are his own, because he hath pleasure to talk in them. So likewise much of the rest was not spoken by me. But to answer his Article.

He faith, He hath been oftener at the Church than I; for the intent to pray. He setteth forth so much his own Hollness, and so much chargeth me with Want and Negligence of my Duty, that he forceth me to speak that which otherwise I would not utter. I may safely thus much fay, That there hath not fix Days passed me, since I went first to Worcester, but I frequented Common Prayer, either in mine own Chappel with my Family, or in Churches abroad in my Diocess, or elsewhere. And those six Days, Sickness made me keep my Chamber. I can moreover safely say, That there hath passed me neither Sunday nor Holiday, saving two only, (and then let as before) wherein I preached not once or twice, besides my Visitation Sermons and Workday Sermons. And I never came in Church, nor never preached, but I prayed. And for proof thereof I shall be able to bring sufficient Testimony.

Where he supposeth, that Harmel told me, how he depraved my Doctrin. Truth it is, he depraved my Doctrin; which was told me by as worshipful a Man, as Sir John Bourne is himself, and one of much more Credit. He bringeth in my Wife to speak evil of her, if he could; that I should be offended with him, because he drank unto her. I would gladly know, how he understood it, by Word or Countenance? I need not fear Sir 7. B. of all other Men. For he misliketh all Priests Wives, and dare call them Whores. I suppose none of them have great Cause to favour him. In calling her Lady, which is not her Name, neither ever was so called, either before or fince (and he then did it to mock her) I told him that

therein he abused us both.

Where he heard but three Sermons, it declareth what good Will he beareth to God's Word. Where he misliked the last, and a learned Man called it pernicious, I would pray that that learned Man may be named. I preached at a Mariage, and so had good Occasion to speak of Matrimony; which I wished to be made by Consent of Parents. Among many other Scriptures and Authorities for that purpose, I also brought in that Saying of Evaristus, Matrimonia tunc Sunt cum expetuntur à Parentibus: alioquin non Matrimonia sed stupra funt: Not precifely affirming, but only alledging his Opinion: Neither minding thereby to make dampnable, or of no Validity any Matrimony so made according to the Order of Law received, as by ANN 0

him I am charged; but only to persuade how convenient Parents Assents be. To make Equality between Matrimony and Virginity, I never did. I am not so ignorant in the Scriptures and Writers. Mary I said, that neither Matrimony nor Virginity deserve Heaven. For that was the free Gift of God, attained by a lively Faith in Christ Jesus. That I called all Contracts without Consent of Parents damnable; or that I cried, Mary, Mary, it is most vain and untrue.

And where also he chargeth me, That I said five or six Priests were detected of Whoredome; of my Truth, it is a most vain Fable. For neither did I speak it, neither was there any one Priest in my Diocess detected of Whoredome. And therefore I could punish none.

Where he alledgeth the Law what I ought to do in Detection; This Shaft cometh out of a Lawyer's Quiver; who helped him to

pen this vain Book.

Where he faith, He never reasoned with me, nor none of mine; it is very untrue. For he reasoned with me in Desence of Transubstantiation, and condempned Peter Martyrs Doctrine and Learning in comparison of Dr. Gardiners, late Bishop of Winchester. He at that time said, he would never agree with me in Religion. The like he spake to my Chaplain, Mr. Wilson. And also took upon him to defend Transubstantiation at my Lord President's Table. This Man taketh Liberty to deny and say what he listeth.

Concerning the Discourse which he maketh against the Mariage of Ministers, I think it not necessary to be answered by me, but leave it to the Judgement of your Honours, to whom, as he saith, he hath therein declared his Opinion. What he liketh or misliketh, it maketh not much Matter. For he misliketh the Gospel, true Religion, and these our Times. But he ought of right, most of all to

mislike himself.

I was never charged before with Covetousness. For it is a Sin far from me of all others. For my greedy getting is such, that I am in Debt a great Sum. His further vain Talk needeth no Answer. Where he alledgeth that he never called Priests Wives Whores, it is untrue. For three Women going through his Park, wherein is a Path for Footmen, he supposing they had been Priests Wives, called unto them, Te shall not come through my Park, and no such Priests Whores.

Where he calleth himself a Beneficiary of the College of Warcester; your Honours may well perceive, how well he requiteth them for their Benefits; who now accuse them before you, the Parties being absent. Indeed the College hath benefited him with some part of his Living, and it benefited his Father before him; who was an Officer in the same Church. But I have not heard of a Courtesy used by him towards them. If he have to charge the Dean and Prebendaries of the said College, they have Age, and can answer for themselves.

To the Fiveth Article, I say, That his Answer is most untrue and slanderous. I commanded Process to be given forth for that Woman, whom

whom his Brother had polluted. When the appeared not, I charged ANNO with that Fault my Register. Who answered, That Sir 7. B. sent unto him to stay, and said that he would fatisfy me. And this my Register shall not deny. I shewed such Favour unto his Brother. that I caused him to do open Penance, and also to pay four Marks to the Poor. How Sir John hath misliked his Brother, it doth well appear, fince the beginning of this Matter. For in his Brother's Quarel he wrot this undifcrete Letter, [which was brought before the Council, and he received a Rebuke for it and proceedeth to rail upon me, and flander me, as your Honours may perceive. And where he faith, That my Chancellor put me in remembrance of Goodfellowship, as he calleth it, wherewith he faith, I am faid to be acquainted in my Youth in fuch Causes; I humbly beseech your Honours, that my Chancellor may be examined in that behalf: that if it shall appear that he used no such Talk to me, it may be evident how flanderously this is invented and forged of himself.

And further, I shall most humbly pray your Honours, even for The Bishop most the Love that you bear to Innocency, that Sir John Bourne may be of all concerned, put to a further Trial and Proof of his Hear-say, and I cleared of so briefy of his hainous a Slander. My Life hath never been impeached nor blotted Life was touckfince I was born. How I have lived from my Youth until this Day, I have good Testimony, since I was Twelve Years of Age. My Lord of London for the most part hath known my Conversation, as one with whom I have ever lived familiarly; except betwixt 13 and 18 Years of Age, we have ever to this time lived as Brothers together. His Testimony, I shall pray, may be heard. Besides him Mr. Secretary from 18 Years, till that I was 22, can tell of my Life. It pleased him to use me familiarly. After that time until I came from Cambridge, my Lord of Canterbury, [Dr. Matthew Parker] Mr. Dr. Haddon, Sir Thomas Smith, and Mr. [Peter] Osburn, with many others, can report of my Conversation. I past through all the Degrees in the University orderly without any Dispensation. I was chosen to all the Offices of the University, which were bestowed upon Students. I was Scrutitor, I was Taxer, I was Proctor, and I was Vicechancellor. If my Life was fo leud as Sir John reporteth, the University would not thus have preferred me. And my Rowme was to be Master of a College. When I was in Prison no Malice could or did charge my Conversation. My Life beyond the Seas I pray your Honours, that it may be testified by my Lord of London, my Lord of Salisbury, Sir Anthony Coke, and Sir Thomas Wroth. And fince my coming home, I report me to the World: Having this Testimony of my honest Life, I trust ye will not suffer Sir 7. B. thus impudently to flander me with Hear-say.

To the Sixth Article I fay, that the Article is untrue. The Altar-Stone remaining in the Church I commanded to be broken. At my coming thither it was removed out of the Church, but not broken. The Church-Wardens openly affirmed (which they cannot deny) that Sir J. B's Men had carried it into his House; and they durst nor fet it out, nor break it. What his good Devotion is of late I

6.

7.

know not; but fure I am he hath Devotion to pull down Church and Chapel, as hereafter I will remember unto you.

To the Seventh Article I say, that in the same he untruly slandereth me, my Chancellor and Apparitor. We never called any without just Cause, and worthy of Correction. Those that were appointed to appear, were appointed by the Discretion of his unlearned Parson, and altogether by Sir J. B's Direction. Those appointed were his Tenants, and not well affected towards Religion, and durst do no other than he commanded. I sent for other two which favoured the Gospel, that they might detect his unlearned Parson; who in the Pulpit moved the People to Auricular Consession, as a thing necessary to Salvation, as the Auditors did report. These two Men the said Sir John so used that they durst not come: and so I could not orderly procede to the Correction of the Priest.

To the Eighth Article he reporteth my Tale very untruly in divers Points, as may appear by my own Repetition. To his Declaration in this Article I answer, that my former Words be true. And Mrs. Gervys whom he alledgeth for a Witness, will affirm the same, I doubt not, if she be examined upon her Oath. I termed not my Man a Gentleman: and yet his Brother may dispend One hundred Marks by Year, as I hear, and fure I am he himself might spend Twenty Mark in Land: His Name is Acres. And that I should not offend Sir 7. B. after the Examination of that Affray, I put him our of my Service: who from me went to serve at New Haven: and bel ing come over again from thence, he returned thitherwards with Sir Thomas Fynch, and as I hear fay is drowned. The Wife that had her Coat torn almost a Foot long, (and not down to her Skirts, as Sir John reporteth) was no Gentlewoman, yet an honest Woman. The other was a Gentlewoman, whom his Son used with so vile Talk. And this will be deposed.

Whose Servant he was that Sir John's Man smote, Truth is, I know not. But whether be meet that Sir John's Servant should fmite in Peril of Death, all such as will not put off their Caps when Sir 7. B. passeth by the Common Streets of a large City, I refer to the Consideration of your Honours. My Brother came to the parting of that Fray made between my Man and his, as I credibly was informed; and neither procured it, nor called any Man Knave for it. Whereas Sir John reporteth my Brother called him Knave; All that I know I will truly fay, not to defend my Brother's Evil, but to report a Truth. Sir John met my Brother riding towards Oxford: who put off his Hat to him. Sir John disdainfully looking at him, faluted him with these Words, Farewel Sir Knave, (for it is to be noted that it is common with him to term many honest Men so). My Brother answered, Sir, Tou are no less. Whereat one of Sir John's Men buckled to fight with him. But Sir John stayed his Man. It was some time after I heard of this. When I heard it, I earnestly reproved my Brother: and fix Weeks after never spake unto him. And for these his uncomely Words used to a Knight, I put him out

of my House and Service. For I will keep none that either will ANNO

brawle, or abuse his Tongue towards any Man of Worship.

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Where Sir John chargeth me, by Hear-say, that I should speak the like Words in effect, he doth me great Wrong. For I have used no Words of Reproach towards him: And my Brother never offended me fo much in any thing as in that. I suppose it is some Correction which I have used, and will make him smart. But whether it be fit for Sir John to give such occasion as then he did; and as in his Letter, and in his Book also he doth, I refer it to your Wis-More than these there past no Words that ever I heard of.

9.

In the Ninth Article Sir John reporteth my Tale made before your Honours far otherwise than I spoke it. But that it is true so far as I reported it before your Honours, I will refer me to the Testimony of my Lord President: That his Son came near to my Gates, and faid as I before reported, I can prove by good Witnesses. That the Examination, and my Report to the faid Lord President was all one, I refer me also to the said Lord President. That I laboured the Bailiss in that Examination, or that I either spake with the Town-Clerk, and set forth with him, or the Bailiss, that is most Wherein I refer me to the report of the faid Town-Clerk. Indeed my Lord President gave Commission to the Bailiss to bind a Conjurer to answer before the Queen's Commissioners at London. The Town-Clerk made the Bond, and appointed no Day, nor what Commissioners. Which Bond was of no effect, wherewith I found fault. And this Conjurer is one of Sir John Bourne's Friends. For whom lie laboured carneftly with my Lord President.

10.

In the Tenth Article he uttered more Untrouth. As he began for he continueth. I hearing by my Chancellor, that he and my Lady, his Wife, were comen from London, and would not keep Christmas at their own House, but with some Friend; I required my Chancellor to pray him and my Lady, his Wife, to keep Christmas with me. Which thing I trust my Chancellor will witness. Where he faith, he kept House and Hospitality, it is untrue. For he made his Abode with Mr. Michael Liggon, who is his Brother-in-Law. What his Number is, I know not. Sure I am, he may by Report spend more than I. Yet I trust my House-keeping will be better reported than his. As the Gentlemen and I which were in Commission, were reading your Honours Commission, and making out Precepts for the Parties, I received his Letter; all they will bear me Witness. So your Honours may fee how true Sir 7. B's Reports be.

To the Eleventh Article I answer, I mervail what moveth Sir 7. B. to enter into my Parentage. It is not pertaining to this Matter. Bishop Sandys He reported, That I was neither Gentleman nor Honest Man. I friendly told him of it, and faid I would not contend for Gentry, but would defend my Honesty. My Father was an Honest Man, and ferved the King, and was a Justice of Peace in his Country. And I suppose was much better known to divers of your Honours, than Sir 7. B's Father was. What Sir 7. B's Father was, I will not call into question. They which list to enquire may soon learn. Where he accuseth me for giving the Armes pertaining to divers Families,

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12.

whereof I am not issued, he doth me wrong. For those I have, the Herald sent me, as due unto me. And that this is true, here you may see his Testimony, for my Armes, House and Descent.

Here was enclosed a Certificate of *Hervey* alias *Clarentieux*, with Bishop *Sandys* Coat tricked. Which was Or, a Fesse indented Gules, between three Crosses Croslets Fitche of the same. Being the Bear-

ing of Sandes of S. Bees in the County of Cumberland.

In the Twelfth Article he chargeth me with Frenzie: and bringeth for his Author the Duke of Northumberland; who if he lived would teach him another Lesson, than so impudently to report so manifest an Untrouth. It went hard with that Noble Man, when Sir J. B. was become his Examiner. The Duke was so far from being offended with me, that he gave me hearty Thanks, and commanded me to write the Sermon, that it might be put in Print, as Mr. Lever can report. And when he retyred to Cambridge, he sent for me; was careful for me; and sought by many ways my Sasty. If Sir J. B. hath heard by Report of others this Untrouth, I trust your Honours will cause him to bring them forth. Those to whose Testimony I referred my Life can also declare, how vain, malicious and scandalous this Report is. I think it too much to be born of him, except he can prove it, considering whereunto this Slander tendeth.

To the Thirteenth and last Article I answer, That concerning his 13. Brother, I never reported any fuch Matter against him, as Sir Folm reporteth. Which thing shall evidently appear, when the Matter cometh to the Trial. His Brother hath entred an Action upon the Case against me: and I have to answer; viz. There cometh two Quarellers unto me, and abused me with Words, and gave me the Ly thrice. Against the one Good abearing is granted, and he is fled the Country. The other contemned the Council of the Marches Letter, till Proclamation went forth against him. They were both of late Mr. Dr. Pates [late Bishop of Worcesters] Men: and now be without Living or Service; earnest Adversaries to the Gospel. They termed by occasion Thomas Bourne, an honest Gentleman. I said. If Whoredom were Honesty, he might be Honest. And moreover, I faid unto them, If he and you bear Rebellious Minds towards the Queens Majesties Proceedings, thereunto, I trust you, shall answer another day. This was all I faid; and being Ordinary there, and of the Commifsion for the Peace, I supposed I might use quick Words against Vice, and sharply rebuke such stubborn Fellows: and not to be called to answer such Actions of the Case, as by Procurement of the faid Sir folm, he hath taken against me. The said Thomas for his tumultuous Disorder is now attendant before your Honours, and in his Country bound to the good Abearing for his lewd Beha-

He faith, He is sory for those Letters be wrote to me in his Warmeness. He may appear in his long Book, made at good Leisure, and not without learned Advice had of his Friends, how fory he is; that from undiscrete Writing of a private Letter hath proceeded to slander me most dispitefully and unjustly, before the Face of so Noble a Council

a Council, only upon his malicious Mind; to the intent to pur into your Hands an evil Opinion of me. I trust your Wisdomes will consider, what he will do at home, that dare do thus much before i your Honours. And thus I have truly answered.

And because Sir John hath in this Book spotted me with many flanderous Reports: for which I can have neither Action upon the Case, nor Libel of Defamation (as I do learn) the same being exhibited against me before your Honours: And for that also he hath craftily uttered them in his Book, not directly affirming them, but adding Hear-say, or such like Words thereunto; to the intent to put me without remedy in Law for the same: And also because I do suppose he hath delivered Copies of the said slanderous and untrue Book to many of his Fautors, or at least shewed it unto them; (as I am fure he did shew the Copy of his undiscrete Letter to divers of his Friends:) Therefore my most humble and earnest Suit is unto your Honours, (and that for the better Preservation of my Credit in that Office and Function wherin the Queens Highnes hath put me) that it may please your Honours at this Honourable Board openly to hear and determine these Matters betwixt him and me. in fuch Order as shall be thought meet unto your Honours. Lest if they should be otherwise ordered, I shall not seem to the World sufficiently purged thereof. From the Popish Dealing with this Bishop may be collected the Spirit of Popery in those Times against the Gospel, and especially the chief Ministers thereof.

That which followed in this Affair was, that by Order of the Council Sir John Bourne was committed to the Marshalsea: and remained Bourne comfix or seven Weeks there, as some Punishment for his evil dealing mitted to the Marshalfea. with the Bishop. Norwithstanding, after this, he received so much Favour, upon Pretence of having some great Accusations to exhibit against the Bishop for wronging of the Bishoprick, that he was allowed to bring in what Complaints he would against him: still shewing his Rancour of Mind was not abated. Accordingly he with his Counfil, drew up one Paper concerning the Doings of the Bishop of Worcester: and another long Scrole of the Abuses of the Dean and Chapter.

First, Concerning the Bishops Doings in prejudice of his Reve- Information nues; As how the Queen had delivered unto him in Lands and Tene- against the Biments, a Thousand Pounds by the Year, to maintain the Estate of ing the Bishop

And among other Things have the Bishop him and his Successors. And among other Things, how she had af- prick. figned these Bishops for their Habitation and Access, sour Houses, that is, the Palace at Worcester, the Castle of Hartlebury, the House of the Manour of Grimley and Hallow, and the Manour House of That the faid House of Grimley, built in the Third Year of King Henry VIII. (In which the late Archbishop of York [Heath,] and Pates, the late Bishop there, kept their Housholds; and lest the same sufficiently repaired) this present Bishop suffered to go down for lack of Repairs, and took a great Quantity of Bricks and other Stuff, parcel of the said House, and made therewith at his Palace, a Washing House, necessary for the Womens Laundry. Aaa 🔊

[Sir J. B. is ready to interpret any thing to shew his Odium against the Wives of the Bishops and Clergy-men.] And that the Bishop minded, as it was said and seared, to pull it down, and to sell the Brick, Lead, Iron, Glass, Tile, Timber and Pavement of it; which would make a good Portion of Money. That the Manour House of Northwike (built in the beginning of Henry VII. his Reign) he had already pulled down, and razed from the bottom of the Foundation: and having sold the Hall, and the most part of the Matter and Stuff unto his Friends, making thereof a great piece of Money; with some part of the rest had raised at his Palace a pretty Building, which he called his Nursery: to which it was also put, his Wise being of good Fecundity, and a very fruitful Woman, [slinging again against the Bishops maried Estate.] And that for the Furniture and sinishing of the said Nursery, he had likewise razed and pulled down a fair long vaulted Chapel of Stone, standing within his said Palace.

That his Wife being thus fruitful, he had for one of his Children procured, in his Brothers Name, one Lease of the Parsonage of Flodbury. Which Benefice was yearly worth 400 Mark, and better; being one of his own Patronage, having a goodly Mansion, and a goodly Demeane: whereof was wont to be kept great Hospitality. Tis too long to set down the rest of this Gentleman's Cavils; as, that another of the Bishop's Sons had got a Lease of Wharton, another Parsonage in Lancashire. That at one Place the said Bishop had fold his Common Woods; and in another Place had offered Sales of his Timber; That he had granted Reversions of Farmes and Leases, divers of them after forty Years and more to come. That his Officers had moved his Copyholders, to take Reversions of their Tene-And lastly, that the Bishop's long Tale to the Privy Council against him was most untrue and vain: Only he confessed his misliking of Priests Mariages, and especially his, as being a thing that shewed their Covetousness, Wantonness and Carelesness to do All which no question the Bishop replied unto, as well their Office. as he had done to the rest.

Information of Abuses in the Dean and Chapter. Then followed Sir J. B's Scrole of the Abuses of the Dean and Chapter, and of their Wives. As, that the Petty Canons served Cures, some two a Piece, whereby the Quire there was oftentimes unserved; and the Service sung in hast. That the Singing-men were chosen out of such as had little or no Skill in Musick. That divers of them were Taylers and Crasts-men, and served the Dean and Prebendaries, and had no other Wages. That the Pipes of a great Pair of Organs which cost 2001. the making (being one of the solemn Instruments of this Realm) were molten into Dishes among the Prebendaries Wives; and the Case had made them Bedsteds. That the Silver Plate was divided among the Prebendaries: and likewise that it was intended to divide the Copes and Ornaments; and that they had so done, had not some unmaried resisted. That divers of the Almesmen were lusty and Men of Wealth, and lay abroad by Susserance. That the Places of Scholars were not always bestowed gratis. That the Wives of the Prebendaries maried (their Husbands keeping

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keeping no Hospitality) fold the Grain allotted to their Portions; not in Worcester Market, but at the dearest in the best Market for the Seller. That Money appointed to High-ways was not bestowed. That the great Cloche, or Steeple, called The Leaden Steeple, which King Henry III. built, and the Charnel House built by that Noble Man, Walter de Cautelupo, sometime Bishop of Worcester, and Son to the Earl of Hereford, for reposition and preserving dead Mens Skulls and Bones, as a Miroir, wherein Christen Men should behold their Mortality, and frail Condition, being two of the goodlieft Monuments of that Part of the Realm (the Lead whereof was worth 500 l.) were lately appointed to be pulled down; the Steeple by the Dean and Chapter, if Order to the contrary had not come from this Honorable Board, or her Majesty, as it was said: the Charnel House by the Bishop, if the Dean and Chapter had consented, That Stock in Money they had little or none, whatsoever need the Queen, the Realm, the Church should have: All Fines, Perquisits, Profits of Corn, &c. being once a Year divided between the Dean and Prebendaries, and put into their private Purses: Wherewith they decked their Wives so finely for the Stuff and singular Fashion of their Garments, as none were so fine and trim in that City. Which Fashion of Habit, (as he maliciously and jearingly said) was called the demure and sober Habit. And as by their Habit and Apparel you might know the Priests Wives, and by their Gate in the Market and the Streets from an hundred other Women: so in the Congregation and Cathedral Church they were easy to be known by placing themselves above all other of the most antient and honest Calling of the faid City, &c. Thus did this virulent Popish Gentleman detain the Queens most Honourable Privy Council with his Imperti-

But in fine, he was adjudged by them to make his Submiffion in sir J. Bourne's Writing to the injured Bishop: and was left to draw it up himself. Which he did after fuch a fort, that he strove still in some things to justify, and in others to excuse himself. So that the Form of his Submission, brought before the Council, some one of the Bishop's Friends made several Exceptions against. As, that in one place of it, by a Protestation he justified himself in those things which the Bishop had charged him with; and did burthen him to be the first Occasion-giver, and an Offerer of Injuries and Ungentleness towards him and his. Which feemed rather as a Defence of himself, and an Accusation of the Bishop, than a Submission. Wherefore the Bishops Friend defired the Privy Council, that that Protestation might be left out, or otherwise reformed, or at least somewhat expounded, by adding after the Word Injuries, these Words, As I did then take it. Which would, he faid, much fatisfy the Bishop. Further, he had not particularly recited all the Matters wherewith he had charged the Bishop. For he had omitted, Presumptuous giving of Armes; Dissolute Life in Youth, Preaching against the Queens Majesty that now is, Preaching of unfound and erroneous Doctrine. He added, (addressing himself to the Council) that the Bishop had already humbly submitted himself to such Order as it would please the Lords



ANNO Lords to make: That therefore if they would direct their Honourable Letters to his Lordship, he would gladly accomplish the same. That as he was fure the Bishop was in perfect Charity with Sir J. B. so he knew he would be well contented to shew the same by any reasonable Ways or Means. And therefore he moved their Lordships to direct their Letters to the Bishop with the Submission enclosed: and to appoint that Sir J. B. should deliver the same to the Bishop. Which he supposed would well satisfy the Bishop: And besides be an Occasion, that privately between themselves they might fully be reconciled. And this I suppose was done, and so this Discord seemingly ended.

> But in what Terms the Bishop stood afterwards with this Knight, may be seen by this Passage in a Letter of his to the Secretary some Years after, that is, Anno 1569. But I have at Hand a constant and cruel Enemy, who defires nothing more than my Destruction. He daily molesteth me, and maketh me weary of mine Office.

> He will, if he can work my Woe. None love him for himself, but for his Religion many like him. And the Uneafiness in this good Bishop might hasten his Translation to another See: which

happened soon after, viz. that of London.

EHAP. XXXVI.

Some Remarks of Coverdale; Fox; Parkhurst Bishop of Nor. wich; And Bishop Guest the Queens Almoner. ror writes to the Queen in favour of the Papists. $\mathcal{D}r$. Richard Marshal Subscribes. Sir Francis Englefield. The Queens Spy at Rome. Counsuls there. State of the Churches abroad. Council of Trent ends. A godly and necessary Admonition concerning the Decrees of that Council.

ND these are some of the main Matters that passed in this Church hitherto. Now let us take up some other Historical Notices falling out about this time; relating to some other Bishops. or eminent Fathers of this Church.

Coverdale Collated to St. Magnus Parish.

Miles Coverdale, formerly Bishop of Exeter, (He that with Tindal and Rogers, fince Wickliff, first Translated the Bible into English; He that assisted at the Consecration of Queen Elizabeth's first Archbishop of Canterbury, and was one of the Exiles that returned home upon that Queens happy Access to the Crown; but had remained without any Preferment from that time hitherto: the Reafon whereof was, because he could not, or cared not to, comply with some Ceremonies and Habits enjoyned to Churchmen: Which was the Cause that at the Consecration of the Archbishop, he wore only a plain Black Gown) This Reverend Man, being now old and poor, the Bishop of London committed to his Charge

Charge the Church of S. Magnus at the Bridge foot. But the First fruits being 60 l. 16 s. 10 d. ob. he was not able to pay. Which made him, in the Month of January, address a Letter to the Archbishop; as he did likewise to the Bishop of London, and to his Friends, the L. Robert Dudley, and Secretary Cecill; That they, fetting his Age and his Poverty before the Queen, would prevail with her to forgive him that Debt. Which Favour was at length obtained for him.

And this year the said Father Coverdale went out Doctor of Divi- He goes out Dr. ty in one of our Universities; which Degree he had obtained long before in the University of Tubing in Germany. And the same Degree in Divinity this same year did Barkley Bishop of Bath and Wells take per Gratiam. Coverdale after two or three years deceased (viz. May 20. 1565.) at the Age of Eighty one; Living (as he promised the Archbishop, Quiet, the not coming up probably to the Uniformity required; and was buried in S. Bartholomew's Church behind the Exchange: and these Latin Verses wrote upon his Grave Stone, viz.

Hic tandem, requiémq; ferens finémque laborum Ossa COVERDALI mortua tumbus habet. EXONIÆ qui Prasul erat dignissimus olim, Insignis vitæ vir probitate suæ. Octoginta annos grandævus vixit, & unam, Indignum passus sexilium. Sic demum varijs jactatum cafibus, ista Excepit gremio terra benigna suo.

To this Father I joyn another Grave, Learned, and Painful Di- John Fox. vine, viz. Father John Fox, who as yet also was without Preferment. He seemed most of all to desire a Prebend at Norwich; partly I suppose that he might be near his Friend Bp. Parkhurst, his Fellow Exile, and partly, that he might be near the Duke of Norfolk, his great Patron, and whom he had once Instructed as his Praceptor. Therefore attempts were made to remove fome Prebendary thence to other Preferment, to make way for Fox. Concerning this he wrote to the Bishop of Norwich for the remove of one Fowles. of this the Bishop wrote these Words. " That as touching the Pre-" bend what I with other your Friends have done in that behalf, " I am fure you have heard. Howbeit the Success is not such as " we hoped at Mr. Fowle's hands. But he added, that there was " one Mr. Smith in Cambridge, that had another Prebend: who as " he heard could be content to part from it upon reasonable Condi-" tions. And to Comfort this deferving Man all this while unprovided for, he added, "Good Mr. Fox, appoint you to come down "assoon as conveniently you may; and doubt you not, God will provide for you either that or some other thing as good. Where-unto there shall want nothing in me that I am able to do. But his Lot was afterwards to obtain a good Prebend [viz. Shipton Under Wichwood in the Church of Sarum, which continued to his Heirs.

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Dutchess of
Norfolk interred.

This Year the Illustrious Duke of Norfolk buried his Wife in Norwich, I suppose in the Cathedral Church. The Dukes Counsil appointed the Dean of Christ's Church [Sampson] to preach at the Interrement of the Dutchess. But the Biston hearing of it, for doing the greater honour to the Duke, sent his Letter to the Counsil, offering his Service in that behalf. For altho', as he faid, the other could do much better than he, yet he thought it his bouden duty to do all things that he might, to God's glory, to do honour to the Duke's Grace. Therefore the Dean buried her, and the Bishop made the Sermon Jan. 24. Her Burial was very honourable; and yet without the Popish Ceremonies of carrying Lights and Crucifixes. Of this the Bishop certified Mr. Fox by Letter, who was related in Service to that Family; telling him after his jocofe way, " All things were done "Honourably fine Crux, fine Lux, at non fine Tinkling. There was neither Torch, neither Taper, Candle nor any Light else, beside " the Light of the Sun; Ringing there was enough: [according to the old Custome of Ringing the Bells at Funerals; which was now thought to be superstitious.]

Geiner fends into England for MSS.

Gesner, that great Learned Man of Zuric, was minded to publish the Antient Ecclesiastical Authors from good Copies. For which purpose he sent here into England to his Acquaintance, the Bishop of Norwich (with whom he became acquainted, as it seems, in his Exile) a Catalogue of Books of that sort; that Search might diligently be made in all our best Libraries for MS. Copies of them. The Bishop was very diligent in carrying on this good Design: and accordingly sent to his Friends in both Universities to search their Libraries, and to Fox to search the Queen's Library. An account of what the Bishop did in this matter may be seen by this Extract of his Letter to Mr. Fox, conversant in MSS. to whom he sent also Gesners Letter.

Bp.Parkhurst shereupon to Fox. Fox's MSS. The Queen's Library.

"I have fent you here enclosed a Letter written to me from D. Gesner, and two Catalogues, the one for you, to search by that the " Queen's Library, according to D. Gesner's Request, and to ask of other Learned Men concerning the fame. The other I pray you fend to Mr. Sampson, or Dr. Humphrey, that search may be made in Oxford also. One I have fent to Mr. Beaumont in Cambridge [Master of Trinity College] that he may do the like. I would ra-" ther be negligent in other things than in fetting forth old antient "Writers. And yet to fay the Truth to you, I like no old Writers "worse than Dionysius. The which, altho' he be somewhat antient, yet I am persuaded, that it was not Areopagita ille de quo Act. 17. " I pray you Certify me of these things assoon as you may. And if a Blood-hound or twayn might be fent to Zuric according to D. Gesners request, I would rejoice not a little, and would be content " to pay for the charge thereof. I write this unto you because you " be fo good a Hunter, and have plenty of Dogs. [Fox being now pro-" bably with the Duke of Norfolk at his House at Rygate in Surry.] " I pray you when you have perused D. Gesner's Letters, that you will fend them again forthwith to me, that I may make answer to the same against the next Mart. Commend me to Mrs. Fox, to Mr. Day [the "Printer] and his Wife, and thank him for the Book of the Relicks

" in my Name.

of Rome, which he fent me. I will thank Mr. Becon [the Author] which Dedicated the same to my Name, another time, if God so

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The Queen's

" will. If you see the Bishop of London, the Dean of Pauls, Mr. " Whitehead, and other of my Friends there, I pray you Salute them

Your John Norwic.

A Law Suit happened this Year between Guest Bishop of Rochester, and Almoner sues Allyn and Chamberlyn Sheriffs of London. The Case was this. This the Sheriffs of London. Bishop was Lord Almoner to the Queen. She had, as it seems, allotted for her Almoner (according to the Custom of former Princes) fuch Goods and Chattels as should be forfeited to her from Persons laying violent hands upon themselves. There was now a Citizen that had mortally wounded himself. But before this Fact, there came into the hands of these Sheriffs 330l. ready mony of this Person's, whether he were their Prisoner or otherwise, I cannot tell. But upon his Death the Bishop required this Mony of them, which they refusing, claiming it as theirs, he sued them and recovered it for the Queen's use. In July the Council wrote to the Sheriffs for account to be made to them of the Goods of this Person deceased. Whereunto they gave this Answer. "Of the Person mentioned in your Fabian Fol." most Honourable Letters, before the hurt to hym happened, came ccxxx. " to our hands cccxxxl. in ready Mony, which Mony the Reverend " Father in God Edmond Bishop of Rochester, high Almoner to our " gracious Soveraign Lady the Queen's most excellent Majestie, by reason of his Office, received of us, after suit therefore against " us made by him: As by the acquittance of the faid Almoner for " our discharge concerning the same to us made ready to be shewn " (if Case so require) may and doth more fully appear. And other " or moo Goods of his came not to our hands, as knoweth the " Holy Ghost, &c. I find the like Case happening in the year 1489, when one Roger Shavelock Citizen of London slew himself; for whose Goods there was Contest between the King's Almoner and the Sheriff. But the Almoner recovered them. And I read in Dyer's Re- Dyer's Reports, that K. Edward VI. granted the Office of Almoner to Dr. Coxe, ports. Fol. durante Beneplacito: and after by Letters Patents granted him, In augmentationem Eleemosynæ suæ, omnia Bona & Catalla Felonum de se tam infra Libertates quam extra, infra Regnum Angliæ habend. quamdiu in Officio prædict. steterit.

Ferdinand Emperor of Germany wrote this year two Letters to the The Emperor Queen in behalf of the Roman Catholicks her Subjects. The one was writes to the in behalf of the Bishops imprisoned, and others professing the same Popish Subjects. Religion as himself did; that she would not prosecute them too rigorously, if they would not, or could not with a fafe conscience comply with that which She and the States of the Kingdom had established about Religion; that is, in making fuch liable to be punished as Traitors, that refused Swearing the Supremacy. To which request of the Emperor She gave so grateful an Answer, that in another Letter to Her he commended her Modesty, Gentleness and Clemency, Virtues truly Worthy a Queen and a Princess. In Sept. 24. the same Emperor

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wrote again to her, that She would rather favour and cherish her Catholick Subjects, than to Profecute, Banish or Oppress them. He requested moreover that they might be allowed a Church in every City, and have the free use there of their Religion. Of this Letter

many Copies were fecretly dispersed.

Her Answer concerning granting them Churches.

As to his first Request, the Queen in her Answer dated Nov. 3. from Windsor, shewed him, "How favourable She was to her Popilh Subjects in suspending Punishment, tho' they did that which was very dangerous to the Commonwealth, in acting so openly against " the Laws. And the chief of them such, as in the Reigns of her " Father and Brother, by their Sermons and Writings, propounded " to the People that same Doctrine which they did now so much " oppose. But as to the second, to grant them Churches where they " should celebrate their own Service without impediment, She could " not do it, being against the Laws of her Parliament, and so high-" ly dangerous to the State of her Kingdom, and having many dif-" ficulties attending it. That it would be to fow various Religions " in the Nation, to distract the minds of Honest Men, to cherish " Parties and Factions, and to disturb Religion and the Common-" wealth in that present quiet State, wherein it was. That it was " evil in itself, but worst of all for the Example of it, and not very " profitable and fafe for them for whom this favour was defired. " And lastly, that She and her Subjects followed not any new or " strange Religion, but that very Religion which the Antientest "Fathers did indeed approve and practife. This excellent Letter I found among Fox's Collections.

Being entred upon Popish matters, I shall mention something concerning two eminent Persons under Q. Mary, falling within the Compass of this Year: The one a Churchman, and a chief Member of her Univetrsiy of Oxford, and the other a Statesman, and a chief Officer of her Court; viz. Richard Marshal D. D. late Dean of Christ's

Church, and Sir Francis Englefield, Kt.

Dr. Marshal subscribes.

Dr. Marshal was a violent promoter of the Papacy and Enemy to all Opposers of it in his University, under that Queen; where he reigned Tyrannically. Which was the more noted, because under K. Edward he seemed as forward the other way. He watched narrowly to have catched Jewel, when he fled from Oxford. One Act that shewed the Man, was his digging up the Body of Peter Martyrs Wife out of her Grave in Christ's Church, where she had been some years buried, and casting it into his Dunghil. This and other Doings of his in the former Reign made him to be the more watched He lurked about in the North, and had been with the Earl of Cumberland: but was at last taken up, and being brought before the Council, he was committed to the Bishop of London in Custody. And on S. Thomas day made this formal Subscription:

His Subscripti-MSS. Ceci-

EGO Richardus Martialis, Sacræ Theologiæ Pròfessor, olim Ecclesiæ Oxonien. Decanus, ad respondendum de negotio Fidei coram Reverendo in Christ. Patre, Dno Edmundo Londinensi Episcopo, ex mandato Illastrissimorum Clarissimorumg; Virorum, ac Dominorum meorum, Sacræ Regiæ Majestatis Consiliariorum postulatus, deliberatione matura satis habita' paucis hoc Reponsum volo; atq; per Scriptum præsens, cn-

jus Tenor subsequitur, plane respondeo.

Articulis omnibus ac Singulis, de quibus in Synodo Londinen. An. Dom. 1562. ad tollendam Opinionum Dissensionem, & sirmandum in vera Religione Consensum, inter Reverendiss. Patres D. D. Archiepiscopos, Episcopofq; utriusq; Provinciæ, necnon universam Clerum convenit: Quibus omnibus Articulis Sereniss. Regina nostra D. Elizabetha Dei gratia, Angliæ, Franciæ, & Hyberniæ Regina, Fidei Defensor, &c. Regium suum præbuit assensum: Ego Richardus Martialis præfatus ultro volens consentiénsq; mea manu subscriph. Datum Londini in Ædibus Reverendi in Christ. Patris D. Edmundi Londinensi Episc. Superius nominati, 12° Calen. Januarias, Festo D. Thomæ Apostoli.

Richardus Martialis mea manu scripfi.

On the back fide of this Paper is writ by the Bishop of London's hand, Copie of D. Marshall's Subscription. To which the said Marshal would have given a more publick Testimony by word of mouth in S. Paul's, had not his Death prevented. For thus a Writer in those Times tells us: That Marshal made a public Retra-Chation under K. Edward; returned to his Vomit under Q. Mary: and vit. Juelli under Q. Elizabeth he played the Vagabond. But afterwards was taken and examined at London. Then again he changed his Opinion, and this third time fung another Song. And if he had lived longer would have again testified it in Paul's Pulpir. I suppose therefore he died in Custody, and not in Torkshire, as a late Author writes. The other Gentleman I am going to mention was more steady, viz.

Sir Francis Englefield, Privy Counfillor to Q. Mary, a great Man with her, and Master of her Wards and Liveries, not complying field's Estate with the change of Religion under this Queen, in the year 1559 fled abroad with some few others. And now his Lands and Goods were feized to the Queen's use for his Disobedience in not coming home after the Queen's Revocation of him, and for conforting with her Enemies. Whereupon Aug. 18. he wrote the Privy Council a Writes to the large Letter, Expostulating and Apologizing on the account of his Council for Conscience: "That he was rather an unwilling Offender, than a " Malicious; and that his Cause was not unworthy of their Ho-" nours accustomed Commendation unto her Majesties Clemency.

"That where he was charged with adhering to her Majesties Ene-" mies and Rebels, he answered, that he never yet had been in " place where any one so shewed himself, nor was so manifested,

" that he might know him for fuch. That where he was called once, "tho' not often, and commanded to make a speedy return, he

" granted he did not perform it. But he prayed them to call to " mind of what Faith and Conscience they had known him always " to have been in Religion, Consonant to that he had been taught

" and bred up in, and the present Orders, Proceedings and Laws " in England so dissonant and varying therefrom. Which two layd

" together did shew how hard a Choise was lest to him: viz. either B b b 2

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Ath. Oxon.

Sir Fr. Engleconfiscated.

in following the Laws to wrest and strain his Conscience, or by " not obeying them to offend his Prince. And therefore to shun these two most sharp and grievous, he yielded to embrace a Third, and to sequester himself unto a private Life in some other Place. That "his Conscience was not made of Wax. That many of their Lord. ships had tasted largely of the invincible force of Conscience, and " her untractable nature, on which side soever she take. She might, " he faid, be crazed and cracked by things infinite that feemed but " fmall: And being once forced to fail in the least, that Canker was never Curable after. But to change and alter she could not " be framed by Man's Power or Policy, till God pleafed to draw her, being once firmly fixed. That tho' that little he was threat-" ned to loose could not draw him presently to the offence of his " Prince, yet what Lack and Necessity might hereafter do, he dared not Warrant, nor take on him to fay. He prayed their Lord-" ships therefore to be means unto her Majesties Clemency for him in this Cause: that he might be spared, as hitherto, to enjoy that " small portion of Living yet left him. And he bad them to reject his Suit, if he fought to find more favour now, than heretofore. "when his Lot served, he was willing to shew, or than by his help " others had enjoyed. That if the Place or Company where he " lived, did offend, he should be always willing to change the same, " and to Conform himself to the Queen's devotion. This was the fum of Sir Francis his Letter. Where we cannot but observe his great Argument for himself is Conscience (and a very good Argument indeed) and to was it commonly urged in this Reign by Papists, as we have seen before: And yet in the last Reign, when it was urged by others, what little regard did they give to it themfelves?

R. Philip
moves the
Queen for favour to Englefield.

Jan. 25.

But to let the World see how favourably this Gentleman was dealt withal, notwithstanding his Complaint, let me bring in another part of his Story, tho' it happened three or four years after; when I find him still in Spain, and greatly estemed by King Philip there. Who in his behalf had moved Man the English Ambassador at that Court, to follicite the Queen to allow him the Income of his Estate, and to live abroad where he listed: and so had the Spanish Ambassador also here dealt with her for the faid Englefield. Hereupon the Queen commanded her said Ambassador in a Letter wrote to him in the latter end of the Year 1567, to give her Answer to the said King about this matter. Whereby it appeared, that Sir Francis's Servants to that time received the Rents of his Lands, which there was no doubt were disposed of according to his will; except some small part of the fame referved for the maintenance of the Lady Englefield his Wife. upon her Petition. And as to his Conscience, there were many Papists then living under the Queen in England, without any disturbance for their Opinion in Religion, carying themselves peaceably under the Government; such was the Mildness of a Protestant Ruler.

The Queen's Answer. Pap. Office.

For these were the Queen's Instructions to the Ambassador; 'That' she perceived by fundry his Letters, and by the Spanish Ambassa-dors frequent treating with Her, what earnest means Sir Francis

Inglefeld

1563.

Inglefeld used toward the King there, and others of his Council, for the obtaining of her Graunt, that he might enjoy the Profit of his Lands, to live thereupon, and contrary to her Laws, where he would in any part of Christendom. In which matter she thought it good, that the King her good Brother should understand her Doings; what Mercy and Favour she had used towards him: and how far otherwise she thought surely the King would use any Subject of his in fuch like case. First, How he had been required to repair [home.] That it was well known how he might live here at ' home, being disposed to Quietness, without Molestation of his Conscience, which the Example of her Clemency towards a great number, his Inferiors, might well teach him. And that yet upon his often refusal to return, though the Profits of his Lands were staved by order of her Laws, to be answered unto her; yet she 6 never received unto this Day, neither did dispose to any other Person, any part thereof: Saving only that she directed to his Wife upon her lamentable Petition, (being an Heir, and by whom the faid Sir Francis had a great Portion of Living) a small Part to maintain her, in a meaner Degree than belonged to his Wife. And the rest of all his Living had been for any thing she knew, dispofed by his Friends and Servants to the Use of the said Sir Francis. as he appointed. So as the Matter being well confidered, he had no cause to complain of any thing past.

'And that seeing her Clemency had been such to him, and yet, as it seemed, he had made Complaint of her Usage, she trusted the King would forbear to press her any more, or otherwise, in this Matter, than he would have her do, if the like Case were for a ' Subject of his. And this she told her Ambassador she would have 'him declare concerning this Matter of Sir Francis Inglefeld, to the King her good Brother. Whereunto he might add, That if the Queen were disposed to give ear to such Reports as were made unto her of the Misbehaviour of the said Sir Francis at sundry times contrary to his Loyalty and Duty, she should insted of this Clemency and Lenity, shew some Severity without breach of Ju-

There was a Paper that some way or other fell into the Lord Englefield's Treasurer Burghley's Hands in the Year 1574. containing a List of List of the King of Spain's English Men and Women in Spain and the Spanish Dominions, that Pensioners. were the Kings of Spain's Pensioners; wrot by this Inglefield, and fent by him to the Duke of Feria; who though he had maried one Duke of Feria. Dormer, an English Woman, and lived in England in Queen Maries Time, yet hated Elizabeth from the beginning of her Reign, and had stired up Pope Pius IV. to excommunicate her, and the King of Vid. Cama. Spain to be her Enemy. By Inglefield's Correspondence with such a Eliz. Sub ann. Man, and by being able to draw up fuch a Lift, one may conjecture how well he was acquainted with Queen Elizabeth's Traitors; and that he must be little better than the rest himself. This List was as

' stice.

followeth:

Persons

ANNO 1562.

MSS. Burghlian.

Persons provided for here.

•			•	
		Lib.		Lib.
•	THe Counters of Nor-	2 200	Mr. Titchburn	30
	thumberland	} 200	Mr. Geo. Smith	30
	The Earl of Westmerland	200	Mr. Bach	30
	The Lord Dacre	100	Mr. Rob. Owen	3.0
	The Lady Hungerford	100		J •
	Sir Francis Englefeld	84	Not yet granted.	
	Sir Christoph. Nevyl	60	, ,	
	Sir John Nevyl	6 0	Mr. Powel, Priest	10
	Mr. Dr. Parker	50	Mrs. Story, Widow	16 di.
	Mr. Rich. Norton	56	Mr. Olyver	8
	Mr. Copley	60		16 di.
	Mr. Markenfeld	36		20,07.
	Mr. Tempest	40	Persons gone towards Spain to fue for Pensions.	
	Mr. Bulmer	130		
	Mr. Danby	/ 30		
	Mr. Francis Norton	36	My Lord Edward Seymour	
	Mr. Thwing	30		
	Mr. Chamberlain	60		
	Mr. Ligons	40	Mr. Harecourt	
	Mr. Standon	50	.	
	Mr. Mocket	•	Mr. Blackstone	
	Mr. Hugh Owen		Mr. Pridieux	
	Mr. Nolworth	40	* - -	
	Mr. George Tyrrel	30	Williams	
	Mr. Jenney	30	John Story.	
	= =	, •	J 2001 J.	

Dennum the Queens Spy in Italy.

But the Queen and Kingdom, notwithstanding the fair Pretences of the Fugitives, had cause to be suspicious of them; the Popish Faction endeavouring to do her mischief by her own Subjects of that Persuasion, which they had with them at hand, to instil into them their dangerous Instructions. And she knew well how enraged the Pope and his Church would be at the Reformation she had established; and being apprehensive what dangerous Devices they would meditate against her, she and her Secretary made use of a diligent Man, one E. Dennum, sent over to Italy about 1562 or 1563. to send her Majesty Intelligence of Foreign Conspiracies and Contrivances: and having made use of Money, got several Notices of the Pope, and what he was doing in his Privy Cabals and Councils. A Lift whereof he sent from Venice, together with a Letter to Secretary Cecyl, April 13. 1564. A Copy of this Paper fell afterwards into the Hands of that diligent Antiquary, Sir James Ware. But the Original was kept private in the Queens Closet among other Papers of Secrefy. The Contents thereof were these:

Resolutions taken at Rome against the

I. That Pope Pius had confulted with the Clery of Italy at an Fox & Fierb. Assembly which he had called; When it was voted, that the Immunity of the Roman Church, and her Jurisdiction was required to be ANNO defended by all Princes, as the principal Church of God. And to encourage the fame, that Council voted, that Pius should bestow the Queens Realm on that Prince, who would attempt to Conquer it.

1563.

II. That there was another Council ordered by way of Committee: Containing Three of the Cardinals, Six of the Bishops, and as many of the Order of the Jesuits, who daily now increased, and Jesuits. came in great favour with the Pope. These did weekly present Methods and Ways, and Contrivances for the Church of Rome. these were prepared for a great Council to be holden afterwards: whose Business was how to order all things for the Advancement of the Romish See. Some of these Contrivances were as follow:

First, To offer the Queen to Confirm the English Liturgy, some things being altered; provided, she do acknowledge the same from Rome. But if denied, then to asperse the Liturgy of England by all

Ways and Conspiracies imaginable.

Secondly, A Licence or Dispensation to be granted to any of the Romish Orders, to Preach, Speak or Write against the new established Church of England: to be done among Protestants in other Parts. on purpose to make England odious to them. These Persons so Licenced and Indulged to be feemingly as fome of them: and not to be either taxed, checked or excommunicate for fo doing. They were also to change their Names, lest they might be discovered. they were to keep a quaternal Correspondence with some of the Cardinals, Archbishops, Bishops, Abbots, Priors, and others of the chief Monasteries, Abbies, &c.

Thirdly, For the preventing of any of these dispensed Persons from flinching off from them, or falling from this Correspondence by some good Reward, there should be several Persons appointed to watch the Parties so licenced, and to give Intelligence to Rome of their Behaviour. And these Parties were to be sworn not to divulge to any of the Persons so Licenced or Indulged what they were, or from whence they came, but to be strange, and to come in as one of their

Converts.

Fourthly, In case any of the hypocritical Ministry of England should become as those who had these Licences, it was deliberated what was then to be done. The Bishop of Mentz answered, That that was the thing they aimed at: And that they defired no more than a Separation among the Hereticks of England; and the more Animo-fities there were among them, there would be the fewer to oppose the Mother Church of Rome, whenever Opportunity served.

Fifthly, A Pardon to be granted to any that would Assault the Queen, or to be any Cook, Brewer, Baker, Vintner, Physician, Grocer, Chirurgion, or of any other Calling whatfoever, that would make her away. And an absolute Remission of Sins to the Heirs of that Party's Family, and a perpetual Annuity to them for ever, and to be of the Privy Council to whomfoever afterwards should Reign.

Sixthly, For the better affurance of further Intilligence to the See of Rome, Licences were to be given to dispense with several BapN. B.



tisms, Mariages, and other Ceremonies of the Church of England, to possess and enjoy any Offices, either Ecclesiastical, Military or Civil; to take such Oaths as should be imposed upon them, provided, that the same Oaths be taken with a Reserve for to serve the Mother Church of Rome, whenever Opportunity served. In which Case the Act of Council passed, that it was not sin, but meritorious; and that when it so served for Rome's advantage, the Party was absolved from his Oath.

Seventhly, That the Romish Orders cherish all Adherents to the Mother Church. And whenever occasion served, to be in a readiness at the times appointed; and to contribute according to their Capacities for the promoting the Romish Cause.

Eighthly, That the Romish Party shall propose a Match for the

Queen of one of the Catholick Princes,

Ninthly, Excommunication, and a perpetual Curse to light on the Families and Posterity of all those of the Mother Church, that will not promote or affift, by means of Money or otherwise, Mary Queen of Scotland's Pretence to the Crown of England.

Tenthly, Every Roman Catholick within England and Ireland to contribute to those Romish Bishops, and Parish Priests, that were privately, or should be, sent over to them; and to pay all the Church Duties, as if they were in Possession: and this upon pain of

Excommunication to them and their Posterity.

Eleventhly, The See of Rome to Dispense with all Parties of the Roman Faith to swear to all Heresies in England, and elsewhere. And that not to be a Crime against the Soul of the Party; the Accused taking the Oath with an Intention to promote or advance the Roman Catholick Faith.

And all these aforesaid Articles were decreed and ordered by the Pope's Councel.

The State of the Churches abread.

And now let me subjoyn the State of the Foreign Churches, in France, Italy and Switzerland; which at this time was very fad, and the Gospellers that lived in those Countries were under great Apprehensions of extreme Calamities to befal them, by means of the Council of Trent, that studied nothing so much as the ruine of the Reformed, and the House of Guise active with the Pope to bring the same to pass. Some brief Account of this Bullinger gave to John MSS. Foxian. Fox in a Letter from Zurick writ in March, 1563. Dolemus Nos vehementissimè casum florentissimi Regni Galliæ, quod Guisiana Domus Sanguinaria, Domus Achab, hoc anno propemodum (Quis credidisset?) evertit; ac calamitossisma subinde veremur. Orandum est ergo Dominum, ut is nostri misereatur, & Fratribus in Gallia Pacem restituat, ac Tranquillitatem. Ex Italia nuntiatur, Lotharingum Cardinalem, qui Italiam prætextu Concilii Tridentini adeundi ingressus est, commovere ad Arma Principes Italiæ contra Fideles. Confilia & auxilia communicat Caput omnis mali Antichristus Papa. Molitur mira Concilium ipsum Tridentinum. Ut si Deus non dissipaverit cruenta illorum consilia, sicut hactenus fecit, vix absque bello simus hac æstate futuri. That is, "We do extremely lament the misfortune of the most flourishing "Kingdom

ANNO

1563.

"Kingdom of France, this Year well neer destroyed (who would " have believed it?) by the bloody House of Guise, that House of Ahab. And ever and anon we fear worse still. Let us therefore " beseech God to have mercy on us, and to restore Peace and Quiet" ness to the Brethren in France. The News is from Italy, that "the Cardinal of Loraine, who is entred Italy upon colour of go-" ing to the Council of Trent, stirs up the Princes of Italy to take "Armes against the Faithful. Antichrist the Pope, the Head of all Mischief, contributes his Counsils and his Aids. The Council of " Trent it self is contriving strange things. That if God do not " scatter their bloody purposes, as hitherto he hath done, We shall " hardly scape War this Summer. And what the same Party was doing here in England, as well as elsewhere, to undermine Religion, and to bring in the old rejected Superstitions, we saw afore: And what odd Counfils were hatching at Rome for that purpose:

This Popish Council, beginning Anno 1545. concluded this pre- The Trent sent Year 1563. Which this State and Church of England utterly Council ends. disowned; And therefore would send no Representatives thither; whereat the Papists were angry. Which one of that Party foon after the Conclusion of it, exprest in Print in a taunting way. For thus we find Dorman telling Dean Nowell, "That it was Fear to be vanquished Confusat. fol. " in their Herefies, that they durst not come to the late General 428.6.

" Trident Council, where they were called; and that therefore like " cowardly Yeomen fearing the War, they caused their Wives to

" bind Clouts about their Heads; and then their Kerchiefs being " fick, must need tary at home forsooth. To which thus Nowell replied in his own Language, "But who could fear any vanquishing

"at your Councils, who after so long sitting at Trident, hatched us out such a fort of goodly Decrees, worse than addle Eggs, as " any Popish Lad meanly learned, sitting under a Summers Hedge, " might in two or three Afternoons right well and as well have

" written, as they are written and fet forth by your worthy Coun-" cil. No, Sir, your Prelats fat not there about conning of Articles " of Religion, or to Dispute with Hereticks to vanquish them. A

" few louzy Friars, whom no Man would fear but in his Pottage " or Egg-py, did ferve that Turn well enough. And your great "Prelates devised the while by that long Consultation, how by

" Sword and Fire they might most cruelly murder all true Christi-" ans, whom they call Hereticks; and now do labour to put in

" Execution fuch their bloody Devices.

Yet to fortify and arme our People against the Decrees of this An Answer to Council, and that it might have the less Regard taken of it here in the Decrees of the Council of England, there came forth scasonably now a Book intituled, A godly Trent. and necessary Admonition of the Decrees and Canons of the Council of Trent, Celebrated under Pius IV. Bishop of Rome in the Tears of our Lord, 1562, and 1563. Written for those godly disposed Persons Sakes, which look for Amendment of Doctrine and Ceremonies to be made by General Councils. It was translated out of Latin, and imprinted at London by John Day dwelling over Aldersgate, the 19. Febr. 1564. No Name of the Author, but it seems to be done by Archbishop. Ccc

Parker, or his special Order. The Method of the Book is to set down the Decrees in convenient Paragraphs: and then to subjoyn Observations and Answers to each. Near the beginning, the Author writes thus, That if we diligently weighed a few Words, viz.

'That the Council must be celebrated according to the Form and

'Letters of our Holy Lord Pius IV. we should easily understand,

that the Bishop of Rome with his Council of Trent mocked and

' dallied with all Christendom.

CHAP. XXXVII.

The Kingdom and Church vindicated against Osorius a Popish Writer. Dr. Haddon writes in Answer to him; and so doth John Fox. Osorius printed in English: And Musculus Common Places. The Bible and other Church Books published in Welch. Some Miscellaneous Mattres. A strange Effect of Joy. The Queen at Windsor this Winter reads much.

Dr. Haddon answereth Osorius's Letter.

This Year came forth a State-Book, being a necessary Quarrel of this Church, and Defence of this Country, writ in Answer to Hieronymus Osorius, a Portugueze, who the last Year published a malicious Libel against England, and the Reformation of Religion here, by way of Letter to the Queen; intending to persuade her to return to the Roman Catholick Faith; as hath been mentioned already. The Answerer, who seems to be pitched upon for this Work by Secretary Cecil, was Dr. Walter Haddon, Master of Requests to the Queen, a Man of great Abilities in Learning, and Experience of the State and Affairs of this Nation, and withal, had an excellent Ciceronian Style: to be even with the faid Oforius, whose Latin was the only thing that recommended his Book. But his Treatment of the Queen and her Kingdom and People was fo rude and uncivil, and his Arguments fo weak and childish, that the said Haddon gave this short Character of him, "That he was a most perverse, overthwart " Brawler, who besides a commendable Facility in the Latin Tongue, " could profit the Publick nothing at all.

Oforius's Character.

Haddon framed his Answer in a Letter to him, entituled, Gual. Haddonus Hieronymo Osorio Lusitano S. D. Therein answering all the trite Objections of Papists then tost up and down against the late Proceedings of England, and clearing the Steps that were taken by the Queen and her Council and Parliament. And therefore very well worthy to have some Account given of it in this Place; having been drawn up by great Deliberation, and overlookt by the Secretary and Sir Thomas Smith; and serving for a publick Vindication of this Nation: the like to which I know none as yet set forth, except Bishop Jewell's Apology the last Year. This choice Letter remaineth among Haddon's Lucubrations published in the Year 1567.

but being out of the Hands of most, and in Latin, I will give some ANNO brief Account of it.

He told Osorius, the Reason he wrote this Letter to him was, to correct (yet without Offence or bitter Difference) his Mistake of Some Accounts the State of Frederick token up from falls Supplied to 1. the State of England, taken up from false Surmises and Reports, and Answer. to rectify the Opinions of others, which perhaps his Writings had prejudiced. That whereas Osorius had ascribed the publick Decrees. made for reforming Religion, to a great many uncertain obscure Men, and excluded the Queen from this Transaction; it was to be attributed either to his Dissimulation, or his Ignorance of our Customs. For the Custom of England is, that no Laws are made, to which the whole State is obliged to fubmit and obey, but by the Affent and Confent of the Common People, the Nobility, together with the Approbation of the Prelates of the Church, and the Command of the Prince. Therefore, if any thing else had been told him, it was a Lye in the Author of it, and in him, too much Credulity.

He observed, how Osorius began with a terrible Complaint, that a Osorius's Multitude of Men, he knew not who, had estranged themselves from flanderous Ext the Truth of Apostolical Religion, and had brought in a new one, unknown before, but boasting much of Pleasure and Liberty: but that in truth that Religion was most pestilent, and abounded with Flouds of innumerable Evils. Then he affaulted the Authors of this new Religion; against whom he thundred out thick and horrible Flames of Reproches; and that nothing could be thought more detestable than they. Then he roared out against the Religion it self: that it was to be accuried, avoided, abhorred: and that the Authors of it were Murtherers, Sorcerers, Overthrowers of Commonwealths. Enemies of Mankind. But to this Haddon chalenged him to come to Particulars, and to shew, who these were, and wherein this Reliligion came to have such a Character. That for his part, he could not but lift up his Hands to Almighty God, most heartily thanking him that he had dispersed the deep Darkness of the former Times by the Sun-shine of the Gospel. By the want of the Knowledge whereof first, and afterwards the trusting in Superstitions, we wallowed fecurely in the Sink of Sin; believing that, whatfoever Wickedness we had done, to have it pardoned by the Lead of the Popes Bulls, and by muttering over of Prayers not understood. But the Authority of the Holy Scriptures at length founded in our Ears, and fo terrified our Consciences, that laying aside and casting away the Inventions of Men, we took refuge in the free Mercy of God only; in like manner attending to that which was commanded by the Prophet, to conform our Manners to Holiness and Righteousness.

And whereas in a long Address to her Majesty Osorius advised. That she and all Princes should provide and take care they were not dethroned by this new and hitherto unknown Sect; Haddon shewed how the flourithed in all Prosperity, loving her Subjects, and being beloved by them: and not perceiving the least Air of those Tumults vainly prophefied of by him. 'Tis true there had been fome danger of a French Tempest; but that was now pacified. And whence it

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first blew, it was easy to tell. [He means, not from the Professors of Religion, but from the Guissans, a bigotted Popish Faction.]

Then Osorius mentioneth a fort of Men lately come in, who were to purge the Church from all the Dregs of the Errors of the Schools. and to reduce it again to the Sincerity of the Institution of the Apofiles, and to represent to the Christian World the Truth founded in the Gospel of Christ, long since opprest by Gain and Ambition: that the Glory of God obscured by the Dreams of Men might be advanced by the clear and broad Light of the Holy Scriptures. These Men whom he had thus scoffingly described, sometimes he makes foort with, fometimes shews his Stomack against, and sometimes declaimes and exclaimes upon them. And this new Sect were the Enemies, which (as Pests of this Realm) he would have cut off from the Queens Majesty, and cast away. But Haddon on the other fide esteemed these Professors of the Gospel to be the Servants of God, sent from Heaven to us, to awake us out of our Sloth in these dangerous Times of the declining World: That these Men quickned our Lingring, refuted our Errors, and rebuked our Impieties. And then biddeth Oforius see how wide his Opinion of these Men was from his.

Our Refermers

But now Oforius begins to take the Persons of the chiefest Reformers to task; and asketh, if they were more perfect in all the Praise of Piety, than Athanasius, Basil, Ambrose, Hierom, and Augustin. Haddon replied, That these Reformers, many of them were of excellent Learning, and most blameless Manners. But not to make odious Comparisons between worthy Men, he asserted in behalf of these Modern Doctors, that they did conspire with those Venerable Fathers, that they went the same way with them, and delivered the fame Sum of Religion as they did: And if fo, Comparison between Persons that agree was idle. If not, he bad Oferius show, wherein they differed. That Augustin complained, that in his time, they were overwhelmed with Flouds of Ceremonies, that the Condition of Christians was almost worse than that of the Jews. Hierom wished the Holy Scriptures (which from the Romanists Churches were wholly thrown off and hidden) might be learned by Women and Children. Bafil employed all his Leifure in Learning himfelf. and Teaching others the Holy Business of Divinity. And if Monks had lived according to Basil's Institutions, not a Man had touched them so much as with with their Finger. That Athanasius's Creed had a just Veneration, nor was there any question between him and us. But Oforius had only named these antient Fathers barely, and

Luther.

He passed on to reprove our later Reformers: beginning with Luther; whose Ghost he tore with evil Speeches, reproaching him for a bold, for a popular, nay for a Madman. That Man of God, said Haddon, whom you thus miscal, rendred a sound and sober Account of his Faith in an august Assembly before the Emperor Charles; that Madman stood safe against the wisest Patrons of your Church thirty Years, however they raged against his Safety.

As for Martin Bucer, and Peter Martyr, they by the great Goodness of God to this Island, were brought over hither. Let all their Enemies lay their Heads together; and then let us see what Envy it felf can lay to their Charge, as to the Lives of those Reverend Fathers. O golden Pair of aged Men, of most happy Memory! Whose Books by them made, were the Witnesses of their Doctrine. And had as many Approvers of their Manners, as they had Men that lived with them, and knew them.

ANNO 1563. Bucer and

Then Osorius skippeth to our Doctrine. And therein he disappro- our Doctrine. veth of our urging the holy Scriptures only; and that we admitted only the Holy Scriptures to be our Counfil, rejecting all Humane Authors. If it were so, said Haddon, we should in that but follow the Practice of our Lord Jesus Christ, the Custom of the Apostles. and of the ancient Fathers in the first Times of the Church. But it was otherwise. For we made use of the Opinions of the approved Interpreters of all Times, as our Books testify, which openly confuted this Calumny of his.

Next, Oforius played with our Perfection, which some of ours, as he gave out, boasted of in their Lives: and yet he said they were convinced of wicked Deeds daily. But Haddon said, It was false that they arrogated any thing to themselves above the Condition of humane Nature. And it was a Slander to defame their Conversa-

He found great fault, that fuch Companies of Virgins and Monks. Monks and shut up to celebrate the Glory of God, and defend the Chastity of their Bodies, were sent forth by us, and exposed to Lusts and all Licenciousness of Life: and their Houses disposed of for Gain; and that Laws were made, that Religion should not hinder Lust. Haddon freely confessed those Dens of Wickedness were demolished, by the good Advices of some among us. Into which places tender Maids were thrust, and poor Boys, with so great a Violation of Manners, as his Modesty would not suffer him to declare. That those Workshops of Wickedness had almost nothing else, but Pharifaical daily Prayers in an unknown Tongue; the rest of the things performed there within might be resembled to the old Bacchanalia of Rome. And that therefore God had stirred up the Minds of our People, who piously advised, that such numerous Companies skulking in most corrupt Corners should be called out, from Vices to Virtue, from Copulations not fit to be spoken to honest Wedlock. And the Houses were disposed to the Use of Schools, Universities, Hospitals. And it was provided by Laws that the Sows should not again wallow in fuch filthy Mire. This, he added, was a great and extraordinary Favour of God; whereby more were drawn out of the dark Kingdom of the Devil, than by all the little Constitutions of the Popish Church heaped together.

Osorius then lamented the taking away of Images and Pictures, Images and and fuch like Monuments out of the Churches; which being gone, there remained nothing whereby the Mind might be raised to the Meditation of Divine Things. But replied Haddon, Our Nation, remembring the Blindness of the late Times, was much afraid of

ANN 0 1563. the Frenzies of Idolatry: against which there was an express Command of God. And the Gospel bad us take heed of Idols. But though this Fear were not, yet the Doctrin of our Lord Jesus Christ ought to have the highest Authority among Christian Men: whereby it was pronounced that God is a Spirit: and they observe the right manner of praying to him, who Worship him in Spirit and in Truth: and that God the Father fought such Worshipers. And that this was the fafe manner of praying, if we weighed whence it came, [i.e. from the inward Man] and whether it ought to return [i.e. to Almighty God alone.] Nor did Prayer want the help of outward Things, by which it might ascend to the Throne of God. Yea, that our outward Man while it was too much busied in these Shadows of holy Things, the inward Sense of the Mind grew cold: and taking in the unwholfome Nutriment of a too gaudy Religion, lost the true Fruit of Celestial Meditation. He said, moreover, that the antient Church of the Apostles and Martyrs had nothing of these Monuments; but in the declining of fincere Religion, Pictures by little and little crept in: and that former Heat of Religion glowing in Mens minds, grew languid: and at last a degenerate School-Divinity, deformed with Superstition, came in: And presently all was stuffed with Pictures and Images. And that outward Veneration of them, when in all Places it encreased, the inward Worship of God

Geremonies and Sacraments.

Osorius goes on, and writes, That in short all Sacred Things, Ceremonies and Sacraments were overthrown from the Foundation by Haddon smartly answered, This was too impudent an Hyperbole: and proceeded to shew, how false this Imputation was, by giving Account briefly of the Divine Worship and Observance of Rites in this Nation. And first, because Faith came by Hearing, we had Teachers of the Holy Scriptures sent forth to all the Borders of our Country, to instruct the Common People in all the Offices of Piety, and to teach them the true Worship of God. Then we had a publick Form of Prayer, collected out of the Scriptures: strengthned by Authority of Parliament, (so we call the Consent of the Three Estates of this Realm) whence we did not suffer any to depart, providing in both as well as we could, that the Command of the Holy Ghost be obeyed, that saith, That he that speaketh in the Church should use the Words of God in it; and then, that all agree in one. Further, that we took care that the Sacraments were, as near as might be, administred according to the Precept of Holy Scripture, and the Example of the antient Church, as our Lord Jesus Christ himself with his Apostles instituted them. all these things were propounded in our own Tongue. Because it would be a great Madness to blatter out that before God which one knows not what it is: And which opposed manifestly that wholfome Doctrine of St. Paul, with all the antient Examples of Apostolical Churches. Furthermore, that we performed the Imposition of Hands, the Celebration of Wedlock, the bringing of Women lately delivered of Child to Church, the Visitation of the Sick, the Burial of the Dead, with folemn and publick Offices, composed according

to the Truth of Scripture. And to these we added so much of Ceremony, that all things were done in the Church conveniently and in Order, as we knew we were admonished to do. That of Times, Places, Days, and other Circumstances, there was in effect no Change made with us. Nor in the whole of our Religion was there any thing new, unless what before had either evident Absurdity, or express Impiety. So that [whatfoever the other had most rashly and fasly affirmed] our Church was nor spoiled, neither of holy things, nor Sacraments nor Ceremonies: but in every kind fo much was kept, that he would treat us too injuriously, who should slanderously give out, that there was nothing of these remained, when nothing of them was wanting, needul to the true Worship of God.

Another Charge of Osorius upon us was, that we had shaken off The Pope. the Yoke of the Pope. True, faid Haddon: for it was too heavy for us or our Fathers to bear. Nor did we acknowledge any Superior Bishop unless our Lord Jesus Christ, to whom the Holy Scripture assigned this peculiar Honor. Nor did we rend Christ's Coat. as Osorius had said; but we only picked a hole in the Roman Bishop's Cloak. Neither opened we a way to Sedition by casting off the Pope, as he had faid, but we shut up the way that led down to the greatest Perverseness of manners, by the means of his licentious

Leaden Bulls.

Oforius then fell upon the Manners of the People of England re-Manners of the proved their Pride, their Impudence; to which he joyned their Rob- land. beries, Conspiracies and all manner of Wickedness. And that the former wholfome Discipline was wont to correct Mens manners: but that in our times was gone, and therefore that Divinity that was void of good Fruit ought to be rejected. But Haddon answered, that this was false which he had taken up concerning the Perverseness of our People. And were it true, he could never make out what he collected thence. Tares had always been mixed with the Harvest. He led Oforius home to his own Church, and demanded of him, if they of his Communion were not guilty of Sins enough. And that therefore he might throw away his Argument; which was either of no force, or was of equal force against him and his own Church: nay of more force. For if our People were to be compared with theirs, or our Doctrine with theirs, we were ready to make the comparison assoon as he would. That as for our Doctrine, he might most truly defend it to be thesame with the Apostles, derived from the Gospel itself. He required, Osorius to shew him his Church, and desired this might be the Controversy between them, Whether Church was neerer to the Apostles in sincerity of manners, and Truth of Doctrine. And if he would accept of this Chalenge, he would prefently joyn Issue with him.

Then Oforius falls to exclaiming against Our Gospel, uttering all our Gospel maner of evil speaking here. But Haddon bad him roar as much as Oforius. he would or could, yet he should never effect it, but that the Truth of the Antient and pure Gospel would be preached to all by us. that when we should come to stand before the dreadful Tribunal of Christ the Judge, and an account required of our Faith, it would

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not be out of the Decrees and Decretalls which Oforius so vehemently embraced, nor out of the Julians and Bonifacians, in whose Authority their People acquiesced; but out of this very Gospel, which he had so pleasantly derided: the Gospel, which their Church had buried so long, but was restored publickly from Heaven by the Intervention of some of our pious and learned Men. He shewed further, how the People of Oforius's Church had, insted of the Gospel, fome Sermons preached by Friers, who made Declamations to the People after their maner at certain times, and at all other times were filent. And for the most part they used such tedious and trite formes of Exhortations, as might invite the Auditors to sleep, rather than regard what was faid. In the holy things and the Sacraments the People enjoyed their Ease; nothing for them to do, and the Priests performed the whole Bufiness by themselves in an unknown Tongue. They went to Mass, wherein they would have the very Substance of Religion placed: The Priests indeed were very busy, but the People had no part therein but to look on. Nor did the Gospel in the mean time come in, to trouble them, and all Exhortations out of it were wholly filent. Once perhaps in a year they went to the Lord's Table, more in solemn Ceremony, than in a contrite Heart. Nor was that done which the Institution of our Lord Jesus Christ required, that his Death be shewed forth until he came. Again, how much soever the People defiled themselves with Sins, there was no public Medicine of Souls applied. They transacted all privately by Whispers in the Priests Ears. And if the Impiety were of a greater fize, it was redeemed by Lead, [i. e. the Popes Bul.]

Such a various, manifold and vast Provision of Ceremonies, that a greater outward plesure of the senses could scarce be invented, while the amending the inward Temper of the mind was little or nothing at all.

nothing at all. And this was their Service.

Our Divine Service.

Then Haddon went on to shew what Our Divine Service who professed the Gospel, was. First, there were omong us constant Sermons grounded upon the Gospel: the Authority whereof either brake the Stubborness of Sin by the Terrors of the Law, or allured to Vertue by the greatness of the Promisses. And in case any Men neglected, or cared not for these Spiritual things, the Magistrates caused them to be present at the holy Services; wherein they heard not so much the Interpretations of Men, as openly perceived God and Christ sometimes thundering out Threatnings against their Sins, and sometimes offering their Tresures of Mercy. These Recitations of the Prayers were accompanied with variety of Psalms, Hymns, and Lessons out of the Books of both Testaments. So that he must needs be a most unhappy Man, that could reap no private Benefit to himself, when the Word of God sounded so much about him. Then followed the Sacrament of the holy Table of the Lord, which was constantly used on the Festival Days. The Minister of God called all publickly to come forth, who had agreeably prepared themfelves for so divine a Banquet. Some came forth, and kneeled humbly upon their knees, being alone by themselves, and left in the midst of the Church, and when it was due time, they, in the Eyes

and

and Ears of all, did openly declare their abhorrence of the naughtiness of their Lives; and with one Voice beg God's Pitty and Forgiveness. The Minister bespake them with chosen Places of Scripture, partly declaring Threatnings against Sin, and partly opening the abundant Fountains of God's Mercy. So that those who were to partake of the holy Table did often tremble; and after being refreshed with the hope of Pardon, were revived again. Such as had given a dangerous example, either by flandering of others, or by some profligate deed, were struck with Anathema, [i.e. excommunicated] that Shame and shutting them out of Communion, with others, might call them back to their Duty again.

Thus Haddon layd the Matter open in particulars, for every one to judge which of the two Formes of Religious Services tended most to Edification. He added one thing further, that there was more of Sighs and Grones in one Access of ours to the Table of the Lord,

than in six hundred of their Solemn Masses.

Osorius insisted again upon the infinite Wickedness of our reformed People, and quoted the old Prophets who cryed out against the Impiety of the backsliding Jews, applying their words hither. But Haddon averred, that the greatest Part of ours lived by most upright Statutes; and many Companies of People joyned themselves to the true Worship of God; and were as far distant from those impious Courses of Life which Oforius mentioned, as his Speech was from all Shame and Modesty. And that if he would do any thing to purpose, he bad him compare the Darkness of their times with the Light of our Gospel; and then consider what a Difference there was between the one and the other, fince in laying Wickedness to our charge, he did urge their own Reproch, and his own Slandering Practice, too common throughout his Epistle.

The last Charge of Oforius was, that we were divided into Sects; our confent and that we were entred into Consultations together how to destroy and Union in all God's Religion. So far from that, faith Haddon, that there was Religion. a perfect Confent and Agreement among us. Which if he doubted, Jewel's Apology, which the Church logy. he required him to have recourse to the Apology, which the Church had placed openly in the Eyes of the Christian World, as the common and certain Pledge, or Token of our Religion. And bad Oforius refute it if he could. But he could not, (he faid) nor could any of their Party do it; however of late there was one, as well as he could, barked at it. And as for our plotting the Destruction of Religion; that was not possible to be done by us who most stedfastly believed the Immortality of Souls. That that was an Accusation he should lay upon some Nation that doubted of that, if he could find any fuch in the Christian World. And to satisfy him further, he bad him remember, how firmly our Nation had espouled the true Worship of God, and the sincere Doctrine of the Gospel, not only by their Tongues and Writings, but by their Banishment, their Hunger, their Nakedness, by their Blood and Life it self.

When Oforius towards his Conclusion had writ, that he was The Queen's longer than he intended, our Answerer added, and more indeed than was decent too; especially in the learned Ears of the Queen's Ma-, jesty: whose Sharpness and Judgment he had been afraid of, if he

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ANNO 1563. had considered with himself, how much Strength of Reason and Understanding she was endued with; that she read the holy Scriptures much and often; that she compared the best Interpreters together; that she collected every where the Sentences of the most learned Divines; that of herself she excelled in the knowledge of Tongues: and that as she was of a prompt and sharp Wit, so she added so much Wisdom to it, as was scarce credible in that Sex. And in a word, that she came to Sermons: and that in these things her Senses were fo exercised, partly in reading, and partly in hearing; that she could as well teach him, as learn of him. And then he demanded of him, whether he could have any hope, that this most Religious and Learned Princess could be corrupted by his Praises, or circumvented by his flattering Speeches. And he told Oforius roundly, that those, whofoever they were, that had suborned him to be the Accuser of the English Nation, especially before the Queen's Majesty, had grossy abused his Easiness.

The Eruits of our Dostrine.

Osorius yet again rubs upon the Fruits of our Doctrine, and bids others take a View of them; and required Religion to be esteemed by its Fruits. But what Fruits, said Haddon, would their Church have, which was less fruitful than all others? But to comply with him; Let England then be Considered, said he, in the condition wherein it was before, deformed with the filthy Traditions of Men; and be compared with England as it was afterwards, living according to the Institution of the Gospel. Let our Annals be searched: let Recourse be had to the Monuments of our own Memory. And let the Queen be Judge, and the times compared. Let her give sentence. But if that pleased not, he bad Osorius, if he had not heard it before, learn it of him, what the present Condition of England was; that he might hereafter give no Credit to the infamous Stories of our Enemies. We had, he faid, a Prince presiding over the Kingdom, in every respect without Compare; her Court wanting no Ornaments either for the Honor of her Majesty, or for the Safty of the Common-The Archbishops and Bishops took upon them the Office of Preaching in their own Persons, [a thing not practifed in the Popish Church.] And being present in their Drocesses had the Care of all The Nobility of the Land did well accord among the Churches. themselves: and the Common People every way dutiful. And a very great Tranquillity there was throughout all the Realm. perhaps had related these Matters to him otherwise: but he put him in mind of what his Master Tully admonished, That many Men spoke many things, but it was not necessary to believe all. And that our Ill-willers told not what they knew to be true, but that which they would have to be so; because their Eyes were in pain to see the extraordinary Felicity of our State.

At last Oforius pretended great compassion for England; and that because his Country Portugal and ours were Neighbours and Friends. But said his Answerer, if we were their Neighbours and Friends, why did he so load us with salse Crimes? Why did he say 'That we had drawn away the People from the most antient and most holy 'Religion? which was ratified in the Blood of Christ and remained to

this very day, and carried them over to another curfed and dreadful Religion?

Religion: He asked him closely, whether he himself believed what ANNO he faid. He knew he did not: Since in the first and best times of the Cburch, there was neither Popedome, nor buying off Sins by Leaden Seals, nor the Bargains of Purgatory, nor the Adorations of Images, nor the Wandring Visitations of Saints, nor Sacrificings for the Living and the Dead in Masses, and the like. For these Disgraces of Religion, in what times, and by whom they crept into the Church, he could not be ignorant, but dissembled all the while, basely to serve the Ears of those of his own Party.

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And whereas Oforius would fain have perfuaded the Queen, 'To re-'linquish the Religion received by the Common Consent of the State. and to take up his; and that the way was easy to do it; that the Glory of it would be eternal, and the whole World would applaud her: Haddon faid, it was a Question whether this Exhortation had more Folly or Impiety in it. For should the Voice of a Portugueze, the Epistle of one Hierom Osorius, break through and overthrow the Sacred Doctrine of the Gospel, continually for more than thirty years (except the late turbulent fix years) remaining among us; in which Doctrine her Royal Majesty had led all her Life; in which she had found God fo favourable to her; in which she had enjoyed already a peaceable Five years Reign, flourishing in the greatest Prosperity; in which had been the fullest Consent of all the States; in which very excellent Laws had been made and established. Should this single Stranger by a few Rhetorical Words, writ to the Queen, supplant this true and fincere Worship of God, so carefully on all hands fenced and fortified by her Majesty?

And if he hoped for any fuch fuccess of his Pains, he did but unwisely, to entertain any such Confidence. He might if he would write thousands of Philippics; all the Queen's Enemies might flock together, and all that envied and hated her, the great Number whereof Osorius pretended to know. [For he had used it as an Argument to the Queen to forsake her Religion on that Account, because the Papists in her Kingdom were more than her Subjects that professed the Gospel.] Yet as God oftentimes before snatched her out of the hands of her Enemies, so he still would preserve her from their Malice, and would confirm her in the Truth of the Gospel, as he did daily; and finally, would grant her everlasting Glory, for her en-

larging the Glory of Christ by the Gospel.

And whereas Oforius had by way of Epilogue, adjured and befeeched her again and again to banish from her the Authors of this pestilent Novelty, (as he called pure Religion) and to betake herfelf to his Church, where, with a great deal of Elegancy of Speech, he placed the Quire of all Vertues; Haddon told him his Labour was in vain. For what he called Novelty of Error, her Majesty knew to be Antiquity of Truth; and that she humbly gave God continual Thanks for it; and determined not to lay it down but with her Life. And that as for him, she thought him a mere Stranger in the Gospel, if he knew not all this before.

This notable Responsory Letter was sent by Secretary Cecil (as it Letter against seems) into France to the learned Sir Thomas Smith the Queen's Ambassador, to peruse it, and then get it Printed there, as Osorius his be Frinted. Ddd2

Epistle

Epistle had been. That such as had read that Calumniatory Writing, might also read this: that Right and Justice might be done to the English Nation. The said Ambassador accordingly applied himself to the Chancellor of Paris for Liberty to Print it. he shifted it off, pretending that Oforius's Epistle was printed by stealth without any Permission of theirs. Nay the Original Copy had like to have been quite lost. For it having been put into the hands of Henry Stevens to print it, by some Wile it was got out of his hands. And great Difficulty there was, and Application to the Chancellor of Paris, by the faid Ambassador, before it could be retrieved again. In fine, at last it was printed Anno 1563 either in France or elsewhere.

Bir Tho. Smith's Judgment of it.

The Censure which the foresaid Ambassador gave of this Book to Haddon himself the Author, was, 'That nothing could come from 'Haddon, which was not good Latin in the Words; neat and fmooth in the Speech, and grave in the Sentences. And that there was but one thing that he approved not of in that Work; which was, that he had to do with an Adversary that he fo much overmatched; who brought nothing but a bare Imitation of Cicero; and was ignorant of the Matter he handled.

Oforius and Swert Haddon.

Hadd. Aufw.

But Osorius nettled with this Answer of Dr. Haddon, not long after, (being now become Bishop of Sylva or Arcoburge) gave a Reply to it in three Books, which was all nothing else but a further and more bitter Invective against England; wherein he would seem to post over (as Haddon told him) his whole Malice against Luther and his Associats; yet he did notwithstanding indict and accuse England, by express Words rail on our Bishops with most foul and false Accufation, condemn the Subjects in general of stiff-necked Crookedness; our Temples, our Ceremonies, our Laws, and our whole Religion with a shameless Tongue, and m ost insolent Invective did deride, condemn and flander.

Here was work again for our learned Apologist, who thought in Honour he must not leave this Cause of his Country, and the English Church. But it is remarkable, how he was dissuaded from it by some Foreign English-Men, and desperatly threatned what Danger and what Work he would draw upon his own Head, if he did not stop his Pen. and let Osorius have the last Word. For, (to continue our Account of this Controversy) in the year 1565. one Richard Shacklock Master of Arts of Lovain, set forth in English this Letter of Osorius with high Commendations in the Preface, prefering it as far above Haddon's Answer, (except that he vouchsafed to call him a Man of handsome Eloquence) as the Light of the Sun was before a Linck. It was printed at Antwerp, March the 27th the faid year with the Title of a Pearl for a Prince: which Title the French Translation had given it And it had the Allowance of Cornelius Janjenius Professor of before. Divinity of Lovain. And in the Conclusion of this Book is an Address to Mr. Doctor Haddon from Antwerp, trying to affright him from proceeding any further against Oforius: For they tell him. ' How Nazianzen witnessed; that Valens the Emperor, poisoned with threatned if he the Arian Herefy, after he had written with his own hand many Words concerning the Banishment of S. Basil, yet could not finish

Osorius bis Queen, printed in English.

writ again.

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those

those Writings, for so much as the Pen did three times refuse to yield Ink. However being obstinate in his proposed Malice, did not leave off to write that wicked Decree, and to subscribe unto it, when it was written. Till a great Cramp or Palfy came into his Hand, which did strike such a Fear and Terror into his Heart. that with his own Hand he tore that which he had writ. then Mr. Dr. Haddon was bid for the Love of God to remember this fearful Example. And whereas he did not fear to write against Osorius at the first, because peradventure either he knew it not, or elle had forgotten it, now feeing he did know it, and had it fresh brought to his Memory, he was warned not to dispise it. And that it should be a Warning to him, whether he were moved of his own Head, or pricked forward, by the Suggestion of others; whether he were in his own private Parlour, or the publick Parliament. House; to say nothing, write nothing, subscribe to nothing, pertaining to the defacing of the Truth; lest such a Cramp took him in the Hand when he should write; or such a Palsy come into his Tongue, when he should speak: And so become a Spectacle to all Men. Further, they bad him enter into an humble Confession of his own Imperfection: And that in Humanity he could do very commendably, but when he came to declaim in Divinity, he could no more bestir himself than David in Saul's Armour.

But that if he would not cease, they assured him, 'That he should stir up so many Adversaries against him, that whereas he was Master of the Requests, and for that cause ought always to be at leisure to hear Petitions, when Suitors came to him, he should be fain to make them this Answer, I pray you trouble me not, I must go Anfwer Oforius in Portugal, I must answer Hosius in Polonia, such a Man in such a Country, &r. And that, if he would not make them fuch an Answer, yet his Brains should be busied with so many Books and Letters from his Betters, that his Mind should not be upon his Charge. And so he would be put out of his Place for Negligence, or else sent from the Court to Cambridge for Pity, that he might have more leifure to answer his Adversaries, which he would not well like of. Wherefore they prayed him to follow their former Counfil: to stay himself; and to recompence his troublefome Eloquence with charitable and quiet Silence. And because he was Master of Requests, they prayed him to grant them this Request, that he encreased not his old Fault with a new Offence, nor made any new resistance against antient Verity. And that he might be the more afraid to abuse his Hand in Writing against Oferius, or any other Catholick, they prayed him to turn the Book, named Symbola Heroica into English; where among many other Pictures he should find a shaking Hand with a Pen leaping out of it, and this Poefy written over it, Ulterius ne tende odiis; i.e. Procede no further in hatreds. And this Heroical Device, they trusted

But notwithstanding all this Counsil, (childish enough) such was Haddon's An-Haddon's Zele in answering the second angry and malicious Book second us's Second of Osorius, that in the beginning of his Answer, he faid resolutely, Book He stood in the Defence of his Country, and would persist therein so long as Breath

would terrify him from the like Vice.



ANNO 1563.

Fox continues Haddon's An-

Swer.

Breath was in his Body. And indeed in this Quarrel he ended his Life. For he died when he had not gone half way in his Confuration. Whether he had any foul Play, I cannot tell, but by the Warning given above, it may raise a Suspicion; especially since he was at Bruges in Flanders, Anno 1566. the last Year of his Life. He treated his Adversary now more smartly than he had done before: but yet used him like a Scholar. But with what Success he dealt with him, John Fox will tell us, 'That he so handled his Matters with Arguments and Reasons, as he seemed not only to have consuted Osorius, but also to have crushed him all to pieces. Where he left off the faid Fox was thought the fittest for Learning and Divinity. as well as an excellent Latine Style, to go on with the Work: and fo at length he finished it, by adding above three Parts more than Haddon had writ, to it: swelling to a pretty large Book. And at last it was turned into English by James Bell, and printed by John Day, Anno 1581. in Quarto. Wherein are fully answered the malicious Slanders and Mifreports, raifed in those times against our Religion, and what was done in the Reforming of the Church of England ju-And to every thing that was writ, I make no doubt Secretary Cecil was privy, and all went through his Hand, and the the Writer had his Directions, fince the Work was of fuch a publick Import, and he had concerned himself with this Controversy from the beginning. Fox's Stile was sharpe, and oftentimes witty (for fo Osorius was to be dealt withal) but he shewed also a great deal of good Learning and Knowledge in Ecclesiastical and other History. And thus much for this State-Book of Haddon's, with the Hiflory of it.

Musculus
Common Pleas
comes forth.

John Man.

To this let me add another Book of good Use that came forth this Year, printed by Reginald Wolfe, viz. Wolfgang Musculus his Common Places, translated out of Latin into English by John Man, Provost of Merton College, Oxon, with an Epistle Dedicatory to the Archbishop of Canterbury, who had lately placed him, in spight of Popish Opposition, in that College. It is a large Folio, containing a good Body of Practical Divinity, profitably and plainly handled, for the Use and Help of the Unlearned, not only Lay-men, but Clergy, (of which Sort there were many in these Times) as there were many Translations of learned Protestant Foreigners Writings now printed and published in England, very seasonable and useful: This Book among the rest being judged by the Learned to be of good Service, for them that needed by orderly Instruction to be taught the principal Articles and Rules of Christian Religion, as they might eafily conceive them, and faithfully keep them. It was the Work of Ten Years, written with good Advisement, tempered for their Measure for whom it was prepared, as the Preface shewed. As for Musculus himself, he was public Reader of Divinity at Berne in Switzerland; a Man of most godly Life; trained up in Learning by the Space of near Sixty Years: occupied in continual Reading and Expounding of Scripture: having atchieved thereby to fuch an Excellency, as the Translator faith, he might be numbred amongst the most presoundly learned Doctors that have written in the Church of God.

Care was taken for Wales, the People whereof were very Popish, ANNO very Ignorant, and very Sinful. For the redrefs whereof, and for the introducing among them the Knowledge of true Religion, the Bible was translated, or ready to be translated, into their Mother Tongue, mon Prayer and and also the Book of Common Prayer, Administration of the Sacraments, and the Book of Homilies. And for the printing of these Books, or any other in the Welch Tongue, tending to the fetting forth of godly Doctrine, the Queen granted a Patent for Seven Years to William Salisbury of Llanraost, Gent. and John Waley of London, Printer, and to their Heirs and Assigns, with a Prohibition to all others; the Bishops of Hereford, St. Davids, St. Assaph, Bangor and Landaff, or any two of them, having Knowledge in the faid Tongue. first perusing and allowing them.

The Bible, Coma

Let me add these scattering Historical Notices of Assairs that fell Miscellaneous out within this Year, by way of brief Journal.

In May the Bastard-son of the King of Navarr came into England The Restart of from Guien, to see the Queen and this Country. But some thought Navarr. it was partly for Refuge, fearing Displeasure there, because of ill Usage of Ferdinando de Toledo.

In August the Plague raged in London. So that by the 30th of that Plague. Month there died about a Thousand in a Week.

The Earl of Hertford, and the Lady Katharine, Daughter of the Hertford and late Henry Grey, Duke of Suffolk, that were both put into the Tower rine removed. for their Clandestin Marriage, (she being of Royal Blood) by reafon of the Plague were this Month removed thence: He to remain with his Mother, the Dutchess of Somerset, as Prisoner; and she with her Uncle, the Lord John Grey at Pyrgo in Esfex; where not long after she died with Grief.

September the 2. William Whittingham, (sometime an Exile, of Whittingwhom much is spoken in the Troubles at Frankford) now Dean of ham preaches at Court. Durham, preached at Court.

In November, the Portugal Ambassador lately in London, being gone Portugal Amthence for France, the Queen writ him a Letter thither, both of bassador. Thanks and of Excuse: and sent it to Sir Thomas Smith her Ambasfador, to deliver it to him: and withal she commanded him to tell him, that because he did desire, when he was here, to see her Majesty write, she had subscribed her Letter with a few other Words. Which as she wrote them, so, she said, she meant to perform the Sense of the same.

November the 27. The Death in London was decreased to 300 the

The Term was appointed to be kept at Hartford Castle, because Term. of the Plague at London.

December the 29. The French having elected the Earl of Leicester Leicester eto be of their Order of St. Michael, with a Companion, there had letted into the French Order been great Debate at Court fundry times, whether he should accept of the faid Election. And sometimes it was intended he should accept it alone, and fometimes with a Companion. And for that Companion, sometimes the Lord Marques of Northampton was nomina-

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ted, and fometimes the Earl of Suffex, and fometimes the Duke of Norfolk. But in the End, the Queen her felf meant to declare all. This Variation cost near Twelve Days. But it seems the Queen thought fit to have it refused at this time: notwithstanding when Two Years after this Honour was offered again by the French King after another manner; namely, that she might bestow the Ensigns of that Order upon any Two whom she pleased, she then bestowed them upon the Duke of Norfolk and the faid Earl.

A Disease cal-

The Cold was now fo great, that it gave both the Queen and her led The Poos. Secretary Cecil a Disease, called The Pooss, which affected the Head. Upon the Secretary it was so much, that he could not see. Queen was cumbred with Pain in her Nose and Eyes; so that she could not fign any Letter, nor do any Business; otherwise in good and perfect Health.

Long and strong Frosts.

Perpetual Frosts from the 16th Day of December to the 29th, and how much longer, I know not: So that Men ordinarily past over the Thames on the Ice: which they had not done fince the 8th Year of the Reign of King Henry VIII. which was almost 50 Years ago.

Lady Pointz strangely tran-sported by Joy a little before her Death. MSS. Cecilian.

In the Month of March dyed the Lady Poyntz, whose Husband had been a great Officer and Favourite with King Henry VIII. Her Death I should not have mentioned, but because somewhat happened very strange but a little while before her Departure. She had maried one Dyer, a Second Husband, whose Cariage to her was so inhumane, that it brake her Heart with Sorrow. While she lay Sick he allowed her not the necessary Help of Physick. And to add to her Grief, she seemed to lye also under the Queens Displeasure. However, her Majesty hearing of her great Sickness, took pity upon her, and fent her a kind Letter, and 50 % to buy her Apothecaries Stuff; together with which came another Letter of Comfort from the Queens Secretary. With all which she fent Santon her Messenger to Wells, where the faid Lady then lay. The Messenger came to her, March the 21st, when she had almost lost her Hearing, her Sight and Speech; and on which Day she dyed. But as soon as the Messenger had delivered his Message from the Queen; and her Letters together with the Secretaries were read to her, she prefently recovered perfect Hearing, perfect Sight, and a perfect Voice; which continued with her till her Breath failed. She appointed in what Order her Majesties Letter, and the Secretaries should be answered. And after she had put her Hand to them; and with her own Hands taken and kissed and delivered those Letters, she prefently dyed, with Memory, Speech, Sight, and Hearing perfect, until the last: As Sir Nicholas Pointz, her Son, gave Account in his Letter to the Secretary.

The Qucens excellent Learning.

The Queen abode this Winter at Windsor, where she had retired a good while before for avoiding the Danger of the Plague in London. Here she still followed her Studies in a constant Course with her School-Master Ascham, who was so extremely taken with his Royal Mistresses Diligence and Advancement in Learning, that once he brake out, in an Address to the young Gentlemen of England, 'That it was their Shame, that one Maid should go beyond them all in Excellency

Afch. Schoo!-Master, p. 21.

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Excellency of Learning and Knowledge of divers Tongues. Point forth, as he made the Chalenge, Six of the best given Gentlemen of this Court; and all they together shew not so much good Will,

fpend not so much time, bestow not so many Hours daily, order-

' ly and constantly, for the encrease of Learning and Knowledge, as ' doth the Queens Majesty her self. Yea, he believed, that beside 'her perfect Readiness in Latin, Italian, French, and Spanish, she read

there at Windsor more Greek every Day, than some Prebendaries 6 of that Church did read Latin in a whole Week. And that which

was most praise worthy of all, within her Walls of her Privy Chamber she had obtained that Singularity of Learning, to under-

fland, speak and write both wittily with Head, and fair with Hand, ' as scarce one or two rare Wits in both the Universities had in ma-

'ny Years reached unto.

And he added in this his Transport, That among all the Benefits that God had blest him withal, next to the Knowledge of Christs true Religion, he counted it the greatest, that it had pleased God to call him to be a poor Instrument in setting forward these excellent Gifts of Learning in this Prince. Whose only Example, said he, if the rest of the Nobles would follow, then might England be, for Learning and Wisdom in Nobility, a Spectacle to all the World beside.

C H A P. XXXVIII.

Matters between France and England. Newhaven Surrendred by the English. Motions for Peace between the Two Crowns. The Rudeuess of the French Ambassador's Men in Eaton College. Matters with the Low-Countries. The Duke of Wirtenburgh to the Queen about Mariage. Matters with Scotland. The Scotch Queen Mariage.

OW we shall procede to continue our Relations of Matters between France and England this Year.

March the 29. The Court still meant to make fure at Newhaven. Newhaven. Neither had they any Apprehensions or Fears, that any sudden Force

should there prevail against them.

Matters with France now stood thus. The Prince of Conde, Head Conde breaks of the French Protestants, had made firm Promise, not to agree to England. any Peace with France, without Consideration of the Queen. And his Ambassador here was advised to put him in remembrance that she looked for the same. A certain Nobleman ratified the Accord of the Prince. And it was also consented to by Fifteen other principal Noblemen that were in Normandy, that the first Accord should be kept: which was to make no Peace without the Queens Majesties Consent.

But Conde having now made Peace with the French, (besides the former Difficulty) the French required him to procure the English to Eee



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leave Newhaven. And this he did now endeavour, together with the French Ambassador, as though they had not put it into the English Hands; to detain it till the French had restored Calais to them. The Queens Principal Secretary therefore, the better to instruct the English Ambossador to treat with that Prince, sent a Copy of the Treaty with the said Prince: which had been stayed some time out of tenderness to him, that it might not fall into the Hands of his Enemies. But now (that Prince being as he was) the Ambassador had it sent him speedily. And the Secretary told him, he might be bold to say, that he and the Admiral had especially covenanted, that Newhaven should not be delivered, until Calais was restored; and that the Queen meant not so to be abused.

Ambassador from Conde.

In April, Monsieur Bricquemault came Ambassador from the Prince of Conde, to propound Offers for the Surrender of Newhaven, upon other Terms than the Delivery of Calais; and the last Day of the Month departed. And having taken leave of her Majesty, he went to speak to the Lord Robert Duddley a-part; and with great Assertion feid, That if he Queen refused the Ossers he had made, and would of her self devise no others, he knew certainly that she should never have better. The French Ambassador also privately sent the Secretary the like Message. But the Court took all this, but for good French Brags.

Many French Ships seized, and stayed. As yet we were prosperous at Newhaven, having met with Fisty four Merchant Ships, coming out of Britain and Guien, laden with Wine and Salt, and gave them Stabling (as the Secretary wrot to the English Ambassador) in Newhaven. The Lading of those Ships were very meet for the Victualling of that Place; and therefore would be demanded. Some other Adventurers had likewise met with five or six other of like sort, and brought them to Plimouth and Portsmouth. These last were stayed, for that the French had stayed a number of English Ships at Burdeaux. But the French Ambassador shewing the Copy of Letters from the Queen Mother to Monluc, the Governor of Guien, for the Delivery of the same; and another Letter from Monluc for the discharge of the English Ships; Order was given from the English Court for the Delivery of the French Ships which were in England.

May 1.

The French Ambassador about this time privately sent the Secretary word, That if the English dealt after that sort, they should look to have the Siege afore Newhaven within 15 Days after his Advertisement. But the Secretary could not tell whether to believe it or not.

The Queen's Declaration falsified in the French Tran-Nation. Some little time ago the Queen set forth a Declaration in English, in Justification of her Doings in France. This Declaration the French had used their plesure in varying of; and so set it forth in French: But very false. Upon this, two Copies were sent to the English Ambassador there; by which he might certainly avow all others, published contrary, to be mere Falshoods. And so he was ordered to signify to them where he was.

Treachery of the French.

In May, Certain Frenchmen were sent to Newhaven, to set the Ships on fire, that had been taken: But these were taken and confessed

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the -

the whole Matter. Whereupon the English sent for some of the Ships from thence. Others also were taken there, that had a Determination, which they also confessed, to have betrayed the Town. Whereupon the Earl of Warwick, the Governor, joyning thereto a late Proclamation made at Paris, for victalling the Camp, to expel the English out of Newhaven, had by honest means in like manner expelled all the French out of Newhaven: and was stronger hereby by 2000 Men, that is, (I suppose) hereby making room for so many more English Soldiers.

The Fortification at Newhaven was now so advanced, that the Newhaven English did but desire to receive some Honour by repelling the made strong. Frenchmen, if they would but assault them.

In July, The Mortality was in Newhaven: and the French made Mortality in z. their Approaches two ways. And yet had the Death not been fo great as it now was in the Town, they should repent them (as the Secretary wrote) of all their Travails. But new Succors were daily

fent. And the English Admiral was now upon the Seas to bid the Enemy a good Breakfast.

But notwithstanding all the English Resolution hitherto, with all Newhaven their Confidence, Provisions, Charges and Successes, on the first of surrendred. August came the News of the Surrender of this Place; seeing it was not possible to be kept longer by reason of the Plague. And since (as the Secretary wrote to Sir Tho. Smith) it pleased God Almighty to visit it with such incurable Infection, being, as it seemed, a Den of Poison, it was well bargained to part with it. This Plague was A Plague. brought into England, and the latter End of August raged in London, about a Thousand in a Week dying.

The same Month Sir Nicolas Throgmorton, the Queens Ambassador The French in France, was put under Restraint. And the Queen to be even with Ambassador Rethe French for this injurious Dealing with her Ambassador, lodged fraint. the French Ambassador at Eaton in Sir Thomas Smith's old Lodgings, very commodiously, but under Restraint: Indeed better lodged than ever he was in England; and at Liberty to walk and ride whither he would. And so he used to ride much abroad.

In this Plague the French Hostages were put to some Custody The French abroad; but not as Prisoners: Two of them sent to Sir Rich. Blunt's Hostages. House near Reading: the other to Mr. Kenelm Throgmorton and Mr. Caroo.

Divers Attempts were now made against the Isles of Jersey and Jersey and Guernsey. For the preventing of any Danger thereby, the English sent Guernsey. thither Ships and Men.

In November, Sir Thomas Smith, still in France, had Orders to con- Peace concluclude a Peace with that Crown.

On St. Stephen's Day, a new Ambassador from France for Peace A new Amhad Audience. He laboured also for Delivery of the Hostages. kasador from After his being with the Queen, he had Discourse with the Lord Marques, Lord Admiral, Lord Chamberlain, the Secretary, and Mr. Wolley. He used a long Harangue of half an Hour to move them to Peace; not omitting therewith to fee forth the Power of France, the Union of all their Faction, and so forth: and concluded Eee 2

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in an Article, that he with Sir Thomas Smith, the Queens Ambassador, had allowed. On the English side, by Order of the Queens Majesty, it was answered, that they allowed very well of Peace, and had a long time thought thereon; that they saw no other means more reasonable, for the Honour of both Parties, and Continuance in Amity, than to have the same Treaty renewed which was made at Cambress between King Henry and the Queen; the Ministers wherof were known to be the best Counsillors for both the Realms, all being yet alive, saving one. And concluded peremptorily, that no other manner of Peace could be honourable or sure for both Parties.

The French
Ambassador's
Violence towards the Provost if Eaton:

The French Ambassador lodged in Eaton College, near the Court at Windser. Where it happened that he and the Provost of the said College had a great falling out. The Provost was a little before commanded to keep his Gates shut, according to the Order of the House. Malvisser, an Agent from France, being with the Ambassa. dor half an Hour after Eight, and the Gates shut, the Ambassador fent to the Provost for the Keys. Who answered, that he would not break the Orders of the House. But after a multiplication of Language on both sides, Malvisser departed to the back Gate, and climed over to go to his Lodgings. Two or three others disposed to do the like, came back to the Provost's Door with the Ambassador's Servants, and brake open his Door upon him per force with a Forme; and the Ambassador with a Sword in his Hand, though not drawn out of the Scabbard, was the first that entred, and Du Bois his Secretary with another Sword: And took the Provost violently out of his Chamber, having but one yong Scholar in his Company; and took the Keys and opened the Gates at their pleafure.

But makes the first Complaint to the Sccretary.

In the Morning the Ambassador sent two of his Servants unto the Secretary, to complain of the Provost, fashioning a Tale of the Provost's refusal; with a remembrance by the way, that they were forced to break open the Door. The Secretary answered, That he would fend for the Provost, and hear him also; and if it should appear that he used himself otherwise than became him, he should bear the blame. Which Speech of his they liked not; but faid, he was partial to the Provost, and suddenly departed. Being scarcely gone from the Chamber, they met the Provost coming to the Secretary to complain, as he had cause. And the Frenchmen passing out of the Castle [of Winsor] met with two of the Provost's Men, whose Hearts, as it feems, did rife against them for misusing their Master: and so they fell to some quarrelling, and drawing of their Swords. But there was no hurt on either part. Upon this the Frenchmen came back to the Secretaries Chamber with another Cry; and finding the Provost with him, who knew nothing of the Matter, the Secretary fent for the Knight Marshal, to examine the Matter; and if he saw cause to commit the Provosts Men to Prison. Which tho' the Marshal found no great cause, yet it was ordered so to be. After this Fray the Ambassador sent to have Audience, alledging, that he defired to speak with the Queen before Malvisier should depart: And perceiving that it was but about that brabbling Matter.

he was deferred until Monday, confidering the Festival Days of Christ- ANNO mas. Wherewith he was nettled; and tent Malvifier away.

Upon this it was meant, that the Ambassador should be removed \ from Eaton, and be taught to provide his Lodgings with his own

Money, as the English Ambassador did in France.

Thus these haughty French Spirits could not restrain their rude The Rudeness and turbulent Behaviour in a strange Country; and that even when of the French. they came to make Peace. It was but a little before this Disturbance, in this fame Month of December, that fuch another Instance of these Frenchmens Heats and Indiscretions appeared. Which was

The Queen had fent one Steukley with a Squadron abroad to the Steukley seut Seas for Florida. Who afterwards in November came to the Court to Florida with cortain Franch Contains, whom he took coming from there a bear a square with certain French Captains, whom he took coming from thence, by dron. fome of his Ships, which he fent out against the French. Steukley put the chief of these French Captains, his Prisoners, to Liberty upon his Faith, conditionally, that he should speak with no Frenchman. yet the Prisoner stole to Eaton to speak with the Ambassador there. Steukley hearing thereof, fent for him, and beat him. Whereupon the Ambassador hearing thereof, sent to the Secretary to complain. And the Secretary rebuked Steukley roundly, although the other did reasonably justify what he had done. The Day sollowing the Ambassador's Secretary came to know what the Secretary had done. Who told him how he had rebuked Steukley, and what his Answer Well, said the Frenchman, my Master will advise the King, who will revenge it. What? replied the Secretary, you are too hot; you speak herein but foolishly; using the Word Sottement. Why, quoth he, call ye me a Fool? No, faid the Secretary, but I tell you what I think of your Words. Hereupon he departed fumingly. And so the Ambassador conceived much Offence against the Secretary. We shall pursue these French Assairs, when we come to the next

It was likewise chiefly upon Account of the Alteration of Reli-Matters with gion, that Spain and the Low Countries were ready to pick Quarels the Nether-lands. with England. Somewhat whereof I will relate, as I find in some Letters of State that now passed.

The Regent and Estates of the Basse Countries in the Month of December commanded, that none of the English Cloths should come into the Country before Candlemas, for fear of the Plague, as was alledged. And they spred there very evil Rumours against the English Nation for pretended Lack of Justice, for Pillage of their Ships, and such like Maritime Affairs. And indeed, some Cause they might have in this time, when the Adventurers and Privateers of the English haunted the Seas so much, and missing of French Vessels, might feek for French Goods in Flemish Ships. But surely their Complaints were augmented by Malice and Fraud, to fow Division between the English and the King of Spain: and especially by the Esterlings; and such as would have had our Merchants less favoured in Antwerp. Hereupon it was thought meet to appoint an extraordinary Commission, to here and determine their Complaints Summariè,

ANNO 1563. Sir Thomas Chaloner Amba∬ador in Spain.

marie: and also, to send Dr. Lewis or Dale, with a Report of all the Orders and Judgments given in their favour, since the Death of the Bishop of Aquila, the late Spanish Ambassador. And there was an Intention of fending an Ambailador to reside in Flanders insted of Spain. For now in December Sir Thomas Chaloner, being dangerously Sick, without hope of Recovery, but by returning, was revoked; yet upon the Consideration and Offer made to that King to fend another thither, or into Flanders. And here it was judged more needful for an Ambassador to be.

Dale goes to Flanders.

Towards the latter End of December, Dr. Dale, a Civilian, departed towards Flanders, to make Answer to the clamorous Complaints of that Country against this for lack of Justice, and for Depredations. And further, a Commission was made to Lewis, Weston, Huick, Mouse; Learned Doctors of the Laws, to hear and determine such kind of Complaints summarily.

ed Secretary from thence.

And the last Day of the said Month arrived a Secretary from Flanders, named Detorre, with Matters of Expostulation for Spoil upon the Seas. Which indeed was hard to avoide in that time; confidering the Flemmings did so continually colour the Frenchmens Goods. And but two Days after, this Secretary was heard.

But on New-years-day the Entercourse of Trade opened: the Order of the Regent aforesaid being it seems rovoked, that forbad the

Entercourse till Candlemas.

The Queen to the Duke of Wirtenburg.

Cott. Libr.

Titus C. 10.

The Duke of Wirtenburgh, a German Protestant Prince, had lately friendly offered his Service to the Queen, in case she were minded to mary. To which, January 27. she gave him this Courteous and Princely Answer. 'That although she never yet were weary of fingle and maiden Life, yet indeed she was the last Issue her Father left, and the only of her House: The Care of her Kingdom, and the Love of Posterity did ever counsil here to alter this Course of Life. But in Consideration of the Leave that her Subjects had given her in ampler manner to make her own Choise, than they did to any Prince afore, she was even in Courtesy bound to make that Choife, so as should be for the best of her State and Subjects. And for that he offered therein his Assistance, she graciously acknowledged the same, promising to deserve it here-

Matters with Scotland.

Now fomething of the Matters of Scotland. The Security of the Affairs of England, both of Religion and the Civil State, depending very much upon the assured Friendship of that neighbouring Kingdom; hence it was one of the Queen's great Cares to look to that Queen of Scots Was Popish, and the Dauphine of France's Widow, guided much by the Guissian Faction in France, a fatal Enemy to Queen Elizabeth, and the Reformed Religion. Therefore, as an Ecclesiastical Historian, I shall give some brief Notes of the Queen's Endeavours and Practices with that Queen and State, to countermine France. And these Notes are not vulgar and common, but the more to be esteemed and depended upon, being taken out of Papers of State, and Ambassadors Instructions.

During

During the Affairs at Newhaven between the French and the English, the French began, (as well in respect of the Death of the Duke of Guise the Scotch Queen's Uncle, (the Bond of her Affection) as for the Difcourteiy the and her Subjects had received lately, by the Detention of the Fractions of her Dower, degrading Hamilton Duke of Castelheralt from the in Scotland. Dutchy, and taking from her Nation their Places in Guard) to fuf- Cott. Librar. pect her falling off from their Alliance to the English. Therefore now in their Letters they made her Liberal Promises; press her with the Memory of antient Amity, and folicite her by La Croch (fent from her Uncle of Lorain the Cardinal) to match with the Duke of Auftria; on whom the Emperor would bestow the County of Tyrol for her Dowry; feeking by these Means to work her and the Catholicks of Scotland a Party in their Quarel.

But this reveled to the Queen of England by their own Instruments, and the Scotch Queen's Directions, Randolph was sent forth-ces there. with from hence to that Queen of Scots: The end of whose Service was to hinder the Mariage treated of by the House of Guise for her,

with that Person of the House of Austria.

In the mean time, the Queen, who took great Care of securing her Frontiers against Scotland, being jealous of the Frenches invading her that way, in the Month of July made the Earl of Shrewsbury, a Man of Yorkshire, of great Power and Influence in those Northern Parts, her Lord &c. Lieutenant in Torkshire, Nottinghamshire, and Darbyshire. And when Cecil the Queen's Secretary fent him down the Commission, he let him understand, she did it out of her singular Confidence reposed in him. She also at the same time signed him a Bill to retain an Hundred Persons. When she also licenced the Lord Robert Dudley (afterwards Earl of Leicester,) to retain the same Number.

About the same time she constituted the Earl of Bedford, Lord and the Earl Lieutenant for the Counties of Northumberland, Cumberland, West- of Bedford of Northumbers morland, and the Bishoprick of Durham. This Earl was Governor of land, &c.

Barwick, and the Queen's chief General there.

And in August, the Queen, on pretence of better securing that Two thousand her Piece of Barwick, appointed the Earl of Shrewsbury to levy two Men to be rai-Thousand Men: whereof 1600 to be raised in Torkshire, and the re- of Shrewsmaing 400 to be raifed in the Bishoprick. Which when the said Earl bury for Barhad fignifyed to the Earl of Bedford, he forthwith conferred with the High Sheriff of the County Palatine, and other Worshipful Persons of the same. Who told him that it was never heretofore seen, that the Bishoprick should be charged with the sending forth of any; fince the The Bishoprick. fame was the Strength and Refuge appointed wholly and altogether, to come to aid this Piece of Barwick upon any necessity, and the unpeopled Frontiers there: And that in taking any away from them they did so much decay and diminish their own force.

Randolph the Queen's Agent (as was faid before) was now stayed 111 Usage of the at Edenburgh, or rather committed to fure keeping: And Mr. Tomworth Queen's Agents at Dunbar. The Earl of Bedford therefore, August the 20th, defired the Earl of Shrewsbury to get his 1600 Men ready at all times, and to be by him commanded. For that the Queen had commanded him to have all things in a readiness to provide for War, and yet to pre-

ferve good Peace.

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The end of
Randolph's
Embassy to the
Queen.
ut of bis Inutt. Aug.

And now we procede to give some Particulars of Randolphs Mesfage to the Scotch Queen. He was fent to advise her about her second Mariage, 'Her Sister of England desiring her to take such a Person as might content herself, love her People, and continue the Amity with England. The two first were left to the Direction of herfelf and Council. But as to her Marying with that Foreign Prince beforesaid, that Q. Elizabeth disliked of it: since it was the Work of the Cardinal of Lorain, an Enemy to her. And that such a Match would endanger the private Amity and Concord of the two Nations, and the advancement of the Scotch Title to fuccede to the English Crown. And that the States of England had upon the Rumour of this, endeavoured to have somewhat concluded against her. And therefore Queen Elizabeth advised her not to hazard the Now-Amity, and the future Expectation. But if she enclined to mary, to elect some such of Noble Birth within Enqand, as might, in respect of his Country, give Assurance to the Nobility and the Commons, of future Tranquility. And so by that means to advance herself to succede. Which the Queen promised she would further. And that therefore she, the Scotch Queen, would not respect only the Content of her own Assection, and the Honour of her Uncle, that in her first Mariage, and by his Advices then, had hazarded her best Hopes; but have regard to the Peace of her People, and the Amity with her next Neighbours; from whom ' fhe had the fairest Expectations. Which must be done by choosing her an Husband within this Isle, and not a Stranger, She seemed to receive this friendly Council with fair Acceptance; and the further Consideration hereof was left to her own Care and Secrefy.

The Queen of Scot's Anfwer, Out of Instruct. Nov. 17.

But she cleared her Uncles and herself from any purpose to match with the House of Austria; and desired to know, what Person the Queen of England liked, or which not. And then, how she meant to procede to declare her Title to succede to this Crown. To which the Queen in her second Instructions to Randolph, answered, That she liked such as might be fittest to encrease and continue Amity: and that must not be a Stranger. For with Spain, Austria, France, would be the like jealousy as afore, And that for Declaration of her Title, it depended upon her Mariage: which effected to the Queen of Englands Content, she, the Queen of Scots, should be satisfied with all reason in the other.

The French promise her largely.
Cott. Libr.
Julius F. 6.

For the English Agent had forthwith gone back to England for more full Instructions both of the Quality of the Person, and Declaration of the Scotch Queen's Title, intended by her Sister upon the Mariage. He had scarce returned the foresaid Answer of his Sovereign; by which she desired the Eye of her Sister (the better to endear her to the Assections of her People) to be cast upon some Noble Person of England; and that withal she should be declared by Parliament either Sister or Daughter Heir to her Majesty, deceasing issueless; but the French Queen and her Uncle understanding this Project by Du Fois, the French Ambassador here, dissuaded her from it, as a Match too base and dishonorable for the Height of her Parentage, Estate and their Alliance: and knowing that with Women Counsil

Counfil prevaileth much less than Bounty, they offered her by the Lord of Schelton (so she would observe the old and mutual Respect with them, against their common antient Enemy) new assurance and present Payment of her Dower and Pension; Wines for her Provision without Impost or Custom; Armes and Artillery, when she should need; the Band of Men and Guards to be restored to her Nation; her Merchants to enjoy their Privileges enlarged, and her Servants (more than before) admitted to their suspended Pensions.

ANNO 1563.

In this Court of Faction and Want, no sooner was this offered, than her matching

inforced to that Height, that the Queen was almost distracted amidst into England the Importunity of so many private Ends, Profit, Liberty and Revenge. Some faid, the Queen's Spirit could not descend to match below herself; and to move her from her Dignity, was unfriendly, suspicious, and in a Subject dangerous; and Respects of Profit in Princes not so fit, as of Honour. But should she yield to mary an English Noble Man, it must be for the Best; and that Best being the Man her Sister Q. Elizabeth so much esteemed, it would be strange, she should part with him (for by this time they had some Inkling of the Lord Robert Dudley.) And for him to be divorced from that worthy room wherein his Affections were already placed, it would but match him either to Disloyalty or Dislike. And therefore that these Improbabilities proved it rather a Shew of good Will in Q. Elizabeth, than a good Meaning. And for Strength of her Title by Parliament, Alas! faid they, what one will establish, another may revoke: but her Disparagement by such a Match would be without Repair. Whereas to mary in her own Rank would encrease Honour and Alliance, fuch as might make her Neighbours fearful to offer Indignity; and enable her to retain her own, and recover her Right, if it should be opposed. That therefore this new Offer from Austria, or the renewed Suit from Sweden by his Ambassador then at Court, were not to be neglected.

Such opposite Counsils had Q. Elizabeth to encounter. But the Scotch Queen for all this, as yet stood firm to be directed by her Sister; referring over this Business to a Conference at Barwick the These Scotch Matters were earnestly pursued by both year enfucing. Queens the two following years; as shall be shewn in due place.

But this year a Treaty for Order of Justice for the Marches between ATreaty for both Kingdoms was concluded, by the Commissioners of the Queen of concluded. England, Henry L. Scroop, Warden of the West Marches, and Sir John Forster of the Middle Marches, Sir Tho. Gargrave and Mr. Rookley, Doctor of the Law: John Maxwel of Terraglish, Warden of the West Marches, Sir John Ballendine, and Justice Clark, Commissioners for the Queen of Scots.

Randolph was still the Queens Agent in Scotland: and in the latter End of December wrote a Letter to the English Court, wherein this L. Treasurer was one Part of his News, That the L. Treasurer of Scotland was put in Scotland. to open Penance for getting a Wench with Child.

CHAP. XXXIX.

The Second Book of Homilies. The Queen at Cambridge. The Disputations and Speeches. Mr. Foxe's Letter to her. Harding and Dorman their Books. A Book in English against the Council of Trent. A Convocation; prorogued.

Second Book of Homilies some abroad.

HE first Book of HOMILIES the Church of England had enjoyed ever since the year 1547. abating the five hard years of Queen Maries reign: and at the End of that Book, a second Volume was promised. Which this year 1564 came among the Curats and Ministers of the Parishes; to be read, (as the first Book) every Sunday and Holy-day, where there were no Sermons through the Inability of the Curats. For tho this second Volume were printed the year before, and finished the year before that, yet all the Churches hardly came to be fully supplied with them till this year, as I find by a Journal of a Minister of London of that time. This second Book was Presaced with a serious Admonition to all Ministers Ecclesiastical; That they above all things behaved themselves faithfully and disligently in their so high a Function: that is, to read the Scriptures aptly, plainly and dissincely, to instruct the Youth in their Catechism diligently, to Minister the Holy Sacraments gravely and re-

verently, and prudently to choose out such Homilies as were meet for the time, and for the more agreeable Instruction of the People committed to their Charge: and where the Homilies were too long, to divide the same; and to read one Part in the Morning, and the other

The Preface containing Advice to the Curats.

'in the Afternoon, &c. That so their Prudence and Diligence in their Office might appear, that the People might have cause to glorify God, for them, and the readier to embrace their Labours.

Among other things the Curates were here admonished to do, this was one, that when they should find less fit Lessons appointed out of the Old Testament to be read in their Order, for Sundays or Holy-days, they should according to their Discretion choose more Edifying Lessons taken out of the New in their stead. By which Passage it may seem that this Admonition, and consequently the whole second Book, was wrot and finished before the Queen's first Parliament. For in the Act of Uniformity then made, this was then provided for, and the Alteration of the Lessons for the Sundays, as it was in the Old Common-Prayer-Book, is taken notice of in that Act, as one of the Alterations consisted by that Act. So that I wonder that

The Admonion in the Preface. Lessons were corrected.

Dr. Abbot against Hill's Reasons unmask. p. 317.

Yet I must not concele, that Dr. George Abbot (afterwards Archbishop of Canterbury) did reckon this Liberty granted in the said Admonition to be in force even in his Time; and that by vertue thereof Ministers might change some Lessons of the Old Testament (and especially in the Apocrypha) for others out of the Canonical Scripture to read to the People, when they happened to be appointed to

Clause was not left out of the Admonition, printed after the Sunday

1564.

be read on Sundays or Holy-days; faying, 'It is not only permitted to the Minister but commended to him, if wifely and quietly he

do read Canonical Scripture, where the Apocryphal upon good

' judgment seemeth not so sit; or any Chapter of the Canonical may be conceived not to have in it so much Edification before the Simple,

as some other Parts of the same Canonical may be thought to have.

' For the Words will very well carry both these.

Upon what Subjects the second Book of Homilies should treat, The Titles the several Titles at the End of the first declared: Yet upon divers of this second of them there be no Homilies at all; as against Covetousness, Anger, Envy and Malice. But to make amends, there be some other Homilies added: And in the year 1569. on occasion of the Popish Rebellion in the North were fix other Homilies framed and joyned, against Disobedience and Wilful Rebellion: with a Prayer for the Queen, and a Thanksgiving for the restoring Peace and Quietness upon the ceasing thereof.

In the Queen's Progress this year, she visited the University of The Queen wi-Cambridge on the 5th of August, remaining there five days, entertain-bridge. ed with Speeches and Disputations, and in taking her view of the Col-As proper Questions were prudently prepared for the Queen The Questions to hear at the Disputations now to be held before her, so the ripest fore the Queen. and most Learned Men were selected for the Disputants. On the third day a Philosophy Act was kept by Thomas Byng, then of Peter-Baker S. T. B. house, afterwards Master of Clare Hall. Who gave these two Political Questions,

Monarchia est optimus Status Reipublicæ. Frequens Legum mutatio est periculosa.

Philosophical.

The Opponents were, first Thomas Cartwright, sometime Fellow of S. John's College, then Fellow of Trinity (who afterwards made himself more known by his avowed Opposition to the established Government of the Church of England.) The others were, Chaderton Fellow of Queen's, Tho. Preston and Bartholomew Clerk, Fellows of Kings. Reports have commonly been spred, that the Cause of Cartwrights fetting himself so openly against the Hierarchy as he did soon after, (to the great Disturbance of the Peace of the English Church) was from a Disgust he took at this time; as tho' the Queen shewed more Countenance to the other Disputants than to him. But by the Relatino of the Queen's Reception at Cambridge (now in the Hands of a learned Member of that University) there appears no clear ground for any fuch Discontent. For the Queen is said there to have approved them all: only that Preston pleased her most; and was made her hann. Scholar, with the fettlement of a yearly Honorary Salary on him.

Tho. Baker

The Divinity Act, which was kept on the fifth day by Mr. Hutton Publick Professor of Divinity, was upon these scasonable Questions, for the justifying of the Reformation of Religion lately made;

Theological.

Major est Scripturæ quàm Ecclesiæ Auctoritas. Civilis Magistratus habet auctoritatem in rebus Ecclesiasticis: Fff2

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To

To the former Question were these Doctors and Heads of the University Opponents, Hawford Vicechancellor, Pern, Pory, Baker, and Newton. The Doctors, Stokes and Beaumont, opposed upon the Second; and should have been joyned by the Doctors, Goodman, Kelke and May: but Night coming on, and the Queen being to speak to the University, there wanted time for them. Hutton acquitted himfelf to admiration. The great Strength of the Opposition lay upon Dr. Perne: who yet gave the Queen some Offence, by pressing the Churches Power of Excommunicating too warmly. After the Disputations were finished, Cox, Bishop of Ely, determined on both Questions. Whitgift, that great Divine, being not yet Doctor, bore no share in this Day's Solemnity.

The Queen's Speech.

At the Queen's parting, she made them an elegant Speech in Latin, 'Encouraging them to Study, promising them that she would, as well as her Ancestors, do some Work, while she lived, to express her Esteem of them: but that, if she died before she should accomplish her Promise, that she would leave aliqued Opus egregium, i. e. some glorious Work, to be done after her Death; whereby both her Memory might be celebrated to Posterity, and that she might excite others by her Example, and make them, the Scholars of that University, more chearful to apply their Studies.

The Orator's Speech to her.

De Antiq. Cantab. Acad.

The University Orator, William Masters, in his Speech had an Expression to recommend that University to her, the rather, by reason of the great Antiquity of it, being, as he faid, much antienter than the other of Oxford: meaning thereby no Offence to that famous University, but only to commend to the Queens Esteem the Univerfity where she now was; as having no mean or obscure Beginnings, but high and illustrious, nor lately shot up, but founded many long Ages ago. But this Passage, howsoever, was illy taken by some of the Oxonians. So that two Years after, when it fell out the Queen visited them, a little Tract was presented to her Majesty by them, entituled, Assertio Antiquitatis Academiæ Oxoniensis: Wherein it was endeavoured to be proved, that the University of Oxford was much artienter than that of Cambridge. This foon after (that I may here briefly touch this little Piece of the History of Learning) stirred up Fohn Cains, a learned Antiquarian, of the other University, to write a Treatise, De Antiquitate Cantabrigiensis Academia, in Two Books. which came forth in the Year 1568. And this was answered again by Brian Twine of Oxford, in a Book, called Apologia Antiquitatis Academiæ Oxonienhs.

Foxe's Letter to-the Queen on this Occafion.

I shall say no more of the Contention occasioned by the Orator's Speech; but as for the Queen's Speech to the University, Copies of it were gotten; and one of them came to the Hands of John Fox: who intended to enter it into some History of her, and of the Beginning and Progress of her happy Reign, which he was then preparing. But on Occasion of this Speech, and her gracious Visit of that University, and her Countenance shewn to Learning and learned Men; and confidering also upon what good Grounds, both Religion and the Publick State were established by her happy and wise Government; that learned and good Man, in a very elegant Latin Epifile,

file, entertained her, to this Tenor: (whereby may be seen in what ANNO good Condition England now was, and how happy the Queen by this time had made her People:)

TT vulgaria illa præteream, quòd in ipsis statim felicissimi regni Int. Foxii tui auspiciis, tot periclitantes Cives, & homines extorres ab exilio revocaveris; quòd Patriam ipfis, nec folum ipfis, fed Patriam quodammodo Patriæ reddideris, Angliamque jamjam pænè expirantem luci ac vitæ suæ restitueris; quòd Pacem tuis illis auspiciis partam pergas quotidie studiis ornare & artibus; bonis legibus suum vigorem revocas, noxias tollis, salutares sufficis, nocentes & otiosos in ordinem redigis, Latrocinia & Prædonum agmina, quibus regnum tuum fædis modis hodie exundare dicitur, compescis, miserosque exaudis, collapsa restauras, nec Monetam solum depuratam, sed Mores hominum multo magis deformatos, repurgas; postremò, cuncta suo, & plusquam suo, nitori restituis, ac cætera id genus permulta. Quæ, etsi per se benesicia levia non sint, & permagna etiam in aliis Monarchis videri queant, tuarum tamen laudum nescio quo pacto. nondum satis magnitudinem exprimunt.

Certò multo majora hæc, omniumque maxima sunt, quòd inclyta tua Celsitudo Rem Ecclesiasticam non minus quam Publicam, propugnas tam fortiter; quòd Religionis curam atque defensionem in te suscipis tam clementer; quòd sævas persecutionum faces extinguis, Conscientiis diu interclusam Libertatem apperis: Templum Dei & Evangelicæ Doctrinæ gloriam illustras & provehis: Videlicet, modis omnibus hoc agens, ut profligatis sensim veteris Superstitionis Reliquiis, fincera Evangelii Veritas ad nativum suum nitorem redeat. Declaravit id nuper egregia Vox illa ac Responsio Majestatis tuæ ad quorundam preces reddita Theologorum, de modo videlicet Vestiendi. Qua voce quantam uno in die universæ Ecclesiæ pepereris faustitatem, quantum piorum omnium animis solatium, quantum Posteritati beneficium, quantum omnibus temporibus lucem, tum tuo insuper Nomini quantum quámque immortale decus, quovis ære perennius, attuleris, vix æstimari poterit. Ingratæ omnium Anglorum Linguæ ac Literæ futuræ funt, si patiantur tam divinum hoc, cæteráque multa tuarum Virtutum Trophæa, ulla temporum vetustate abolescere.

Accedit ad hunc cumulum singularis porrò Majestatis tuæ erga Literarum Studia favor: in quibus excolendis provehendisque nunquam tam propensam te declarares, nisi quod Ipsa in eisdem exculta tam eleganter, & perpolita fuisses. Sensit id nuper felix Cantabrigia: nec dubito quin olim & Oxonia nostra idem expectatura sit. Persensimus præterea & nos, etiamsi illinc absuimus, ex oratione Majestatis tuæ Latina Cantabrigià tum habita, quæ nuper ad manus meas inter catera Historiarum rerum monumenta, pervenit, non indigna, ut mihi videtur, quæ transmittatur Posteritati: atque etiam transmittetur, siquidem tua patiatur Sublimitas. Interim hoc unum mihi dolet, quod cum plenam quandam Historiæ tuæ descriptionem meditemur, multáque habeamus congesta, at multa rursus desunt, quæ adhuc nobis incognita, non nisi per tuam ipsius Majestatem sciri possunt. Etsi possent, nullius possint melius qu'am tuo ipsius commentario descri-

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bi.

ANNO bi. Quod utinam ab excellenti ingenio tuo per hoc vitæ tuæ tempus 8 spatium possit impetrari. Sed de his Excellentiæ tuæ præconiis alias (volente Christo) nobis videndum erit.

In English

This Letter of Mr. Fox, affording a pleasant retrospect View of the Queen's Reign hitherto, and other Matters belonging to her, may deserve an English Translation of it, for the sake of vulgar Readers; though it reach not the Elegance of the Language wherein the Author composed it.

TO let pass (most noble Queen) those commonly known things, 'viz. that presently at the very beginning of your most fortunate Reign you faved so many good Men at home in great Danger of their Lives, and called back so many more abroad from their Banishment; that you restored their own Country to them, and not only to them, but the Country in a manner to it felf; and Eng. land then almost at the very Point of expiring, to its Light and Life again: that at your faid first happy Beginning, having procured Peace, you do now every Day improve it in good Studies and Arts: To the good Laws you give again their Force, the bad ones you take away, and supply their room with such as are wholesome: The mischievous and the idle Sort you reduce to Order: Robberies and the Bands of Spoilers, wherewith your Realm is e reported at this Day in a foul manner to swarm, you restrain: the " Afflicted you give an Ear to, what is fallen and gone to decay, 'you build up; and not only Money embased, but also the Manners of Men much more corrupted, you purify and refine. In a Word, you restore every thing to its own Brightness, nay, more than its own: And many other things of this kind you do. Which altho' of themselves they be not ordinary Benefits; and such as in other Monarchs might feem very great; yet, I know not how, do not fufficiently express the largeness of your Praise-worthy Deeds. 'But assuredly these things that follow are much greater still, and of all the greatest, that your Excellent Highness defendeth so vigo. rously the Ecclesiastical State no less than the Commonwealth; that you take upon you so affectionately the Care and Protection of Religion: that you quench the direful Flames of Persecution: that you open a Liberty to Consciences so long shut up: that you illustrate and promote the Temple of God and the Glory of Evangelical Doctrine: that is, by all means endeavouring that the Remainder of old Superstition by little and little be destroyed, the fincere Truth of the Gospel return to its native Brightness. was lately declared by that excellent Voice and Answer of your ' Majesty given to the Petition of some Divines concerning the ! Habits. [which being this Year more strictly enjoyned the Clergy, had occasioned certain of them to make some Address to the Queen.] 'By which Words then by your Majesty spoken, it can scarce be the sac how great Prosperity you did in one Day bring to the whole Church, how great Comfort to the Minds of all godly Peo-! ple, how great Benefit to Posterity, how great a Light to all fuc-'ceeding

ceeding Times; and moreover to your own Name how great and how immortal an Honour, more lasting than any Monument of

Brass. The Tongues and Learning of all English Men would be stained with Ingratitude, should they suffer as well this godlike

'Thing, as all the other Trophies of your Vertues, by any Antiqui-

ty of Time to be abolished. Hither must be added your Majesty's singular Favour towards elearned Studies. In the adorning and furthering whereof you would never have shewn your self so inclinable, had you not been fo exquisitely furnished and drest your self with them. Happy Cambridge lately perceived it: and I doubt not but hereafter our 0xford also will look for it. And further, we all, though absent thence, well perceived it, by your late Speech delivered there at Cambridge: which is come to my Hands (among other Monuments of Historical Matters) not unworthy, methinks, to be transmitted to Posterity: and so it shall be transmitted, if your Highness give way to it. In the mean time this only grieves me; that when I am preparing a full Account of the History of You, and have many Collections ferving thereunto, many things are wanting, which ' are yet unknown to me, and cannot be known but by your Maje-And if they might, they could not be described better by any than by your own Commentary. Which I heartily wish might be obtained by your most excellent Wit in this Time and Space of your Life. But of the Commendations of your excellent Parts I ' shall elsewhere (God willing) have occasion to speak.

Had not Mr. Fox been some way or other stopt in this Labour which he designed, who had no question great Advantages of setting forth Queen Elizabeth, and her Proceedings in this great and noble Work of the Reformation, and the Progress of it, there had been no

need of this Performance of mine.

The English Papists, among their other Endeavours to bring in Dean Nowel's their Religion again, exercised their Learning in writing Books in Paul's Cross English, to confute, as well as they could, the established Religion; against Harand to reconcile the People to a better Opinion of theirs. One of ding's Books. these Writers was Dr. Harding: Whose Book against Jewel came this Summer into England from Lovain: And falling into the Hands of Nowell, Dean of St. Paul's, four Days after, being the fourth Sunday after Easter, while he was preaching the Paul's Cross Sermon, he read some Passages of it, and consuted them in the Pulpit. he thus related himself afterwards, 'That finding therein certain notable Untruths and Absurdities, he did bewray them to the Auditors, willing them by that Example to give less Credit to the Wherein he had good reason, as he said, seeing the Papists who had not read the Book, in Corners magnified it above the Stars. Whereby he (as he suggested himself) did in effect give Neighbours Warning to beware of a Thief. We shall hear more of

this Book of Harding's under the next Year. Dorman also now set forth a Book entituled, A Proof of tertain Articles in Religion, denied by Mr. Jewel. Which the faid Dean Nowell ansivered.



1564.

The Articles which this Author took upon him to prove against fewel's Negative, were these Four, as they are set down in the Front of his Book, viz.

I. That the Bishop of Rome is the Head of Christ's Universal Church here in Earth: And that within the first Six hundred Years after Christ's Departure hence, he was so called and taken.

II. That the People was then taught to believe, that Christ's Body is really, substantially, corporally, carnally or naturally, in the

Sacrament.

III. That the Communion was then ministred under one kind. •

IV. That there was Mass said at that time, although there were none to receive with the Priest. And in the Conclusion he assigned no less than Twelve Causes, whereby he acknowledged himself to have been stayed in his old Catholick Faith that he was baptized in, wishing the same to be made common to many for the like Stay in these perillous Times; as it ran in the Title Page. The Book was printed at Antwerp, and dedicated to Tho. Harding, D. D. and dated at Aquicinstum, the Seat of his Banishment, as he called it.

A Book comes out against the Council of Trent.

And this Year came forth, Feb. the 13. from John Day's Printing-House, an useful Book, (though of no great Bulk) in Quarto, being a Consideration of those things that were concluded in the late Council of Trent. It bore this Title, A godly and necessary Admonition of the Decrees and Canons of the Council of Trent, celebrated under Pius IV. Bishop of Rome, in the Tears of our Lord 1562. and 1563. Written for those godly disposed Persons which look for the Amendment of Doctrine and Ceremonies to be made by General Councils, lately translated out of the Latin. The Design of this Book was to open the Eyes of many good People, who out of a Veneration of General Councils were apt to adhere with an implicit Faith to the Determinations of this Council of Trent. The Method of the Author (who is unknown) was first to set down the Decrees, the Canons, and other things, as he received them from Trent; and then his own distinct Answers or Animadversions. In the Preface is taken notice of the specious Pretence of that Pope in calling again a Council of Cardinals, Bishops and Monks, at Trent; wherein he with great Glory and Magnificence promised both the purging of Doctrine from all Error and Herefy, and also a speedy Amendment of Manners, and such as should be worthy of the Gospel, as well in the Clergy and Laity. And to amuse the People the more of their good Intent, they of the Clergy accuse themselves of dissolute Life, and make themselves guilty before the whole World, as the Fountains and Authors of all Evil, as the Acts of the Council declared. And now, who would not to his Power help so godly and holy an Enterprize? But faith the Writer, if the Canons and Decrees that came at length out of the Council, were examined, every Christian Man should easily perceive, that these good holy Fathers intended nothing less: Yea, rather, all their Labour was only to this purpose, to oppress sound Doctrine; and that being opprest, stubbornly to defend Idolatry, Superstition

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Superstition and Abuses, which had been brought into the Church of God. And hence the Author declared his Purpose to be, that secing many Men hung in Doubt and Suspence by Expectation of this Council, and the Authority thereof, and earnestly hoped for a simple, godly and plain Determination of the Controversies of Religion; he thought he should do a worthy Act briefly and perspicuously to declare by the Word of God, what was to be judged of their Disputations, Decrees and Canons, and what was to be hoped for of the Event of this Council: Namely, that all Christians were called to it by Pius, not as lost Sheep, to be fought and healed of the Pastor; but the safety of the Faithful to be laid in wait for, and the Sheep of Christ like to be torn in pieces, even as it were of Wolves in Sheeps clothing.

The Convocation met this Year, October the 6th, in King Henry A Convocation. the Seventh's Chapel, by Authority of the Queens Brief to the Archbishop of Canterbury. And Dr. Tale, by the Archbishop's Commission to him, did continue and prorogue the present Convocation in the State it then was in, to the First day of May next, and to that Place, with further Prorogation of Days and Places, if need were, to be

made in that behalf.

CHAP. XL.

A Diary of various Historical Matters of the Court and State, falling out this Year. John Hales's his Book. The Scotch Queens Match with Leicester. Spanish and French Matters.

ET me take this Place to infert a Diary of various Historical Matters, taken chiefly out of Advices and private Letters sent from the Secretary of State to Sir Thomas Smith, Ambassador in France, containing several Intrigues of Court, and Transactions of Moment in the State.

April the 22. The Treaty with the French took Place. And this Treaty with Day it was proclaimed in London. And the 23d day, a Sermon was claimed. made at St. Paul's on the Occasion, and Te. Deum sung. And the fame Day it was published at Windsor in the Queen's Presence, going to Church; having with her the French Ambassador. So as nothing wanted to shew Contentation. Yet her Majesty inwardly to the Secretary, and other her Counfillors, shewed much Misliking: especially, as the said Secretary guessed, because the Money was no more for Honours sake; [which was to be paid for Calais I suppose] Camden therefore thought fit to concele the Sum, and faith only, a certain Sum of Money; and upon Payment of 620000 Crowns, the Hostages to be delivered.

On the faid 23. Day, being St. George's Day, the French King was The French chefe of the Order, and so was the Earl of Bedford and Sir Henry King chosen in to the Order. Sydney. And the Earl of Hunsdon was to bring over the Order into France; and so was to have Commission to require the Oath joyntly

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ANNO 1564. with Sir Tho. Smith, the Queen's Ambassador Resident there. And the same joyful Day the French Hostages were put to Liberty at Windsor: Where she chalenged Nantoillet [one of the Hostages, as it seems] for his Practices in Oxford; provoking evil Subjects to be worse in Popery than they were. But she right wisely and nobly thus concluded her Reprimand, that she would wrap up all such Matters with Oblivion, because of Peace. And as soon as the Treaty was engrossed and ratisfied, Sir Nic. Throgmorton, the Queen's joynt Ambassador with Smith [who was kept in some Durance, for meddling too much] was to be returned. And therefore all the Hast possible was made therein for his sake.

A Chain of Gold goon to the French Ambassador. Malvester, the French Ambassador, in this Treaty, had a Chain given him weighing threescore and odd Ounces of Gold, and was well used in England.

The 29th of April, the two Treaties of Peace with France were scaled with the Queen's Ratification, and delivered to the Ambassador in formal Sort by the Secretary, according to the Advice of Dr. Wotton, an old Ambassador; and with the Testimony of a Publick Notary. Together with the Treaty, the Queen wrot a Letter to the French King, signifying that she had chosen him of her Order, and that the Earl of Hunsdon should come with it: and that he should be joyned in Commission with Sir Tho. Smith, her Ambassador Resident, to require the Oath.

The Queen writes to the French King.

Hales's Book concerning the next Succession to the Grown.

Lady Kath. Gray.

John Hales, Clerk of the Hanaper, a learned and active Man, and an earnest Protestant, had secretly made a Book in the time of the late Parliament. Wherein he had taken upon him to shew no small Matter, viz. the Title to this Crown after the Queen; having confuted and rejected the Line of the Scottish Queen, and made the Line of the Lady Frances, Mother to the Lady Katharine Gray, only next and lawful. He was in this Month of April committed to the Fleet for this Boldness; especially, because he had communicated it to fundry Persons. The Lord John Gray was also in trouble for this Business. Besides, the said Hales had procured Sentences and Counsils of Lawyers from beyond Seas, to be written in Maintenance of the Earl of Hertford's Mariage with the faid Lady Katharine. [For which they were both put into the Tower.] For this Dealing offended the Queen very much: The Secretary, after he had related all this in a Letter to Sir Thomas Smith, made this Prayer: 'That God would give her Majesty by this Chance a Disposition to consider hereof; that either by her Mariage, or by some common Order, they her poor Subjects might know where to lean and aventure their Lives, with Contentation of their Consciences.

He is examined and fent to the Fleet.

In the beginning of May, Hales's Matter came to be examined and enquired into by the Secretary: a Business he had no great mind to be concerned with, and could have been well contented to be delivered of. But yet he told his Friend, Sir Tho. Smith aforesaid, that he would go uprightly, neither ad dextram, nor ad sinisfram. He himself was not free of Suspicion, by reason some of these Persons engaged in this Business, had Access to him in their Suits. But as for Hales, he was found after Examination, to have first made

and

and procured Books in Defence of the Earl of Hertford's Mariage [which was no more than a Contract by their mutual Assent,] and likewise, in Approbation of the Title of Succession for the Lady Katharine. And in this Matter he so dealt, that both himself and others were like to find Trouble. He was committed to the Fleet, and narrowly escaped going to the Tower. Nudigate, another in this Business, was comitted to Custody to Sir John Mason. And the Lord John Gray was in Custody in Court. We shall hear more of this by and by.

ANNO 1564.

One Article in the late Treaty of Peace with France, created some The Article Trouble to the Court; namely, That Commerce should be free. There about Comi

had been a stop made of the Entercourse, that is the Trade betwixt more. this Kingdom and the Low Countries; wherein the English traded chiefly with the Cloathing Manufacture. The French Merchants at this Juncture would have struck into this Trade by some means of other. And the French King instructed the French Ambassador residing here, to make strong and earnest Motion about it. Which he did in the Month of September. This Motion was by no means liked by the English: And the Queen wrote a Letter at large about it to Smith her Ambassador in France. The Sum of the Frenches Demands in this Point was, to exact by the Treaty, that although the English had, and did forbid both their own Merchants, and those of the Low Countries, the Trade of the Low Countries, [as the Dutchess of Parma, Governess of those Countries had forbid English Cloths to be brought thither; Yet the French might now enter into the Trade, wherein they never heretofore did meddle: But now partly to pleafure them of the Low Countries; partly, or chiefly, to procure a Gain by Monopoly, they would exercise that Negotiation. This made this Court think it necessary now to return to the Trade of the Low Countries, [the English having lately upon this Prohibition removed their Mart to Embden in Friesland.] For though it were to great purpose to divert some Part of their Trade from thence, and was seen to be possible; yet the Matter was not so foreseen, considering it fell out upon a Casualty, that our Country should be prefently able to endure the holding out. One of the greatest Letts was the Lack of the Revenue of the Customs for the Queen. The Second was the sudden stay of the People here at home, that belonged to Cloth-making: as the Secretary in private Letters fignified the Politick Considerations of the State about it.

And therefore now upon the Return of the Queen from her Pro- The Entergress in the North, the Court thought to come to some Conclusion course. with the Spanish Ambassador concerning the Assair of the Intercourse. Which Ambassador began the Motion for it before the said Progress; now upon her Return he renewed it again, and required a new Communication. Which accordingly foon began this Month of September, between the Spanish Ambassador, for the Flemings, and Sir William Petre, Sir John Mason, and Secretary Cecil, on the English part.

In this Month of September, upon the Death of the Emperor the fent to Ger-Queen intended to fend some Person thither to Condole and Con- many to congratulate. And Reports were whispered in the Queen's Privy ChamGgg2
ber,

dele the Emperor's Death.

ANNO 1564. ber, who should be sent in this Employ. Some said that Sir Henry Sydney was to be the Person; some, Sir Nicolas Throgmorton; some, Sir Nicolas Throgmorton and Cecil the Secretary should go together. A few said, that Sir Nicolas Throgmorton and my Lord Robert should go. But more was meant than Condolence or Congratulation. It was an Intention for Mariage. But the Secretary for his present Sickness and Affairs at home, was excused. And Throgmorton would go with none but the Secretary. So he was said aside. And in October Sir Henry Sydney was named again; but being in Wales, he must spend much time before he could be ready. So, as it was the Secretaries Advice, Time being so far spent, it was thought convenient to stay the Ambassade, and to Condole only; and to send hereafter to Congratulate the Coronation.

The Emperor's Euneral solemnized. September the 23. The Emperor being dead, it was resolved his Funerals should be here honourably celebrated within six or sevent Days hence. And so they were, the Solemnities beginning October 1. and ending the 3d. The Mourners were the Lord Treasurer, the Earls of Sussex and Huntingdon; the Lords, Strange, Darly, Herbert, Lumley, and Hunsdon; Mr. Soliciter, Mr. Vicechamberlain, Secretary Cecil, Mr. Sackvile, and Mr. Throgmorton. And the Bishop of London preached. Who made so good and discrete a Sermon, that it was resolved it should be printed, both in English and Latin. The Queen was at great Charges with these Exequies of the deceased Emperor. In October the Lord Robert was made Earl of Leicester; and his Preferment in Scotland [to match with that Queen] earnestly in-

Bishop of London preaches.

Lord Robert made Earl of Leicester.

tended.

The Queen favours the Scotch Queen's Title.

And Randolph, the Queen's Agent in Scotland, was instructed to shew the Scotch Queen, that her Majesty's kind Dealing with the Earl of Lenox, [in letting him peaceably pass into Scotland at this Juncture] gave such general distast, that she was fain to adjourn the Parliament, [which should have met about this Time] against the Opinion of her Council and Commons: Lest they should in this time of Offence question the Queen of Scots Title, and press the Queen of England to conclude somewhat against it. Which, by some good Courses to content the English, might be altered against their next sitting. And to work this, she had given Order to the Earl of Bedford at Berwick to meet with the Commissioners of Scotland to treat the Mariage for the Earl of Leicester, whom she had made an Earl on purpose.

A Meeting about her Matching with Leicester. November the 18. The Earl of Murray and Lord Liddington met at Berwick, and treated with the Earl of Bedford for the said Mariage. But differed upon the Matter of his Advancement. And they writ to know, whether the Queen of England meant it truly or no.

Intercourse opened with the Low Countries.

In November, the Spanish Ambassador and the Sccretary, with some others, agreed upon Articles of Intercourse. Novemb. 19. They were sent to the Dutchess of Parma. But the English Court began to find, that the English Commodities would be well enough uttered, though the Intercourse should not be open for the Low Countries. For they found the Strangers ready to carry all our Cloths. But the Inconvenience was, that all our own Merchants should perish.

In

In this Month the Lords of Murray and Liddington were upon ANNO the Frontiers, treating friendly with our Wardens for Border-Matters. But that was thought but a Colour to deal upon another Mar-13 ter; namely, to commune concerning a Mariage for the Queen [of Liddington] Scots with the Earl of Liecester, as it seems.]

And this Month also the Rhinegrave was on his way from France tierr.

The French hither, with the Order [of St. Michael] for the Earl of Leicester. Order sent to

To this Month of November the Queen continued her Displeasure Leicester. to John Hales, for his foolish Attempt (as the Secretary called it) the Tower: in writing that Book, so precisely against the Queen of Scots Title; and the Lord He remained still in the Tower, and in some Danger for a particular red the Court. Passage. The Lord Keeper also [concerned in that Business] was kept from the Court, and from intermeddling with any other thing? but the Chancery. Whereof furely, faid Cecil to his Correspondent, the [State] Affairs took great harm; and he [the Lord Keeper] himfelf not void of Peril by Heaviness of Mind.

- November the 21. The Lord John Gray [another under a Cloud Lord John ... for meddling in the Matter concerning the Queen of Scots] died at Gray dies. his House at Pyrgo. Of whom Men reported, That he dyed of Thought; but his Gout was sufficient to have ended his Life.

In this Month the Lord Arundel [Lord High Steward of the Houf- Earl of Arunhold] remained as a Prisoner in his own House. His Offence was, del confined to That being miscontented with fundry Things, as he said, of Interruption in his Office, he furrendred his Staff, with fundry Speeches: of Offence, to the Queen's Majesty. Whereof he was afterwards fory. But, said the Secretary, I wish he had better thought thereon

Since his committing he offended again, by using his House too openly, for the Refort of Strangers to him. But afterwards he used his Imprisonment circumspectly, and made all means to crave Favour: But his Suits were heard flowly, because he did not acknowledge himfelf a Fauter.

This Month the Earl of Hertford [who had for some time re- Earl of Hert-mained a Prisoner in the Tower for the Business between him and the ford with Sir Lady Katharine Grey] remained Prisoner with Sir John Mason; and John Mason. the faid Lady Katharine [who had been removed from the Tower to the Lord John Grey, her Uncle] was now with Petre [Secretary of State.

December the 9. The Queen fell perillously Sick. Her Distemper The Queen came to that which they call a Diarrhæa. They feared a Flux. But taken Sick. the 15. Day, tho' she was somewhat weakned, but in Health, she would attend her Affairs. The 16th, she was very well. But for the time she made the Court fore afraid. The pious Reslexion the Secretary made upon it was, Thanked be God for both. For of both we take good. Warned by her Sickness; and comforted by her Recovery.

December The French Ambassador coming from his Master with offer of the offer to the Queen for two of her Courtiers to be admitted to the french Order for the offer me when Order; on Saturday, December the 16. or on Sunday the 17. he had the Queen his Answer concerning the Queens Acceptation of that Kings Offer would. for the two Rooms of his Order.

Secretary

ANNO
1564.
The Scotch
Queens Title
promifed to be
declared.

Secretary Cecil, December 16. writes by Order of the Queen to Murray and Liddington, to hinder the Matter of Darnley with that Queen: and that her Title should be declared by Parliament upon her Mariage with Leicester, after the Queen of England was maried her self. And so her desire granted, to be declared either Fisica adoptiva, or Soror Regina, i. e. Adoptive Daughter or Sister to the Queen.

The Intercourse figured by the Dutchess of Parma. December the 29. Being Sunday, the Spanish Ambassador presented the Queen a Writing, signed with the Hand of the Durchess of Parma. And the 31. He received the like from the Queen. So as by Calculation the Intercourse was made on New-years-day. And the English Commissioners were to be ready at the Sea-side about the 26. of January, viz. the Earl of Sussex the Chief, Mr. Dock. Worton the Second, and Mr. Haddon the Third.

Our Merchants: to keep their Fairs at Bruges.

In the same Month, great Suit was made by them of Bruges to have our Merchants to keep their Fairs there. The Count of Egmond sent and writ hither for that purpose. And our Merchants upon a Stomach against Antwerp, were well disposed to the said Place, and the Haven was now also made, and would serve very well. But the Trade to Embden not to be forsaken, Ne forte Romani, &c.

The French
Ambassador
maist upon the
Queen.

December the 29. The French Ambassador was with the Queen, to deal in two principal Matters. The one to know her Plesure for the Offers made of the King his Master, to choose my Lord of Leicester, or any others to be named by her, to be of the French Order. Whereunto the Queen signified, that she resolved to have the Earl of Leicester to be chosen for one; but for the second Place she would hereafter advise the King her self. The Second Matter was. to know her Pleasure in the former Suit made, that the French King's Subjects might refort with Commodities from the King of Spain's Low Countries hither. Wherein about ten Days past he had a long Debate with the Council, and would not be therewith fatisfied; although they shewed him what Sir Thomas Smith, Ambassader, with the French King, had written; and how the faid English Ambaffador found the King and his Council fatisfied with his Answers made. But now the Council had a very ready Answer for him: that is, because they had not prohibited the French but for a Season, during Differences with Flanders. But being now at an Accord with them, he should see that Liberty should be given shortly to all Perfons; and then the French might do their pleasure. This Knowledge given him of this Accord of the English seemed to answer him fully: and he faid, he was thereof fully glad.

Earl of Suffex to be of the French Order.

In the same Month, Means were now made, that Sir Nic. Threemorton should go to the French Ambassador with Report, that upon Instance made by my Lord of Leicester, her Majesty would name my Lord of Sussex for the Second Party [to enjoy the French Order.]

Parliament in Scotland.

A Parliament was lately in Scotland: wherein nothing was done, but the Restitution of the Earl of Lenex. For, for my Ladies Claim to Angush, by reason of the greatness of the Earl of Morton being Chancellor, nothing was attempted.

The

The Earl of Lenox's Friends wished, that the L. Darly might mary with the Scottish Queen. And there was a Device to bring Queen Elizabeth not only to allow thereof, but also to move it to the Queen her Sister. But there was however no Disposition thereto in our to mary the Queen: but she rather continued her Desire to have the Earl of Leicester preferred that way. For which purpose the Earl of Bedford the last Month met at Berwick with the L. Murray and the L. Leddington: but yet the meeting covered with other Matters: But now of late it was from thence renewed; to know with what Condition the Queen's Majesty would prefer him. Wherein at present no full Answer was given. She was very defirous to have this Earl placed in that high Degree. to be the Queen of Scotts Husband: but when it came to Conditions which were demanded, then she was remiss of her Earnestness.

Decemb. 30. The Proclamation was made for the opening of the The Inter-Intercourse. But the Frost now was so violent, that it was seared. that Weather would fo shut it up, that no Ships should pass or repass.

The Queen now fully recovered of a great Cold, the same 30th The Queen reday came abroad; and would fign Letters formerly drawn up to the French King, and her Ambassador Sir. Tho. Smith.

The Queens displesure continued still towards my L. of Hertford Displesure still and the Lady Katharine. And the Lord Keeper remained yet (as he of Hertford, did before) absent from the Court. And Hales remained in Prison. The Earl of Arundel now at Liberty to go whither he would, and to be vifited by whom he would. But yet he could not come to her Majestics Presence; altho' he was in hope so to do shortly.

Ditto Sir Tho. Chaloner Ambassador in Spain was now to be called The Ambassador returning Which was intended a Twelvemonth past, but prolonged from Spain. hitherto, upon the Differences risen for Stay of the Intercourse. Which things were now come to some Calm. He was to leave a Secretary behind him, until one might be procured to go thither. Which was found hard to do, principally for the Difference of Religion. For else Mr. Henry Knolles should go. But the present Thoughts among the Privy Counsellors was of sending Mr. John Hastings, or some such like, if they could find out a Person of better Estate. If they might, they could be content to have their Ambassador Resident in the Low-Countries, and none in Spain. For there nothing was negotiated at all.

Chaloner writ over concerning the ringing of a Bell in Melilla in

Aragon without knowledge by whom, but of itself.

In the Christmas Holydays the Spanish Ambassador meant to feast The Spanish the Court, who had been long in beginning so to do; having Exam
Ambassadors ple sufficient in the French Ambassador; who very often of late had feasing the invited the Earl of Leicester, and such as had accompanied him.

Such great Amity was now between the French Ambassador and Throgmorton, as was strange to see, considering the Hate that Throg-

morton had born him.

ANNO The L. Darly

CHAP.

ANNO 1564.

CHAP XLI.

Contest about Ministers Apparell. The Queens Letter therereupon Ministers cited before the Commission. The Advertisements. Sampson and Humphrey of Oxford cited to Lambeth, with some Ministers of London.

Many refuse to wear the Habits appointed for Ministers,

H E Contention about wearing the Apparel prescribed to Ministers by the Queens Injunctions, began early, namely, the Gown, the Square Cap, and the Tipper to those that were qualified, and, in their Ministration, the Surplice. Many well meaning Men, chiefly fuch as had lived in the Churches abroad (where they were not used) utterly refused these Habits, upon these Grounds, that they were Popish, and used by the Priests in the Idolatrous Church of Rome, and invented by the Pope, and a Note of Anti-Christ: that they defiled the Priesthood of Christ, as if it stood in need of Shadows, when it was Light itself. That they did not edify but obscure the Priesshood of Christ: that they encreased Pride and Hypocrify. That the Commandment of Garments and Days was a Tyranny. That they gave occasion to Pomp. That they were an humane Invention. That Polydore in his, Book derided those Garments. That Paul commanded nothing concerning Garments, when he mentioned the Things required in a Bishop. And that our Saviour faith, In vain do they Worship me by the Commandments of Men. These were the sum of their Arguments that first opposed the Habits, as I collect them from some MSS. of Secretary Cecyll's. A few years after, Thomas Cartwright improved the Arguments against the Lawfulness of wearing them, viz. 'That they were unmeet for a Minister of the Gospel to wear; and the Surplice especially more than ' the other two, [i. e. Cap and Tippet] because such hurtful Ceremonies were so much more dangerous, as they did approch neerer the Service and Worship of God. That the Papists had superstitiously " used them, nay abominably abused them; that they had no Use nor And that they were hurtful, being Monuments of Idolatry. And some had taught, that Pollution did stick to the things themselves; and that the wearing of them had Power to pollute and and make unclean the Wearers.

Reply to Dr. Whitg. in Whitg. Def. p. 256.

De Inven-

torib. rerum,

The Occasion of much Conten-

These Charges and Accusations of the Habits enjoyned, as they caused great wrangling and Breach of Peace among the Clergy themselves; so the Lay People were growing into an Abhorrency of those that wore them, and of the Service of God ministred by them. Infomuch that soon after, Numbers of them resused to come to the Churches or Sermons, or to keep the Ministers Company or Salute them: nay, as Whitgist in his Defence writes, they spit in their Faces, reviled them in the Streets, and shewed such like rude Behaviour towards them: and that only because of their Apparel.

The Queen's Letter to the Arch p. hereThe Queen understood these Quarells, and was much offended at this Disorder among the Ministers on this Occasion. Whereupon

she wrot a Letter dated the 25th of January this year, to the Arch- ANNO bishop; to take away all Diversity among the Clergy, as breeding nothing but Contention and Breach of Common Charity; And that he should peremptorily see order in the Habits observed by all Ecclesiastical Persons throughout the Churches of his Province. And a Letter of the like Tenor she wrot to the Archbishopof Tork for the other Province.

Her Letter was large and earnest: First setting forth how Diversi- The Contents ty, Variety, Contention, vain Love of Singularity either in the Mi- of her Letter] nisters or the People, must needs provoke Almighty God, and was to her discomfortable, and brought danger of ruine upon her People and Country: That her earnest Care and Desire had been always to provide that her Realm might be directed and governed by good Laws and Ordinances, both in Ecclesiastical and Civil Polity, by Publick Officers and Ministers, following as neer as possibly might be, one Rule, Form and Maner of Order: And directing her People to obey humbly, and live godly, according to their feveral Callings, in Unity, and Concord, without Diversities of Opinions, or Novelty of Rites and Maners. But that to her no small Grief, she heard that in fundry places of late for lack of Regard given thereto, by fuch. fuperior Officers, as he, the Archbishop and other Bishops of his Province, with fuffering of fundry Varieties and Novelties both in Opinions, and especially exterior Ceremonics, there was crept and brought into the Church by a few Persons, an open and manifest Disorder and Offence to Godly, Wise and Obedient Persons: The Inconvenience like to grow from Place to Place as by an Infection, to the Annoyance and Deformity of the rest of the whole Body; and to impair and deface Christian Charity and Unity.

That she had a good while heard fundry Reports thereof; but did hope all could not be true, but mistrusted the Adversaries of the Truth might encrease the Report. And she thought that he being Primate and Metropolitan would have had regard thereto according to his Office, with the Assistance of the Bishops his Brethren; they having received Charge of her for the same purpose, to put a stop to these Differences, tending to Schism and Deformity. But that she had observed very lately, that the same began rather to encrease, than to stay or diminish. That therefore she considering the Authority given her of God for the Defence of Pubblick Peace and Truth in the Church, meant not any longer to suffer these Evils thus to procede, spread and encrease in her Realm; but certainly determined to have all fuch Diversities and Novelties, among the Clergy and People, (breeding nothing but Contention and Offence, and being against the Laws, good Usages and Ordinances of the Realm) to be reformed and repressed, and brought to one maner of Uniformity through the whole Realm. That her People might quietly honour and ferve Almighty God in Truth and

Concord, Peace and Quietness.

Therefore she did by her Letters require and enjoyn and streitly Her Communa charge him, being the Metropolitan, according to the Power and to the Archbi-Authority that he had under her over the Proving of Canterbury Hhh

ANN 0 1564. (as the would order the like for the Province of Tork) to confer with the Bishops, such as were in Commission for Causes Ecclesiastieal; and also all other her Officers and Persons, having Jurisdiction Ecclefiastical, both in the Universities and other Places, exempt or not exempt; and to understand, what Varieties there were in the Clergy, or among the People within every Jurisdiction, either in Doctrine or in Ceremonies and Rites of the Church; or in the Maners and Behaviors of the Clergy themselves: And thereupon. as the Causes should require, to require Reformation; and to procede by Orders, Injunctions or Censures, according to appointment of Laws and Ordinances provided by Act of Parliament, and the true meaning thereof: And in time to come, charging him streitly. to provide and enjoyn in her Name, in all places of his Province: that none hereafter be admitted into any Office, Cure or Place Ecclefiastical, but such as should be found well disposed to common Order; and before their Admittance should formally profess to use and exercise the same Office, Room and Place, to the Honor of God. Edification of the People under his Charge in Truth and Concord: and also to keep and maintain such Order and Uniformity in all external Rites and Ceremonies, both for the Church, and for their own Person, as by Law, and good Usages were already allowed and well provided. And that if any superior Officer were hereafter found disagreeable hereto; and so the Archbishops Authority not ferve to reform them, that he should duely inform her thereof; to the End that she might give indelayed Order for the same. For she would have none that maintained the same to remain in Authority. And so the sovereign Authority should be violated.

And she required him to use all Expedition, as to such a Cause was necessary, that hereafter she might not be occasioned, for lack of his Diligence, to provide such other further Remedy by some other sharp Proceedings, as should percase not be easy to be born by such as should be disordered; and withal impute to him the

Cause thereof.

The Archbishop warms the Bistops of the Queens Pleasure.

Several cited

before the Ecclesiastical

Commission:

It was time for the Archbishop by such a Letter as this was from his Sovereign, to follow this Cause. So within two days, he by his own Letter to the Bishop of London acquainted him with her Commands: and charged him to signify the same to the rest of the Bishops in his Province, for the Laws and Ordinances established, to be without Delay executed: And that they should send up such of their Clergy as would not comply with the Habits, and the other Rites of the Church. And to the said Bishop of London he gave a particular Charge for London: there being in that City and the Suburbes the greatest Number of Ministers resusing the Apparel, and they of the best Learning of that Sort.

In the mean time, the Archbishop, and the other Bishops that were Ecclesiastical Commissioners, viz. London, Ely, Winchester, Lincoln, and others, sitting at Lambeth, had several of these Refusers before them, and some of them of the Universities. They argued gently with them, exhorted them to obey the Orders of the Church, and threatned them with Deprivation in case of

their

their standing out. But this Business went on heavily among the ANNO Bishops in their several Diocesses, but especially in London; those here that opposed wearing the Habits well knowing, That they had the Earl of Leicester, Sir Francis Knolles, and some others. their Friends at Court and Council,

But at last, about the latter end of March 1564, the London And especially Ministers, together with those of the Archbishop's Peculiars in the London the faid City, and those of Southwark, were all cited before the Ministers. Ecclesiastical Commissioners that fat at Lambeth. And there they were all peremptorily required to promife and subscribe Conformity to the Habits prescribed; which were, a long Gown, close The Habits enat the Hands, and without any falling Cape; Dignitaries to wear joyned, what? Tippets of Sarcenet, when they went abroad; and a Cap, and no Hats, but when they were in a Journey: And likewise to the Rites of the Common-Prayer, the Thirty nine Articles, and the Queen's Injunctions; or to be deprived within Three Months. And as most did subscribe at that time, so about Thirty stood out, and were fuspended. But many of these, within the Three Months, came in. The rest were actually deprived.

And in pursuance of the Queen's Letter before-mentioned, com- The Book of manding the conformable Behaviour of Ministers, the Archbishop, Advertiseand some more of the Bishops, especially those that were Commissioners, drew up a Book for all Ministers to subscribe to a partly for due Order in the publick Administration of the holy Sacraments, and partly for Apparel of all Persons Ecclesiastical. It consisted of these Articles: I. For Doctrine and Preaching. II. For Administration of Prayers and Sacraments. III. For certain Orders in Ecclesiastical Polity. IV. For outward Apparel of Persons Ecclesiastical. V. A Form of Protestation to be made, professed, and subscribed, by them that should be hereafter admitted to any Office, Room, or Cure, in any Church, or other Place Ecclesiastical. Which is the same with what was enjoyned to Ministers, Anno 1560. All this Book was signed and subfcribed by the 'Composers, the aforesaid Metropolitan and Bishops: Whereof Four were Commissioners Ecclesiastical. designed this Book should have been enforced upon the Clergy, by getting the Queen's Ratification, and as a Book of Decrees proceeding from Her, by their Advice and Assent. But the Queen declining to sign it, (however she had in her foresaid Letter to the Archbishop, commanded him, with others of the Commission Ecclesiastical, to proceed by Orders and Injunctions, and in her Name to enjoyn them) this Labour of theirs lost much of its Power and Efficacy. But she was persuaded not to add her own immediate Authority to the Book, by some great Perfons at Court, because, upon their Suggestion, she faid, the Archbishop's Authority and the Commissioners alone were sufficient. And so insted of calling them Articles, or Ordinances, they only named them Advertisements. They are set down in Bishop Sparrow's Collection.

Thefe

ANNO 1564. Their Defett.

1 Eliz. cap. 2.

These Orders (called now Advertisements) by the Metropolitan and some Ecclesiastical Commissioners drawn up, if the Queen had established them, would have had the Strength of the Law by a Proviso in the Act for the Uniformity of the Common Prayer and Service. Viz. 'That if there should appear any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by missing of the Order appointed in that Book, the Queen might by Advice of her Commissioners Ecclesiastical, or the Metropolitan, ordain and publish such further Ceremonies and Rites as might be most for the Advancement of God's Glory, the Edifying of his Church, and the due Reverence of Christ's Holy Mysteries and Sacraments. By Vertue of this Clause, I suppose it was, the Metropolitan framed these Orders in Expectation of the Queen's interposing her Authority to ordain them: which without it proved afterwards but weak and languid.

The Diligence of the Bishops.

But by this Spur to the Bishops given them by the Queen, as was shewn before, and by reason of the great Need there more and more appeared to be, to look more narrowly into Churchmens Uniformity, for Peace and Order sake, both they and their Officers did now examine more carefully into the Behaviour of their inferior Clerhy; and laid upon them the Obligation of divers Oaths and Subscriptions, especially in London: besides Letters that often came from the Queen, her Council, and the Archbishop. And in each Parish, besides ordinary Officers, were other Officers appointed under Oath to enquire into the Carriage and Conformity of the Ministers and Parishioners, and to give in their Presentments, when required, as at Visitations of the Bishops, Archdeacons, &c. Which notwithstanding created an Uneasiness among the Ministers; as may be seen by these two Papers following: Written by a Minister in those Times.

Obligation of him that had Cure of Souls. MSS. Joh. D. Ep. Elien. Note, That every Man that hath Cure of Souls is infolded by his Oath to keep and obey I. The Sacred Canonical Word of God. II. The Statutes of the Realm. III. The Queen's Majcsties Injunctions, and formal Letters Patents. IV. The Letters of the Lords of the Privy Council. V. The Metropolitan his Injunctions, and Articles. VI. The Articles and Mandates of his Bishop. VII. The Articles and Mandates of Mr. Archdeacon. VIII. The Mandates of Chancellors or Commissaries, Sompners, Receivers, &c. IX. The Comptrolment of all Men with patience.

The State of a Parish.

The other Paper sheweth the State of a Parish. To every Parish belongeth, I. A Parson, or Vicar, or both, or a Curat, under him. II. A Clerk, to read, write, sing and say. III. A Sexton, to sweep the Church, Shut the Doors, &c. IV. Two Church-Wardens to gather Money, and order Matters for Reparation. V. Four or Eight Jurats for Offences given and taken. [These seem to be a kind of Censors or Spies upon the Manners of Priest and People.] VI. Two Collectors, to gather for the Poor, and Almes pro Hospi-

tio

tio Christi. [Probably for Christ's Hospital in London.] VII. An As-ANNO sistance, being thirteen Persons, to consist of such only as had 1564. before been Church-Wardens and Constables. VIII. A Vestry, of the whole Parish, being a publick Assembly of all, Young and Old. IX. Two Constables for the Peace, both of the Church and Parish. But now let us return, and see what was further done about the Habits.

Among those that were sent for up before the Commissioners at Sampson and Lambeth, as Refusers to wear the Habits, were two very eminent fore the Com-Men of Oxford, Sampson and Humfrey, Heads of the Chief missioners. Colleges, the one of Christ's Church, the other of St. Magdalens. They appeared about the beginning of March, together with some London Ministers. The Archbishop then persuaded them to comply, urging the Queen's Letters, and the great Inconvenience of these Varieties: and withal he shewed them the Judgment of two great learned Foreigners for wearing of these Habits, viz. Martin Bucer, and Peter Martyr: Both whose Letters may be read in Dr. Whitgift's Defence. But all could not prevail: For upon their next Appearance they remained immoveable in their Opinion. They wrote also a Letter to the Commissioners shewing their Reasons of their Refusal; and so earnestly petitioning to be dismist, and that they might go home to their Charges: But they were forced still to wait on the Commissioners: till in fine they were told by the Archbishop, that they must depart their Places.

While they thus stood out, Horn, Bishop of Winchester, notwith- Bishop Jewel standing, presented Humfrey (whether by that way to persuade him Humfrey 10 a to conform, I know not) to a Living in the Diocess of Sarum. But Living in his Tewel, the Bishop, would not admit him. And on this Occasion Diecests. wrot to the Archbishop a Letter about it, dated December 22. 1565. That in respect of his vain Contention about Apparel he thought MSS. c.c.c.c.

best to make a stay till he understood his Grace's Pleasure: and Epist. Prin. that unless he should otherwise advise him by his Letter he minded not in any wife to receive him: adding, that this long Suffe-' rance bred great Offence. For Humfrey was connived at for a good while, till he at last consented. But Sampson was deprived this Year, and succeeded by Tho. Godwin, D. D. of Magdalen College,

in June, 1565. But Sampson's Judgment in King Edward's Day's differed from his Sampson once present Judgment; as may appear in his Epistle to the Professors of of another Judgment. Christ's Gospel, the Parishioners of Alhallows Breadstreet, London, where he was once Pastor, wrot from Strasburgh the Year after his Flight out of England: Exhorting them in that Epistle (among many other good Admonitions) to submit to the Ceremonies; which they were with humbleness to receive. But his Converse now he was abroad with Calvin, and fome other Reformers, changed his Judgment. For in his foresaid Epistle these are his Words, and Counfil: 'As for Traditions, Customs, and (by and for the Order of Samps. Epist. in the Inhab. of the Church) Ceremonies received and used, which be not Mat-Alhali.

ANN 0 1564. ters of Faith; they may be admitted and altered at the Discretion of them that have the Rule of the Church under Christ, according to the Necessity of the Time, and the Disposition of the Peo
• ple: So that in them be nothing else but true Edifying to unseigned Godliness: And such are of the People with humbleness to be received. By which it seems he meant to direct these pious Men to distinguish the Ceremonies of the Church Reformed under the late King Edward from those that were required under the then reigning Queen Mary. The former he recommended to them; the latter he forewarned them against.

But we have feveral things more to fay concerning this Controversy with these two learned Men. Which will considerably unfold this History of the Habits; a Matter that long after kept up Distur-

bance in this Church.

CHAP.

XLII. CHAP.

Several Letters between Sampson and Humfrey, and Bullinger and Gualter, Divines in Zurick, about the Habits. Questions propounded concerning them. Horn Bisbop of Winchelter writes to those Foreigners upon the same Argument. Their Answers. Humfrey writes to the Queen.

HE Archbishop, as was said before, had urged against them Sampson and the Judgment of two foreign Divines of great Note, viz. Bu-Humphrey cer and Martyr. In like manner, that they on the other hand might Bullinger leave no Stone unturned, no Means unused; they laboured to ob- and Gualter, tain on their side the Judgment of two other Foraigners, of great Note also. And for that purpose both of them wrot distinct Letters not long after, viz. in the Year 1565, to Bullinger and Gualter, the chief Pastors of the Church of Zurick in Switzerland. With whom they had formerly been acquainted, when they were Exiles: Thinking to gain under their Hands their disallowance of these Habits; and hoping that they, being Persons of very reverend Esteem with many of our Bishops, would interpose their Letters and Supplications to them, to forbear their present Proceedings.

Several Letters past to and fro, writ by these learned Men upon Gualter's this Argument, in the Years 1565. and 1566. In the Month of Au- Judgment.
August 29. gust, 1565. Gualter sent them his Mind and Opinion at large. Which was to this Tenour: "That as he was troubled to hear of the " Queens Ordinance for wearing the Cap and Surplice, confidering "the need there was of Reformation of other things; so on the " contrary he could not advise Ministers, to give over their Office " because of it; to prevent Papists and Lutherans from coming in-" to their places: who might bring into the Church many abomina-" ble and idolatrous Ceremonies and false Doctrines. His Opinion "therefore was, that they should first make their humble Suite to " the Queen, declaring their mind in this Matter: And if they "found she would not condescend to them, then to strive no longer " against it, but to take upon them this Order: withal protesting, " that they did it in pure Obedience to the Queen's Majesty, and " not that any should, upon account of this Clothing, have the Sa-" crament in any more Reverence, or feek Salvation therein. And " he hoped in time it would be laid aside. He said, These Habits " might be counted Indifferent things; as Circumcifion was to Paul. "But if the meaning of them should be, that Preachers should behave themselves as Members of the Romish Church, it were bet-" to fuffer Death, than to administer any such occasion. And that, " because some Lutherans probably had put the Queen upon enjoin-ing this, therefore they should have the more Consideration, and " use Discretion, lest her Majesty should be clean drawn away from

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" the

Austher Letter of Gualter, Nov. 3.

the Protestant Doctrine and Religion. That it was not unknown to him, how the Lutheran Divines did rail upon them, and fay they were a People without Understanding, despising the Sacrament, " and not regarding Rulers. The which Sayings they must prove to " be Lies by their Deeds.

One of these two, Sampson I suppose, writ again to Gualter, August 28. concerning the same Subject. To which he returned Aniwer November 3. following. "Therein he said, It was not needful " to be troubled any more about it. And that he could hitherto find none otherwise by himself, than that no Man for outward things, that do not touch or trouble the Conscience, shall leave his Office in the Ministery, and give place to open Wolves, that shall tear and devour the poor Sheep [meaning by the Wolves the Papists, or Lutherans.] And that it was not good, for such " Causes, to let the Church come into Confusion, whence might " arise great Persecutions to the good Christian. Especially considering it was openly fet forth, in the Queen's Commandements and Ordinances, that the same Clothing was not for any Holiness, or for Conscience sake, but only for a certain difference, to be had and used, between the Ministers of the Church, and the common People.

A third Letter of Gual-

March 18.

Bullinger's Judgment.

The 10th of November, Sampson, or Humfrey, wrote again to the said Learned Man; informing him that several of the Bishops had been fatisfied with what he had writ concerning his Mind and Opinion, that, it feems, were not fatisfied before; not fo much, I suppose, to use the Apparel themselves, as to press others thereunto; but that fome were yet unsatisfied: He defired also, that Gaulter would appoint this Question to be brought into their Schools. To this he gave his Answer in March following. Wherein he declined the discussing this Controversy in the Schools, saying, "It was not their "Use or Custom to dispute such things. And in his Judgment it " needed not much Disputation, if Men would with earnest Minds " look to the Matter, that might be most for edifying: and that no Man of felf-wil should forfake his Charge and People, that " he thereby make not an entrance for a more wicked thing.

As for Bullenger, he also wrot his Letters to Sampson to the same purport; and foon after to Humphrey briefly and closely. The Brevity whereof Humphrey in his next Letter complained of to him, as though he had not thorowly understood the Case, or had answered it too flightly. To which in another Letter dated in May, 1,566. to both of them, (for I will lay these things together, though they belong to the following Year) Bullinger replied, 'That he was fo short, because he saw not then, nor yet afterwards, any reason to be more copious. For he found he was able in few Words to give Answer to the Question the other had asked him, Which was only what he thought of the Controversy of the Habits. And moreover, because he knew, that the Matter had been excellently well disparched before by a very able Divine, viz. Peter Martyr: Who both at Oxford, and there at Zurick, had often more largely delivered

delivered his Sense upon this Argument. To whom he referred ANNO them, for he had nothing more to add. They had propounded the Queition in such ambiguous Terms, that Bullenger at first seemed \ to have mistook the Garments; and thought they were enjoyned to wear a Popith Habit, used by Priests, when they said Mass. Which caused him thus to distinguish, "That he never should approve of " it, if the Command were to execute the Ministery at the Altar, " with the Image of a Crucifix on it, and in a Mass-garment: that " is, In Alba & Casula, i.e. in an Albe, and another Vesture over that, " which on the back bore the Image of the Crucifix. But by other Letters from England he understood, there was no Contention about fuch a Garment: and that the Question was, (and so propounded, I suppose, by Horne, Bishop of Winton, who had written to him also about this Matter) Whether Gospel Ministers might wear a round Cap, or a square, and a white Garment, called a Surplice: whereby a Minister, so habited, might be discerned from the Lairy: And whether one ought fooner to forfake the Ministery, and his Sacred Station, than to wear these Garments.

To urge the Learned Man to declare his Mind more largely and distinctly in these Controversies, Sampson and Humphrey, in their Second Letters, propounded divers particular Queries to him, defiring his Solution of them: Some given by Humphrey, more by Sampson. All which were as follow:

I. An debeant Ecclesiasticis leges præscribi vestiariæ, ut iis distin? Humphreys guantur à Laicis?

Questions.

II. An ceremonialis cultus Levitici Sacerdotii sit revocandus in ecclesiam?

III. An vestitu cum Papistis communicare liceat?

IV. An qui libertate sua hactenus acquieverunt, vi Edicti Regii, hac fervitute implicare se, salva conscientia, possint?

V. An Vestitus elericalis sit res indifferens? These were Humphreyes Questions. To which after Bullinger had answered, he proceeded to answer those of Sampson. Which were these following:

VI. An vestirus peculiaris, à laicis distinctus, ministris ecclesia unquam fuerit constitutus: an & hodie in Reformata Ecclesia debeat constitui?

VII. An Vestium præscriptio congruat cum Christiana libertate? VIII An ulle Ceremoniæ novæ, præter expressum præscriptum Verbi Dei, cumulari possunt?

IX. An ritus Judæorum antiquatos revocare, religioníque Idololatrarum propriè dicatos, in usus Reformatarum Ecclesiarum liceat

X: An Conformatio in Ceremoniis necessariò sit exigenda?

XI. An Ceremoniæ cum aperto seandalo conjunctæ, retineri pos-

XII. An ulla Constitutiones ferenda in Ecclesia, qua natura fua impiæ quidem non funt, fed tamen ad ædificationem nihil faciunt? XIII. An

XIII. An quicquam Ecclessis à Principe præscribendum in ceremoniis, sine libero consensir & voluntate Ecclesiasticorum?

XIV. An consultius Ecclesia, sic inservire, an propterea ecclesiastico munere ejici?

XV. An boni Pastores jure, ob hujusmodi Ceremonias neglectas. à ministerio removeri possunt?

Bullinger's Answers.

To all these Questions this Reverend Man, at length in May, 1566. gave brief, but very proper and clear Answers; all of them in favour of Conformity. And that partly out of the Obliga-tion of Obedience to the Magistrates Commands in things indifferent, and partly to avoid being rejected from the Ministery of the Gospel, lest Wolves, or unfit Person should succeed them. But he did not like that Matters should be thus nicely wyre-drawn into a multitude of Questions, and to be intangled with more Knots then needed. The good Man concluded, "That he would neither urge, " nor ensnare any Man's Conscience, and lest what he said to be ex-" amined. He admonished, that no Man should frame a Conscience "to himself on pinovernia, out of a love of Contention; and exhorted all "by Jesus Christ, the Saviour, Head and King of his Church, that every one would honestly weigh with himself, by whether of the two he should more edify the Church, either for Order-sake to use "the Garments, as an indifferent thing, and as making for Concord, and the profit of the Church; or for the fake of Garments "to forfake the Church, and to leave it to be seized upon by "Wolves, or at lest very unfit and evil Ministers. And all this he wrot in his own and Gualter's Name; as Gualter had before made his to be Ballinger's Sense, as well as his own. This Letter well Num XXIV. deserves reading; and therefore I have placed it in my Repository.

Whitgift quotes Bullinger.

This Letter was so considerable, that I find Whitgift using a Passage out of it against Cartwright, to prove that the Distinction of Apparel was appointed for Ministers before the Pope's Tyranny; which Carturight would not allow of, and therefore questioned whether in these Dayes it ought to be enjoyned in the Reformed Churches. The faid Passage consisted of Quotations out of certain antient Ecclesiastical Authors, which mentioned a particular Fashion used by Priests in those Days, as the Pallium, and the white Garment in their Ministration: and St. Cyprian had his Birrhus, and his Dalmatica, his Cap and his Garment with long Sleeves: and John the Apostle, before him, his Petalum, i. e. a thin Plate like to a Bishop's Mitre. For which Allegations, when Cartwright had reflected somewhat severely upon Bullinger, either as to his Integrity or Understanding, using these Words, "That a Man would hardly believe "that Master Bullinger should use these Places to prove a Distinto the Admoni- "Ction of Apparel among the Ministers; it may be worth reading Whingift's Vindication of the said learned Man in this Mat-

Vid. Defence of the Answer

The Bishop of Winchester writestoGual-

And thus we have given a large Account of the Application of the ter and Bul- two Leading Dissenters here to those two Eminent Divines of the Church

Church of Zurick. And as they had made their Epistolary Addresses, so some of the Bishops also in the Commission thought it not unadvisable to write for the Judgment of these very Men upon the same Subject, that they might proceed in this Matter with as fair a Correspondence as might be with other Resormed Churches. For Horne, Bishop of Winchester, in the Name, as I judge, of the rest, write both to Gualter and Bullinger. And each returned their distinct Anfwers this Year.

ANNO 1565.

In Horne's Letter to Gualter, dated from Farnbam, July 17. 1565. The Contents of . he fignified, "That when the Law was made for wearing the bis Letter. es Square Cap and Surplieo, it was inserted expresly, that they " were to be worn withour any Opinion of Superstition. And that " at the time it was enacted, they themselves were no Bishops, and " had therefore no Authority of making or abrogating Laws. " being then enjoyned, there was no dispensing with it. And that for their parts they did use them, that the Adversaries might not enter upon the Christian Function, which they would, if they " should defert it. And he added, That he hoped furely the next " Parliament part of this Act would be repealed. He grieved at " these Contentions, confidering how the Papists made a great clamour upon occasion of this Controversy, Triumphing (faid he) against us, that there is not that Agreement in Faith amongst us, that is pretended: and that we are driven into different Parties, and stand not in one Opinion. The Bishop also desired this learn-" ed Man's Judgment, that in case they could not prevail the next " Parliament to repeal that Part of the Act about the Garments, " whether they should leave the Ministry, or continue still in it, " that they might thereby keep out the Adversaries of the Church. " And whether they might do it with a fafe Conscience. And that " it was at present their Judgment here, that they ought however " to abide in their Ministerial Function. This is the Sum of Bishop Horne's Letter; but he that is pleased to read it, may have it

in the Appendix. Gualter wrot an Answer to this Reverend Father, November the 3. Gualter's (at the same time he had wrot to Sampson.) Wherein, as he delivered Answer to his Judgment to be, that the Ministers ought to give their Consent to the wearing the Garments, rather than to depart from their Charges; so he seemed to have used his earnest Endeavours with this Bishop and the rest, not to urge a Matter so ingrateful to many, and that they would perfuade the Queen not to fland fo rigorously upon it, for fear of the ill Consequences of it to the good Estate of Religion. A Copy of this Letter Bullinger afterwards fent enclofed in his own, to Sampson and Humphery, to let them see, no Question, that they were not wanting to intercede on their behalf. And because Parkhurst, Bishop of Norwich, possibly had written about this time to Gualter upon the same Argument, when upon another opportunity he sent over a Copy of his former Letter; for fear of Miscarriage, he ordered it to be first conveyed to the said Bishop to peruse, and thence to be disparched to Horne. Not Iii 2

Num: XXV.

ANNO 1565. Bullinger's Answer to him. Not long after, Bullinger also wrot his Mind to the said Bishop of Winchester: wherein he repeated to him briefly the Words of Pet. Martyr, epitomizing, I suppose, his Letter to Bishop Hoper: where that excellent Man had spoken fully to this Controversy. This Letter of Martyr, having been mentioned two or three times already, I had once thought to have cast into the Appendix; but it is somewhat too large, and is already extant in Print, at the end of that Author's Common-Places, among his Epistles, whither he may have Recourse who is minded to read it.

Bullinger writes to several Bishops. This Bullinger was a right prudent, peaceable, well-weighed, and learned Man; and therefore as he had given the aforesaid Answer to all the Questions of Humphry and Sampson, so he thought it convenient to let the Bishops know what had past between them; that as he strove to fatisfy one Party, so he might not give Offence to the other, as tho' he were a Medler in the regulating other Churches, and thrust his Sickle into another Man's Corn. Therefore he fent a Copy of that Letter to Three Bishops. Horne. Grindal, and Parkhurst. " That ye might under-" stand, saith he, that we would do nothing with the Brethren " without the Privity of you, the Primary Ministers; and that " in all Things ye feek the Peace of your Churches, according to " your Power. Exhorting them nevertheless to have a Respect to these their Dissenting Brethren, being faithful Ministers and learned Men. He acknowledged they had their Affections; and therefore the Apostle admonished, That we should bear " one anothers Burthens. He told them they could do very "much by their Authority with the Queen: and that they should use their Interest with her for the reconciling and restoring them. He defired the Bishop of Winton, that this his Letter might be communicated also to Bishop Jewel, Bishop Sandys, and Bishop Pilkington. This Letter was dated May 3. 1566. And

Numb. XXVI. "

Humfrey writes to the Queen.

I have laid it with the Rest in the Appendix. I add here, That Humfrey, to the rest of his Endeavours to obtain Friends in this Extremity, both among the Bishops and the Courtiers, addressed to the Queen herself, in a well-penned Latin Letter, petitioning, "That she would abrogate, or at least suf-"pend her Edict for the Habits. He was assured, as he told her Majesty, such was her Clemency, that that Counsel of Tubero to Cæsar, Cave Ignoscas, Cave Credas, was hateful to her: And that she was rather indued with the kind Spirit of Vespafian, to fend none away fad from her. She knew, as he proceeded, that the Silver of the Gospel was intrusted with " her, to deliver it over to Posterity, pure, and purged, with-" our Dross. She knew, that Kings, moved with the Zeal of God's House, removed all Remainders of Superstition; and how " that was the perfect Form and Idea of Reformation, when all Spots and Blemishes were taken away; and when nothing in Re-" ligion and Rites was received from the Truths Enemies. And " lastly, she well knew, that in indifferent things contended about, " is

" it was lawful for every Man to use them or not to use them, " when it might be done without Prejudice and Offence, and that " the Liberty of Consciences ought by no means to be restrained. "That whatever was reported to her Majesty against them, he " prayed her to remember that faying here, Take heed how you Be-" lieve. That as for his own Mind and Obedience to her, not "only his Word, but his Book of Nobility, and that likewise of Humfrey de "Cyrill's Commentary upon Esuy by him Translated, both which Nobilitate. " he Dedicated to her, would amply shew it. And the same might " be truly faid of his Brethren. That fince therefore what they " required was honest in it self, and that which was Commanded " was dubious, and that they who Petitioned were her most Loyal "Subjects and Ministers, he asked her, why her Mercy should " be shut to them, which was wont to be open to all. Did she " fay, she would not yield to Subjects? Yet, said he, she might " of her Clemency spare miserable Men. She would not rescind " a Publick Decree? Yet she might relax and remit it. She could " not take away a Law? Yet she might grant a Toleration. " it was not fit to indulge to some Mens Affections? Yet it was " most fit and equal, not to force the Minds of Men. And there-" fore he earnestly beseeched her Majesty to consider seriously the " the Majesty of the glorious Gospel, the Equity of the Cause, the "the Fewness of the Labourers, the Greatness of the Harvest, the "Multitude of the Tares, and the Heaviness of the Punishment. But the Letter it self remains among the Monuments in the Ap- No. XXVII. pendix, to have Recourse to.

ANNO

CHAP

CHAP. XLIII.

Some Account of Humfrey and Sampson.

Aving had Occasion to say so much of Humfrey and Sampfon, the chief (2006 acounges) (i. e. Champions) of those they
styled Puritans, that is, such as refused the Habits, and who bore
the Brunt of that Controversie before the Ecclesiastical Commissioners; it may not be out of the way to enquire a little more diligently after them, and to retrieve here a few Memorials of
them

Some Account of Humphrey.

Dr. Lawrence Humphry was one for his Learning, much esteemed by Sir William Cecyl, the Secretary. He was exceedingly beloved of the University of Oxon, (whereof he was publick Divinity-Reader) infomuch, that when, in the Year 1574, a confident Rumour was spred there, that the Queen had nominated him for a Bishop, to fill some See, now vacant, (the Ground whereof was, that Cecyl, now Lord Burghley, had lately moved the Queen to prefer him to that Dignity) it created exceeding Joy among the Scholars: Which added a new Spur to their Studies, as one Dr. Cradock, an eminent Man of that University, writ in a Greek Epistle to the faid Lord, that so admirable a Man, and so learned a Scholar, was to be preferred. "When the Report went, faid "he, of the Queen's advancing Dr. Humphrey to a Bishoprick, " Βαβαί, ως ανυπέρβληδοι αγαλλιασμόι; "Οσαι χαίριδες όπη πολέλησαν; " πόσ Φ. ενδεύθεν πόθες τ ωρι πάνδα τα πάλλισα όποδο όμοτα χατριβόνδων, " (ဝπερ ညှဲ φωνή ညှဲ တာလေတယ် πω မဲး ထိတ်ကြလ စ်ကာဝိမ်းလေပဝ) ထည်သည့်ကိုယ္သာ က်င့်ဆိုဝဲ. "It was strange to observe what exceeding Rejoycing there was: "What Thanksgivings followed: What a Desire and Love, presently "upon this, began towards such as employed themselves in all the " best Studies : As they did not obscurely, by their Words and " Countenances, declare.

Upon a Letter of the Lord Burghley's to him, he conforms.

Nor was this the last time the Lord Burghley moved the Queen for Preferment for him. For in the latter end of the Year 1576, he did Humphrey the Honor to write to him, fignifying as much to him; and hinting withall, That his Non-conformity seemed to be the chief Impediment; the Queen, and some other Honorable Persons at Court, considering him as forgetful of his Duty, in disobeying her Injunctions. This Imputation stuck somewhat close to the learned Man, together with the mild Persuasion of this his Honorable Friend. Which at last had this Essect upon him, That in the Month of February 1576, he conformed himself to the Habits; which hitherto he had not done, not so much out of an absolute Persuasion in his Conscience of the Unlawfulness of them, as of some particular Dislike thereos. The Respect that was generally had of him, and of his Usefulness in the University,

versity, procured him a Toleration, or at least a Connivence. Which he made use of till this Time, when he submitted himfelf to the Ecclesiastical Orders. The reason moving him thereunto, and the reason he held off so long, he gave himself in a Letter to the aforesaid Honourable Person. "That therefore he " had yielded, that no farther Surmise of any Wilfulness should " be gathered. And that he would have done the like heretofore, " but that having a Toleration, he was glad to enjoy it: and that " he hoped fill for some Points of Redress. And that in these he " had been no open Intermedler, but only a private Solicitor, and " humble Suitor to her Majesty, and the Lords. And that it was " a Remorse to seem, by sundry Apparel, to sunder himself from " those Brethren, whose Doctrin and Life he always loved and liked. " And he protested to his Lordship before God, That his stand-" ing before, and conforming now, came of one Cause, viz. The "Direction of a clear Conscience, and tended to one end, which " was Edification. And whereas he understood, there would be a " Proclamation set forth for Apparel, if one Clause might be " added for Ministers and Students in the University, and a plain Signification given, that it was enjoyned, not so much for an Ecclesiastical Ceremonie, as for a civil Policie and Ordinance, " he thought it would fatisfy more in Conscience. This Letter, as it deserves preserving, I have put into the Appendix. He No.XXVIII. lived many Years after, dying, Dean of Winchester, in the Year 1589.

ANNO1565.

He was so fortunate as to create five Bishops Doctors in Divi- Makes five Bis nity together: Which he did at London, in the Month of Ostober, shops Destors. 1566, by Commission from the University of Oxon. A greater Honour than scarce any of the Publick Professors, in either University, either before or fince, ever partook of. These Bishops were, Parkburst, Bishop of Norwich, Downham, Bishop of Chester, Bentham, Bishop of Coventry and Litchsfield, Richard Davies, Bishop of St. Davids, and Best, Bishop of Carlile.

His great Learning appeared by those many Books he wrot and His Writings.

published, which I shall here set down.

Optimates, sive De Nobilitate, ejusq; antiqua Origine, Natura, Officijs, Disciplina, &c. Libellus de conservanda vera Reli-Consensus Patrum de Justificatione. Interpretatio Linguarum. Jesuitismi Pars prima, sive praxis Curiæ Romanæ, contra Resp. ac As Præmenitie ed Principes. Anglos. Jesuitismi Pars Secunda. Puritavo-Papismi, seu Doctrinæ Je-

suiticæ, contra Edm. Campianum, & Jo. Duræum, Affertio & Confutatio. Item Phurifaifmus vetus ac novus, Concio ad Oxoninenses, Anno 1582. Orationes Woodstochiz Habitæ. De Vita & Morte Johannis Juelli: Ejasq; veræ Doctrinæ Defensio, cum refutatione quorundam Objectorum, Hardingi, Sanderi, Copi, Osorij. Lufitan Pontaci, Burdeg.

Originis

Originis Liber de recta fide contra Marcionistas Latine donatus: Cum Præfatione in eundem Do-Storem.

. Cyrilli Commentarius in Esaiam Prophetam Latine redditus. Index in Forsteri Lexicon Hebraicum.

And in English he wrot a Book, Of Civil and Christian Nobility. To which is added a Treatife by Philo of the same Argument. which is but the same with his Optimates translated. He published also Seven Sermons against Treason, on that Text, 1 Sam. XXVI. 8, 9, 10, 11. Then said Abishai to David, God hath delivered thine Enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite And David Said to Abishai, destroy him him the second time. not: for who can stretch forth his hand against the Lords anointed. and be guiltless? &c. These Sermons were printed in the Year Thus much of Humfreys.

Some Account of Sampson.

Troubles at Frankford. His Ordina-

The first mention I meet with of Thomas Sampson in publick Employ, is, that in King Edward the Sixth's Dayes, when there was Difference between the Scots and us, and the Lord Ruffel had charge of the Army, he was Preacher to them. He maried Hugh Latimer's Neice, and together with Bradford received Holy Orders in the Year 1550. from Bilhop Ridley, and was known to, and esteemed by him and Archbishop Cranmer. And when he took the Ministry on him he excepted against the Apparel. Which both those Reverend Prelates dispensed with him in, according as himself relates in one of his own Letters to Secretary Cecyl, Taying, That by them he was permitted and admitted. And what a Value Ridley had for him appears from a Passage in a Letter of his out of Prison, in Answer to one from Grindal, which acquainted him with the good Estate of Scory and Cox, and others then at Frankford. Whereupon that good Bishop wished, that it had come into his Mind also to have faid fomething of Cheke, of Turner, of Lever, and Sampson: trusting in God that they were well.

Memorable Sermons by him preached.

Suit to the Lord Dudley for Sampion to be Dean of Christ's Church.

In the three first Years of Queen Elizabeth he made the Reherfal Sermons at Paul's Cross; repeating Memoriter the Spital Sermons Antiq Oxon. preached at Easter: And also is faid to have preached the first Sermon at the Cross after the said Queen's Access to the Crown: but that is a Mistake. And in the Queens Royal Visitation he accompanied her Visiters in the Northern Parts, as Preacher. In King Edward's Time he was Dean of Chichester, and Rector of Alhallows, London.

In the Year 1560, the College of Christ's Church, Oxon, understanding that their present Dean, Mr. Carew, would part with that Dignity, did in most earnest manner solicite the Lord Robert Dudley, Master of the Horse to the Queen, in Considence of his Love and Care of that College, that he would prevail with Her, that Mr. Thomas Sampson might succede in that Place; adding high Commendations of him. They faid, "That their College was as it were the " Ey to the rest of the University, which gave Light to the other " Parts thereof, as the Ey doth to the Body; and therefore that

Ut sitne Vir Melior, an

meritò dubi-

', rheir Dean ought to be some Person of great Eminence. That as " for Mr. Sampson, after they had considered and well pondered the whole Stock of learned Men in this Island, they found none to be compared with him, both for his singular Learning and Piery: "Having the universal Praise of all Men; That it might well be doubted, whether he were a better Man, or a greater Linguist, ar a compleater Scholar, or a more absolute Divine. To this Letter, dated in January, was subscribed the Hands of Twenty two of that struction, an Eruditionis House; whereof divers were Persons of great Learning and Emi-excellentia nence in that University; as namely, James Calf bil, the Subdean; præstantior, an Theolo-Laurence Humfrey, the King's Professor of Divinity; Thomas Francis, gus insignior the King's Professor of Physick; Giles Lawrence, the King's Greek Professor; Herbert Westphaling, after Bishop of Hereford; Jahu Godwin, and others. This Letter the College hastened the rather to the said Lord, to prevent the Promotion of Dr. Fr. Bahington to this Deanery; who in Queen Maries Reign was Fellow of All Souls. and kept in all that time, and was well-affected towards Popish Religion still. A Man of mean Learning, and of a complying Temper: whereby he was now Rector of Lincoln, and Margaret Pro-

In the Year 1563, in the Month of December, the Secretary had The Habits are fome Communication with him about the Apparel prescribed, exci- ged upon him by the Secreting him earnestly to comply with it. For the said Secretary, how- tary. ever he is wont to be represented as a Favourer of the Puritans, certainly was a Person that now urged the Use of the Apparel, and other Rites Ecclesia dical, that were enjoyned; conceiving how much Conformity herein tended to the Preservation of Peace and Unity. Hence it was, That one Prowde, Parson of Burton upon Dunsmore, a Puritan, in a Letter he wrot to him, Anno 1579, took the Confidence to tell him, That he was, as it was then com-monly faid, one of them, that at the first maintained that, for the which many good Men lost their Livings. In the aforefaid Communication the Secretary told Sampson, That he gave Offence by his Disobedience, and that Obedience was better than Sacrifice.

To these Persuasions of the Secretary, he thought fit, being now Sampson's at Oxford, to make a more deliberate Answer by Letter. Wherein Answer. he gave his Reasons why he could not conform to the Apparel, The Sum whereof was, "That in the Law God commanded to " destroy all Idols, with all the Ceremonies, which the Serveys " of them used in their Service: prohibiting, as the Idols, so the "Use of their Ceremonies and Fashions. Accordingly the godly "Kings of the Jews did deal with Idols, Idolatry, and the Appur-"tenances. And that the Lord threatened Vengeance for retain-"ing fuch Ceremonies and Fashions in a Time of Reformation, "That Christ did not communicate in any Tradition with the Phat " rifees, by them devised; but reproved them, and warned the " Apostles to take heed of them. That there were Constitutions

Kkk

made by some Primitive Fathers of the Church, that forbad such Ceremonies, as were devised and used by Idolaters and Here-"ticks. According to which Rule he thought all Ceremonies and Fashions, devised and used by the idolatrous Popish Sect, ought to be destroyed, forbidden, forsaken and rejected. And if Men in Authority would think and command otherwise; yet he supposed, that he, which followed God's Mind thus delivered, did vield the Obedience, which is better than Sacrifice. That the "Primitive Christians, refusing to use such things, had their De-" fence. That some of them in their Conversion, changing their Array, as they did their Minds, did neither precisely appoynt "themselves, nor prescribed to others, to take the Habit of such, " whom in Religion they did forfake. For that the Change of Ha-" bit had been taken among Heathens and Christians, that the Changer changed himself from them, whose Array he left. That to do otherwise, and wear the Habit of-Papists," was a shew of "Relapse: which ought not to be given to the Godly, nor any " Face of Victory to the Enemy. Again, That it came out of the " corrupt State of the Church fince Christ, to prescribe a fingular "Form of uniform Array to the Ministry. That all Reformations ought to be framed after the first sincere State. And if the Reformer will not admit this, but will determine contrary, he saw not how this could bind him, which knew and defired Sincerity. He told the Secretary moreover, That he could give the Probation of each thing he afferted. And these were but some of the Rea-"fons, not all, that moved him in this Cause, to do as he did. "That he put not herein a Law to the Consciences of other Men, whom, in thier standing and falling herein, he left to the Lord. And so he desired to be left. Neither did he stand upon point of ⁶⁶ Credit, or Regard among Men, but upon this Stay which now " and ever he had. And that now he had his old Stay increa-" fed, as well by some Reading as by Sight of Churches reformed, " [which he had visited in his Exile] he did most humbly pray, " not to be clogged with that, from which he had been ever freed; and which with a quiet Mind he could not admit.

Reads a Le-Sure in an Hospital.

Though he were put out of the Deanery of Christ's Church, yet he was allowed to officiate in another Place without Conformity. For I find him Anno 1573, (but how long before I know not) Master of an Hospital in London, called Whittington College. Where he read a Lecture every Term for the yearly Stipend of Ten Pounds, given him by the Company of Clothworkers. Here he was very instrumental to the good Estate and Settlement of that Foundation, by the Interest he had with the Lord Treasurer Burghley. Who both undertook and finished a dangerous Cause of the Hospital, as Sampson himself acknowledged it to the said Treasurer: for the which all the poor there, he told him, prayed for him. In the latter end of the Year 1573, he was taken with the numb Palsy on one Side, which deprived him of half the Use of his Limbs. But he lived above half a score Years after with

good

good Sense and Understanding; tho' he called his Disease, at its first ANNO feizure of him, Evangelium Mortis. He did frequently by his Letters urge the Lord Treasurer to promote a Reformation in the Government of the Cliurch, and heartily recommended Bucers Book De regno Christi for a Pattern. Which he supposed favoured that Church Government, which was according to his Modell. After his Lameness he lest his Hospital and tetired to the Hospital at Leicester, where he lived a great while after, But first earnestly endeavoured to Icave Mr. Dering, another zealous Puritan to succeed But the Archbishop would by no means admit of it.

In the Year 1583 he drew up certain Petitions relating to the Re- Writer a Sup-

formation of the Church in matters of Ecclesiastical Discipline, and the Parliafent them up by his Son, John Sampson, to the Lord Burghley: and ment, for Rethe year after prepared them in some more distinct method to be pre
Discipline. fented to the Parliament. It was intituled A Supplication made to be exhibited to our Soverain Lady Queen Elizabeth, to the honorable Lords of her most honorable Privy Counsel, and to the High Court of Parliament. This Book laid down at large that Model of Church Government, which the Men of this Faction in those days so much required, and were so fond of. I think it was printed. I have by me the very Mss. Burgh-Original Copy, that Sampson sent to the L. Burghley, as appears by lian. these words inscribed on it by that Lords own hand, Decemb. 1584. A Supplicatory Book to the Q. Majesty and the Parliament for matters

of the Church. Besides this Book, there were divers others, which were published, Sampson's

by him or his Friends at divers times viz.

Letters to the Professors of the Gospel in the Parish of Alhallowes Breadstreet, London, having been Minister there in King Edwards days. These were printed at Strasburgh, 1554.

Warning to take heed of Fowler's † Pialter, printed 1578.

Brief Collections of the Church, and certain Sermons of the same, printed 1581.

Prayers and Meditations Apostolick: gathered and framed out Antwerpand Lovain: and

of the Epistles of the Apostles. Printed 1592.

Dr. Sampson dyed in the year 1589, being the same year wherein ter for Cathohis great Companion and Brother in the Habit-Controversy deceased

also; viz. Dr. Humfrey.

It must be mentioned to his commendation, that he earnest- His gratitude ly solicited the Lord Treasurer in behalf of a Merchant, who had to a Merchant confumed himself greatly by his former Liberality towards the poor that had formerly relieved. English Exiles in Strasburg and Frankford, in Queen Maries reign. him. This Man was in Company and Trade with Mr. Tho. Heton, of whom Humphrey in the Life of Bishop Jewel speaks well, in re- Anno 1573. gard of his Favour and Mony yielded to the Exiles in Germany. This Partner of Heton, as in Trade, so in Charity was he, for whom Sampson mediates with Burghley. He was now grown old, and fallen into decay, and his Piety planted in his heart had kept him, as Sampson had faid, from such Courses as some had to

† This Fowler was a Ro man Catholick wrote a Pfal-

Samplon's De atb.

their Worldly enriching: Sampson owed him much, as himself acknowledged, and so did many others, who were better able to repay than he: but they would not, or cared not, tho' they knew as much of him, and his need, as Sampson did. Between these two there was a long and great Endearment. These considerations of Gratitude and Friendship put him upon writing to the Lord Treasurer, to be good to him: and that the Queen's Majesty would please to give this her good Subject liberty to transport three, four, five or six thousand of English Cloths without paying Custome. And that his Lordship, if he liked the Suite, when it should be moved by some other, would give it his Favour and Furtherance, and give his Advice how it should be moved. But I crave the Readers pardon for this Digression.

CHAP.

CHAP. XLIV.

Disturbance in Cambridge about the Habits The Chancellor of the University his Letters hereupon. A Letter to the Chancellor to dispense with the Habits. A Book set forth by the London Ministers against the Habits. Beza's Concern for the Dissenters. A Velume printed of divers learned Foreigners Judgment of Cap and Surplice.

A SUBMISSION to wear the Habits by those concerned, thrown off in notwithstanding all that hitherto was done, could not yet be s. John's Coleffected; especially as to the Surplice; but more Resistance and loge, Cambridge. This Garment had many Adversaries in the University of Cambridge. The Fellows and Scholars in S. John's College there, chiefly the younger fort (to the Number of near Three Hundred, some said) about the beginning of December, 1565, or sooner, threw off the Surplice with one Consent, however they had worn it before in the Chapel: And many in other Colleges were ready to follow their Example; as in Paul's Liste of Trinity College about the same time, all except three, by T. Cart-Whiteg. wright's Instigation. Such a Persuasion of the Superstition of it had some of their Guides (one whereof was Mr. Fulk, a young Preacher) beat into the Heads of the Younger; for the Elder were generally more steady.

The Particular of the Matter was this; Longworth, the Master of Longworth, the College being absent, (and as it seems on purpose) the most the Master. Part of the College-Company came into the Chappel one Festival-Day without their Surplices and Hoods, according to the ancient Practice of the College; and withal made some Diversity in the Manner of the Administration of the Communion; and so continued to do: And this, the said Master, upon his Return, allowed, without Complaint to any Magistrate, or Endeavour to restore the former ancient Usage, established by the Queen's Laws and Injunctions. The News of this soon came both to Sr. Will. Cecil, that University's High Chancellor, and a special Patron of that College; and likewise to the Bishop of Ely, in whose Diocess Cambridge was, and who had a peculiar Jurisdiction over some of the Colleges there.

Cecil extremely moved hereat, fent speedily both to the College Sceretary Cecil and to the Vice-chancellor. To the College (many Members where-College bereatof had humbly writ to him, That their Consciences might not be upon. forced to receive the Ceremony they had laid aside; nor that that bitter Yoke of Servitude of Conscience might be again laid upon MSS Cecilion. them) he wrote, charging them in this unadvised Doing, with Vain-Glory, and Assectation of Popularity, and Contempt of Laws, and a Desire of Innovating: He admonished them to return quietly to the Use of the Ceremony, as they had used it before. But they on L 11

the contrary assured him, that it was Nothing but Reason (and not any other Cause) moved them to do what they did: And that God was their Witness, that what they did was, first, That they might enjoy the Quiet of their Consciences before God; and next, That the true and fincere Worship of God might be promoted amona

And to the Vice Chancellor.

Cecil, as Chancellor, wrote one or two Letters to his Vice Chan-MSS. Guil. Pe. cellor, as well as to the College. In the latter Letter, which bare ryt. Armig. date December 10. he let him know, that he had acquainted the Queen with this Diforder, tho' as favourably as he could. And that her Majesty was very much moved, requiring him to have it feverely punished; and had offered him her Princely Authority to chastise those that were guilty for an Example: But that his Regard to the facred Fame of the University was such, that he had neither exprest to her Majesty the greatness of the Fault, nor seemed to have need of further Authority than he had already, as Chancellor. But yet he set out this Misdemeanour to the Vice-Chancellor in very high Terms, viz. As a manifest invading the Authority of the Prince, by a willing breaking of Common Order in the University; and a leud Leprofy of Libertines; Riotous shaking off the Yoke of Obedience and Order. And therefore he required the Vice-Chancellor, to call together the Heads of the Colleges, and other grave Graduates, whom that Leprofy had not touched; and to recommend his most hearty and earnest Desire to every of them, That as they intended the Honour of God, the Preservation of Christian Unity, the good Name of that Honourable and Famous University, the Favour of their Sovereign Lady the Queen towards the fame; and lastly, (which was, he said, of least Estimation) as they regarded his poor good Will towards the whole Body, and every good Member of the same, (whereof he had given some Testimony,) so they would persist and continue in the Observation of uniform Order in these external Things; which of themselves were of none other Value but to make a Demonstration of Obedience, and to render a Testimony of Unity: which being broken and neglected, argued a manifest Disobedience, and gendred Occasion of no small Offence to many good and godly Men, to the decay of the Estimation of the Ministry; as it was daily feen in what fort the Estimation of the Ministers of the Church did decay.

His Advice for Redress.

And to the Intent, there might enfue by all their Concurrence a plain Way to withstand those Schismatical Devices, he thought it good, under their Correction, That such as of late had, in place of preaching, riotously railed against these Orders, should be plainly inhibited for some convenient time, by good Authority, to preach or read publickly: And that all fuch as had been Vantcurrors in private Colleges to enter into this Apostacy, should have some reasonable time to reform themselves, upon pain to be excommunicated out of the University. Which two Means, if they should seem to him, [the Vice-Chancellor] and his Associates, too dulce, then he allowed very well of any shorter Means, whatsoever they should devise. besides the Ossence committed against the Law, and against her Majesty, he thought fundry of them might be manifestly convinced of ANNO Perjury, in breaking the peculiar Statutes of their Colleges. And, Thirdly, He thought it good, that as many as would voluntarily, or upon gentle Admonition, reform themselves, should be gently used and born withal. For that he thought many were carried with the Course of the Stream of a hasty Company.

And as for St. John's College, he required his Vice-Chancellor to give Warning to the President, (to whom he had also written) that those of that College, that would not reform themselves, should find

no Comfort to perfift in their Wantonness.

Besides this Charge to the Vice-Chancellor, he sent for the Master to come up to him; and likewise for Mr. Fulk, by a special Commandment, with whom he meant to proceed himself. Vice-Chancellor thought meet any other should come up and appear before him, he required him to enjoyn them, in his Name, so to do. Cecil in all this professed, that the Attestation of his own Conscience moved him to take up these Austerities in the beginning; being also freightly charged by the Queen, in no wife to permit her Authority to be in this fort violated, which the Civilians would term Crimen

læsæ Majestatis, as he said.

When Longworth, who had been summoned up, appeared before the Master of the faid Chancellor Cecil, he charged him in the Queen's Name, with the College fame breaking certain Ordinances and Injunctions, given by the Queen's Majesty to the said College: and, among other Things, certain external Rites, to be retained in certain Ecclesiastical Actions, for Prayer and Administration of Sacraments; and for Maintenance and Sufferance of the Fellows and Scholars in the manifest breaking of the same. And moreover, he was charged in her Majesty's Name, to endeavour to reform the foresaid Disorders. The Result was, That the faid Master of the College recanted before the Chancellor, Russia. in a Form of Words drawn up; wherein he both confessed himself Faulty, in fuffering the Fellows and Scholars to continue in their Innovations; and promised that he would do his utmest to reduce the College to a Conformity to the Queen's Injunctions, that were in Use before the said Innovations; and, that he would make Declaration of the same immediately after his Return to the College. He also then subscribed a Paper, wherein he promised, That he would both himself to his uttermost, keep all the Laws and Customs within the College as Master of the College, or as Graduate of the University, commonly used since the last Visitation of the University, in the First Year of the Reign of the Queen; and, that he would endeavour to cause all others to do the same. These Submissions were made about the 14th of December.

The Visitation of St. John's College pertained to the Bishop of Ely. To him also at this time did Cecil earnestly write about these Disorders the Bishop of in the College, and desired him to exercise his Jurisdiction, for the Ely, the Visitor. Correction and Stay of these Misdemeanours, if there should be farther need. He wrote, 'That he would please to consider, how Pap House.' needful it was, in this Time, to stay the Rashness of such as by heady, sudden and daily Changes of Lawful Rites in the Church, Lll 2 did

ANNO did procure great Slander to the whole Ministry, and Ecclesiastical State of this Realm. That among the which, he was very forry of late to understand of a notable Disorder in the College of St. John's; whereof his Lordship (he said) was, by ordinary Authority, the Visitor, and he, by bringing up, an old Scholar. That the Particularities of the same, should be declared to his Lordship, by the President of the same House, either by himself, or by his Letters; to whom he had written, both as Chancellor of the University, and as one affectionated to that House; that he should first attempt, by ordinary Means, in the Absence of the Master, to reform the said Disorder: And that if he could not, then he should send these his Letters to him [the said Bishop.] With the which he did recommend unto him, the afflicted State of that good and divine College; most earnestly requiring him, Per ownes Charitates, with speed to send his Commission, or other Direction, ' thither, for understanding the Truth of the Disorder; especially of that which had been committed in the general wanton throwing away of Surplices in that College, and of the Singularity and Variety begun in the Administration of the holy Communion. And further, to enjoyn straitly, under sharp Pain, the Observation of the laudable Customs therein limited, and lately appointed by the Queen's Majesty's Injunctions. That in this Matter, nothing was more requisite than Speed and Severity. For furely, my Lord, (as he proceeded) I am inwardly afraid, that if Fear shall not stay this riotous Insolency, these rash young Heads, that are so soon Ripe to climb into Pulpits, will content themselves with no Limits. either in the Church, or in the Policy. Ita delectantur Verborum Monomachia; [i. e. So are they delighted with Word-Combat] as I doubt not but your Lordship can mistrust by other Attempts intended in other Places.

He added, 'That if Cause should be that this his Letter should come to his Lordship's Hands, he prayed him to advertise him of the Success; fince he had partly imparted this Matter to the Queen for his own Discharge. And that by her he had been straitly commanded to see Reformation had with Speed and Severity: And so he had promised her Majesty to do; although he said he would feek it first by ordinary Means. But that if it should otherwise fall out, he would be glad, for his Discharge, to refer the Whole to her supreme Authority, whereupon must needs follow Cause of Repentance to the Authors of these Garboils. Lastly, He prayed God to give them the Spirit of Humility, and to tast of the Fruits of Concord and Unity; and to sharpen their Tongues against the IDOLS [as they, it seems, had called the Habits and other Rites] of Pride, and Malice, and Unmercifulness, with their Complices: Wherewith the Temples of Mens Souls were daily defiled, and fully possessed. This Letter was dated from Westminster, the 13th of December.

The Bishop of Ely, as I mentioned before, had an Account given Ely writer to him of these Innovations in other Colleges also, and the Proceedings Peter-House thereupon, and they from his College of Peter House hy Writings thereupon; and that from his College of Peter-House, by Writings,

and a Messenger sent to him to Downham for that Purpose. And the ANNO Right Reverend Father sent back his grave Advice, in a Letter to the Master and Fellows of that House: 'That he hoped, after this unfeemly Storm in the University, there would follow a godly Calm. He was glad to hear that none of Peter-House was of that That, considering the Time, so far as his Authority would extend, he earnestly required them all to be present at Service in their Quire, at Times usual, in their Surplices and Hoods, meet or agreeable to their Degrees; partly for Example of others, and partly, to declare themselves conformable to their most gracious Sovereign's Request: And, to consider, likewise Men, and Persons thankful to God's infinite Goodness, what a Jewel God had fent of fuch a Princess, under whom they lived in omni Pietate & Tranquillitate. Touching the Doubt of their Statute, whether thereby they were bound to wear Surplices, or not (so that they used them obediently without any further Business) he meant not at that time to make any Resolution, for fear of some Inconvenience, which perchance might rise: But promised ' that hereafter, upon further Conference, he would do as should be thought best. This Letter bore Date the 15th of December.

But notwithstanding all this Care to extinguish these Flames about a Letter sont the Habits, and the Discountenance given to those that would have to the Chancelthem laid aside; yet in this same Month of December, they presumed bridge, to disto draw up among themselves two Letters, and that in very unbe-pence with the seeming Language; the one to the Queen; the other to their Chan-Habite. cellor, whereunto many were ready to subscribe their Names: But others more wary and wife refused to do it; fearing, lest, by that to the Queen especially, the whole University might have incurred her great Displeasure: And so Means were found that both the Letters. having as well Rashness as Untruth in them, were stayed. the Room of both, a Third Letter was written to the Chancellor, with more Mitigation; and subscribed by a great many Members of the University, and among the rest, by Rob. Beaumont, D. D. Master of Trinity College: Which he did, that by this Means he might overthrow the other Letters before-mentioned. This Letter was more submissively composed, petitioning for Moderation and Liberty to tender Consciences in these Points. But the Chancellor was very angry to see the Name of a Head of a College subscribed to a Matter contrary to the Orders he had so lately sent down, to be strictly ob-Dr. Beaumont therefore forthwith writ a submissive Letter D Beaumont's to the Chancellor: The Substance whereof was, 'That for himself, Submissive Lata he weekly wore the Surplice; and for other appointed Apparel, he er. only lived in Order himfelf, but procured it in others as much ' as he could, and saw Offenders punished, as far as Local Statutes ' permitted: That that Letter was subscribed not by them that fought to subvert Civil Order, but by humble Scholars to their ' Head and Chancellor, for avoiding of greater Inconvenience; which then, as it seemed, could not otherwise be superseded. But the Thing being disliked, he professed his Sorrow for it: And ' that he was bent to continue in Order without Change; and

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also, that he would see to others which he had to do with, as he

might.

King's-College in this Hubbub, among the rest of the Colleges, King's- College about the Habits, remained obedient and quiet in the Wearing of them. But some whispering in the Chancellor's Ears their Disaffection also, they speedily vindicated themselves by their Letter to him, dated December 17. and shewed him how they employed themfelves in Matters of greater Moment, than fuch external Things came to: thus writing to him; Controversia illa vestiaria, &c. 'That this Contest about the Habits (which they feared might occasion fome prejudice to a Cause they had in Hand, by the private Slanders of some Persons) had not at all disturbed them in this Tempest. But that, fince they most willingly submitted themselves, as well to their own private and domestic Statutes, as the Queen's Law, Majora apud they were at the farthest Distance from any Suspicion of it. But nos geruntur, their Minds were set upon greater and weightier Concerns, &c. This was figned by Eleven of the Fellows; of which Number were Roger Goad, Tho. Hatcher, Abraham Hartwel and Nicholas Colpotts.

But (to go a little further with this University-Matter) the graver Men,

troverfies.

Dr. Bar. Clark.

University con- who were more in Number and of better Learning, did by no means demn these Con- like of these Contentions about wearing the Surplice, Cap, &c. but condemned them. One of these was Bartholomew Clark, L. L. D. of King's-College, and afterwards Official of the Arches: who in the midst of these Disturbances, as it were in Vindication of himself and many others in the University, wrote a Letter to the Chancellor, dated the 12th of this busy Month of December: Wherein he stiled these Contenders Fanatici Superpelliciani & Galeriani; [i. e. Surplice and Hat-Fanatics] and these their Contests Ineptiæ, i. e. Meer Trisses, or rather quauka, i. e. Matters of Self-love, or Self-admiration. And he complained what an Impediment these Contentions had laid in the way to all useful and learned Studies. That these Men had by their Counfels so disturbed all Things, that the Time which was wont heretofore to be employed in good Arts and Sciences, was now spent and consumed in trivial Janglings de Lana Caprina. That those who brought in among them the first Seed-plots of these Things, though otherwise they might be good and religious Men, yet in this they were partly unjust, though more obscurely so; and partly openly ingrateful, without any Dissembling or Covert, in that they rashly opposed the Will of a most noble Chancellor, and seigned to themselves Laws of Conscience, and had insected many with their Poison, not to say Anabaptism: That they had cast an Infamy upon the University: That the Pretence of Conscience served some of them to conceal somewhat else. And then he mentioned a Sophister of one of the Colleges, that lately came into the Quire, and placed himself among the thickest of the rest of the Company, all with their Surplices on, but he alone without one. And when the Cenfor of the College had called him, and questioned him for this Irregularity, he answered modestly, laying the Cause upon his Conscience, which would not fuffer him to let loose the Reins to such Things: when at length the true Cause was known to be, that he had pawned his

his Surplice to a Cook with whom he had run in Debt for his Belly. ANNO In conclusion, this Learned Man befeeched the Chancellor to remedy these gross Follies: And that whereas the Pulpits and Schools now for a good while had founded with little else than those empty Paradoxes, they might flow henceforward with the most pure Fountains of the Gospel. And that he would put a final End, if possible, to these Controversies, or rather Dotages.

And so we leave the University, and return back to London, to The Ministers of take some further Observation of the Ministers there, who scrupled London fer wearing the Apparel. While the Controversies about it were so hot, against the and many Ministers in the faid City displaced for the Refusal there- apparel. of, as hath been already related, among the rest of the Books set forth on this Occasion, there came forth a little Treatise in their Justification, written and published by themselves in the ensuing Year, viz. 1566. intituled, A Brief Discourse against the outward Apparel and ministring Garments of the Popish Church: But the running Title was, The unfolding of the Popish Attire. And the Title which stood on the first Page, where the Discourse began, was different from them both, and more particular, viz. A Declaration of the Doings of those Ministers of God's Word and Sacraments in the City of London, which have refused to wear the upper Apparel and ministring Garments of the Pope's Church. Beginning 'Considering how hurtful a Thing to a Christian Commonwealth it is, to have the Ministers of God's Word defpised and brought into Contempt, we have thought it our Duty

briefly to declare in Writing, and to be fer forth to be feen of all " Men, some part of the Reasons and Grounds of our Doings, in refusing to wear the outward Apparel and ministring Garments of

the Pope's Church, &c.

So that this Book containing the general Sense of them all, as be- The Contents ing fent abroad by their common Consent in Vindication of them-and Arguments felves, may be concluded to shew the full Strength of their Objecti-thereof. ons against these Habits: And therefore not unworthy to be read. The Contents whereof I shall impartially lay down. One Ground of their Refusal was this: That the Power that God had given to his Ministers was given them, that they should thereby edify the Church of Christ, and not destroy it or pull it down. They therefore, knowing that they had received Power to edify and not to destroy; and that a Day would come wherein they should be sure to receive at his Hands, whose Builders they were, according to their Doings, either in building up or pulling down, or in staying and hindring of that which should have been builded by others; dared not be so boldas to admit the outward and ministring Apparel of the Popish Church, till it might manifestly appear unto them, that the same might help forward and not pull down, stay or hinder the building up of the Lord's Temple, which is his Church or Congregation. That they would not therefore in these Days refuse them, if they might but conceive a Hope, that the Use of them might help forward with the Lord's Building. But forafmuch as they faw plainly the contrary, they might in no Case admit them.

They

They granted that of themselves they were things indifferent, and might be used or not used, as occasion should serve. But when the Use of them would destroy or not edify, then ceased they to be so indifferent. And this Hindrance of Edification by these Habits was proved, both in respect of the simple Christians, and of the stubborn Papists.

First, the simple Christians were by these things so grieved, that when they saw them receive the Habits, they forrowed and mourned in their Hearts. And such among them as were not so strong, but that they did somewhat depend upon their Example and Doctrine, those were beaten back to Superstition; from which they were before making hast to fly. And unless God did by his Spirit stay them, they should by their Example, in revolting to those Things which they had taught to be superstuous and superstitious, take occasion to think, that there was no Truth in any thing that they had taught; and so cleave to the salse Religion, whereof these indifferent Things were Relicks and Remnants, and so utterly forsake the true Religion of Christ.

Secondly, the blind, stubborn and obstinate Papists, whom they ought by all means possible, to draw out of the dark Dungeon of Ignorance, Superstition and Error, should by their receiving these Things, be encouraged not only to continue in Ignorance, Superstition and Error, but also to encrease in the same; being more confirmed therein by their returning again to those things that they had both by Doctrine and Example disallowed and forsaken, than they could have been by the Persuasion of many of their own Opinion. For they must needs think, that they [the Ministers] which had so earnestly resused and spoken against these things, would never have received them again, unless it had been made manifest unto them, that without them their Ministry was fore defaced, and almost utterly profaned.

A Clause in the Adver- B tisements an-c swered.

Then they took notice of the Answer that was given to this in the Bishops ADVERTISEMENTS, where it is thus expressed: 'It shall be lawful for all Ministers to teach, and to protest that they do not use these Things as Things without the which the Ministration ' should be profaned or defaced, but only for Decency and comely ' Order, Uniformity and Obedience to our Prince; as the same was plainly set forth in the Advertisements. To which they reply, That this Wisdom and Policy passed the Wisdom of God: And that it was much like the Wisdom of them that would have Images in Churches. not to worship them, but by them to exercise their Strength in refraining from the worshiping of them. But the Wisdom of God, who knoweth what we are, and how ready to abuse even his good Creatures which he hath made to serve our Necessities, hath plainly forbidden his People the having Images, and commanded them to destroy them, and all the Furniture of them. And in Things not commanded nor forbidden, he hath said that his People shall not follow their own Fantasies, in adding any thing to his Commandments. But by the Mouth of his Prophets he hath utterly disallowed their Additions; saying, In vain do they worship me, which teach Things that are but the Commandments of Men.

The Wisdom of God said, Take heed that ye offend not one of those ANNO Little ones that believe in me. And, Wo unto them by whom Offences tome. A wise Shipper that knoweth where Dangers do lie in the Sea, will not on purpose sail so near those Dangers as he may possibly not escape: But contrariwise he will hale Aloof, and be sure, if the Weather will suffer him, not to fall upon those Dangers. Yea, and if he see that the Weather will not suffer him to hold the strait Course without danger to fall upon the Rocks or Flats, he will rather run upon another Point, where he is sure to find Sea-room enough. And shall we that be Lord's Men in the Ship of Christ, to try our Cunning, creep so near the Flats or Rocks, that we put our whole Charge in danger of perishing by falling upon them? God forbid.

Then they proceeded to answer an Objection, viz. That Princes The Cose of enhad Authority in things neither commanded nor forbidden; to com-joyning things mand them to be used, or not to be used. In refusing therefore to fidered. use them at the Commandment of the Prince, they did not only refift the Ordinance of God themselves, but they did also fall under that Inconvenience which they would so fain seem to be afraid of; that is, they became stumbling Blocks to the simple Subjects: Who, seeing their Disobedience, were encouraged to think that it was none Offence at all to disobey a Prince: And so seeming to fly from the Gulf, they were upon the most dangerous Rocks. To this they anfwered thus: The Things which they did refuse were such as God had neither commanded nor forbidden, otherwise than in the Use and Abuse of them. And therefore Princes had no Authority either to command or forbid them otherwise than so. That if the Prince shall take in hand to command them any of those things which God hath not commanded, in such fort that they might not leave them undone. (unless they should run into the Penalty of the Law) when they should see that in the doing thereof they could not edify but destroy; they must then refuse to do the Thing commanded by the Prince; and humbly submit themselves to suffer the Penalty: But in any Case not to consent to infringe the Christian Liberty; which is to use Things indifferent to Edification, and not to Destruction. And if the Prince should forbid any of those Things to be done which in their own Nature were indifferent; fo that when we should see, that the leaving them undone should destroy, or not edify; then might they not leave them undone, but do them to the Edificatin of the Church; and submit themselves lowly to suffer, at the hand of the Prince, the Execution of that Penalty that the Law did appoint, for doing that which the Prince should in such Case forbid to be done.

And this was not to give Example of Disobedience, but by Example to teach true Obedience, both to God and also to Man.

Considering therefore that at this time, by admitting the outward Apparel and ministring Garments of the Pope's Church, not only the Christian Liberty should be manifestly infringed, but the whole Religion of Christ would be brought to be esteemed no other Thing, than the Pleasure of Princes; they thought it their Duties, being Ministers of God's Word and Sacraments, utterly to refuse to shew their Conformity in receiving those Things that then were urged and M m m

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ANNO enforced; and yet willing to submit themselves to suffer whatsoever.

Punishment the Laws did appoint in that Case: And so to teach by their Example true Obedience both to God and Man; and yet to keep the Christian Liberty sound, and the Christian Religion to be such, that no Prince or Potentate might alter or change the same.

They hoped therefore, that their Prince and all good Men would be a supplementation of the same.

like well with this their Doing.

Then they went on, to shew how unnecessary it was for Ministers of God's Word to be known from other Men by any outward Apparel, or by any such Difference as they were then required to admit: And afterwards, how unmeet it was to admit the Garments then enforced. And that by considering whence they first came; how they had been used; what Opinions Men have had, and still have of them, and what should happen unto them [the said Ministers] if they should then receive them.

Inconveniences I consequent upon ish. wearing the Habits.

For the First, That they were partly Jewish, and partly Heathenish. Secondly, Idolaters, Conjurers and Sorcerers did nothing without these Garments. For the Third, The obstinate Papists supposed,
that without these Things, no Holiness could be in ought that they
did. The weak Papists, that were contented to be Partakers with
them, did find none so great fault with them, as that they ministred
without their ministring Garments. And the simple Gospellers supposed, that they ought not to communicate with those that used those
Garments. And therefore that the Ministers themselves, altho they
knew the Indisferency of these Things in their own Nature, yet considering how these Three Sorts did esteem them, could not be persuaded, that they should be meet to occupy the Place of Pastors in the
Church of Christ, if they should now use them. Then they quoted

Bucer, Martyr, Ridley and Jewel.

Fourthly, as to what should happen to them, if they should use them; namely, it should happen to them as it happened unto Moses, if he should have consented to bring the Hebrews back again into Egypt, after he had brought them out of that Land and through the That they had by Dollrin brought many out of the Romish Slavery of Idol Service, and now by Example had begun to go before them in the utter abolishing of all those Chains of Darkness, wherewith they had been long held in miserable Captivity. were it meet, that they should now afresh bind themselves and them with the same Chains? Fearing therefore to lose themselves with the Loss of so many Souls, besides themselves, they had chose to venture the Loss of worldly Commodities, rather than to hazzard that which no Earthly Treasure could buy: Trusting that their Prince. and others in Authority, would favour their just Cause, and not mislike with them, because they seared God, more than Man; and were more loth to lose the heavenly Kingdom than earthly Com-They hoped, that all wise Men did see the Mark the earnest Sollicitors of this Matter [i. e. the Enforcers of the Habits] did shoot at. They were not, neither were at any time, Protestants: but when Time served them, they were bloody Persecutors; and fince Time failed them, they had born back as much as lay in them. Should

Should we think then that such did seek the Advancement of God's ANNO Glory in the fetting forth of his true Religion? No, no; their purpose was in them, filly Wretches, to deface the glorious Gospel of Christ Jesus.

Besides this Declaration, they framed a Prayer to be used at this A Prayer of the time; wherein they confess, as some of God's Judgments for their Refusers of the Sins, 'That those in Power neglected that they ought to have done,

to the hindrance of the Course of the Gospel; and that the Relicks

of Romish Idolatry was stoutly maintained; and that they were be-

reaved of some of their Pastors, who by Word and Example sought to free the Flock from these Offences; and that this was the Joy of

Antichrist his Limbs: Resecting too severely and uncharitably upon the Government, and those that were in Authority in the Church.

Near about this time, another Book, proceeding from the same Another Book Discontent, came forth. It had been supprest for some Years, upon against Habits Hopes of Reformation, [that is, of things by them supposed amiss in and Ceremonies; the Church;] but now after many Ministers were deposed for their Non-compliance with the Orders of the Church, the Author set forth his Book, bitter enough, and full of Scoffs and Taunts, bearing this Title, A pleasant Dialogue between a Soldier of Berwick and an English Chaplain: Wherein are largely handled and laid open such Reasons as are brought for Maintenance of Popish Traditions in our English Church. Also are collected, as in a short Table [no less than] 120 particular Corruptions remaining in our said Church; with sundry other Matters to be known of all Persons. It is prefaced with a Letter of the Authors, To his Reverend Fathers and Brethren in Christ, Mr. Coverdale, Mr. Turner, Mr. Whittingham, Mr. Sampson, Dr. Humfrey, Mr. Lever, Mr. Crowley and others, that laboured to gather out the Weeds of Popery: Exhorting them to whom God had given greater Gifts, and whom he had called in greater Rooms, to be (as they were most bounden) zealous for God's Glory, with godly Jealousy to present the Church and Spouse of Christ under their Charge a pure Virgin to Christ her Husband.

Nothing doubting of their Zeal and Diligence, who being in Authority, were first called to the Battel, to strive for God's Grace, and the Edification of his People, against the Romish Relicks and Rages of Po-The Book begins in this Sarcastical Strain; where Miles the Soldier speaks thus to Bernard the Priest, 'But Bernard, I pray thee ' tell me of thine Honesty, What was the Cause that thou hast been in so many Changes of Apparel this Forenoon, now Black, now White, now in Silk and Gold, and now at length in this fwouping black Gown, and this Sarcenet flaunting Tippet; wearing also more Horns upon thy Head [meaning the square Cap] than ever thy Father, &c.

To which let me add the mention of another Book against the and another. Habits, that came forth the next Year, printed at Embden, intituled, The Mind and Exposition of that excellent Man Martin Bucer, upon those Words of S. Matthew, Woe to the World because of Offences, Matt. XVIII. faithfully translated into English, by a faithful Brother: And certain Objections and Answers to the same. In the same Book also follows the Judiment of the Reverend Father Henry Bullinger, Pastor

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ANNO of the Church of Zurich, in certain Matters in Religion being in Controversy in many Countries, even whereas the Gospel is taught. The Author in this Book feems to make use of some Passages in the Writings of those great foreign Divines of the Reformation, to favour the Refusers of the Habits in England; perverting their Sense and Judgment in these Controversies, plainly and evidently by them expressed and declared elsewhere in their Letters.

They write to Beza ;

While these Dissensions about the Ceremonies of Ecclesiastical Habits were in this Fermentation, the Dissenting Brethren sent Letters to Beza, (as they did also to the Learned Men of Zurich) laying open to him the present State of the Church, with as much disadvantage as they could. According to which, Beza foon after wrote of it to Bullinger, as we shall see by and by. They also craved his Advice in two things:

I. By what means the Queen and Bishops might be admonished of their Duty?

II. What they might do in this Juncture with a good Conscience?

Bullinger, concerning

Beza seriously deliberating with himself, and knowing the Queen had no great Esteem for the Church of Geneva; and that she and the Bishops had an honourable Respect for that of Zurich, resolved to write to Bullinger, the Chief Pastor there, and to give him an Account of the State of the Church of England, and to excite him earnestly to fend Gualter into the said Kingdom to the Queen and the Bishops, to intercede in the behalf of the Refusers, and to persuade to some further Reformation in the Church. And this he thought would happen very feafonably, a Parliament being at hand, wherein Matters of the Church would be transacted. So he wrote a private Letter to the faid Bullinger, wherein he told him, "How the miserable Brethren " craved the Council, Comfort and Prayers of those Churches, by " whose Charity they were once relieved, and hoped again to be so. "He confessed that some of them were somewhat morose. But in fuch Miseries, he said, it was hard to keep due bounds; and since " their Aim was good, his Opinion was, that their Importunity was " to be excused. That by the Accounts of the Ecclesiastical Affairs of England, as he further told Father Bullinger, Popery was not cast out of England, but rather transferred to the Queen's Majesty; and that nothing else was drove at, than that what had been lately taken away might be by little and little restored again. He thought, he said, that the Business had been about Caps, and such external Matters; but that the Controversy was much different, he afterwards understood, and that with exceeding trouble and Sorrow of Mind, That when the outward Calling, the Examination of Doctrine and Manners preceding, done not by any one Person, but the whole Company of the Brethren, was as it were the Basis and Foundation of the Ecclesiastical Ministry, what was baser and more irregular, than that Liberty the Bishops took, to Ordain at their own Pleasure, not those that were Called, but those that came of their own Accord? And presently, without any Place appointed them, they approved them fit either to Serve, as they called it, of

"to Teach. And at length they called whom they pleased, and set ANNO them over what Churches they pleased, giving them a certain Infrument for a Price, and interposing an Oath for two things, viz.

That they should acknowledge the Queen's Majesty for the supreme Head of the Church next under Christ, and that they would
follow the Laws of the Kingdom, and especially the Book of the
Reformation [meaning the Liturgy] and all the Rites, and to

" disallow of nothing therein. " As for the Ecclesiastical Discipline, that it was not otherwise " than was in the Papacy; That in the place of a Presbytery lawfully chosen, they had their Deans, Chancellors, Arch-deacons, Offici-" als; who according to their Wills, and as it useth to be in the " Civil Courts, pronounced Excommunication Jure Canonico, even " for Pleas of Money and fuch like. Which Sentence the Bishop, " or his Official, sent to the Minister to be read in the Church, and "this to hold valid, until they come and agree with the Judge. " And the same course was taken in Absolving as in Excommunica-"ting. How little were they distant from the Law of Celebacy, " who might not marry Wives without the Express Letters of the "Queen, and the Assent of the Bishop, and two other Justices of " the Peace? And being married, they were forbid to bring their "Wives into Colleges, or within the Bounds of the Cathedral " Churches, as tho' they were unclean. That not only the Reve-" nues of the Benefices were left to Papists, but the Ecclesiastical " Offices themselves, yielding only an Oath to observe the Refor-" mation. Insomuch that the Godly Brethren were placed under many unlearned Priests, and such as were most bitter Enemies in " their Hearts to Religion, and were forced to be subject to their " Jurisdiction. That in the Archbishops Court were publickly set " to fale Dispensations for Non-residence, Pluralities of Benefices, " choice of Meats, marrying out of the appointed Times, for a " Child to hold a Benefice, and other things of that Nature; than " which Rome it felf had not any thing more filthy and unworthy. "That Baptism by Women was allowed of in case of Necessity. " That of those Few that were pure Preachers of the Gospel, some "were put out of their Livings, some thrust into Prisons, unless "they would promife to approve of all these, and not to gainsay "them in Word or Writing, and resembled the Priests of Baal, by wearing square Caps, Tippets, Surplices and the like. Nor was " this all, but that whatsoever hereafter the Queen or the Archbi-" shop alone pleased to appoint, change, or take away in the Rites of " the Church, should be holden firm and good. This, he said, was the "State of this Church, which to him was miserable and intolerable. " His Judgment was, that the God alone could cure this Evil, " yet that some tryal should be made, rather than it should be endu-" red that such a Building should by suffered Insolence fall down. "That as for their Church of Geneva, he left him to judge how in " was hated by the Queen, in that she had never by the least Word " fignified that his Present to her of his Annotations was acceptable." "That the Cause of her Hatred was twofold... One was, that they

" were

ANNO" were esteemed too severe and rigid, which especially displeased. " he faid, fuch as were afraid of being rebuked. The other, that heretofore while Q. Mary lived, two Books were published at Geneva, yet without their Knowledge; One against the Government of Women by Mr. Knox; the other of the Right of the " Magistracy by Mr. Gudman. But when they knew what was con-" tained in both these Books, the French Church was displeased at "them, and accordingly they were forbid to be exposed to fale. "But the Queen nevertheless cherished her conceived ill Opinion. " And that their Church therefore was not fit to send either Messenger or Letter to the Queen, for the Regulation of these Disorders. "But he did earnestly desire, that some might be sent from Zurich; " For that theirs was the Church alone, by whose Authority both " the Queen and the Bishops did seem to be moved. And therefore " that by the Authority of the Magistrate, or at lest by their Per-" mission and Connivence, some Body might be chose our of their " Congregation, who should go into England for this very Cause, " and sue to the Queen and Bishops for a Remedy against all these " Evils. That this would be a truly Heroical Fact, worthy of their "City, and highly grateful to God. That they had a good way " through France to Diep by a Land Journey, which they might " dispatch in Eleven Days; and from Diep into England with a good "Wind in ten Hours: And that in their way they might salute and " confirm many French Churches, and take one or two of the Lear-" neder of those Churches with them. And finally, he pitched upon " Rodulf Gualter, in all Respects, as the fittest to manage and dispatch this Matter. So that he might seem to be one fent thither " by God's own Voice, to refresh the poor Brethren, and to preserve "the Kingdom. Or at least if they declined this, to send their " Letter at large, both to the Queen and Bishops, to admonish them " to their Duty. And he doubted not but a Message so godly and " charitable would be well taken both by the Queen and the "godly Bishops at least; who, he heard, with the Lord Keeper, fought for a fit occasion to move for a Redress of these "things. These are the Contents of Beza's Letter, which having No. XXIX. so many Historical Remarks in it, I have put in the Appendix. Counsel Beza urged again the next Year, as we shall hear in due place. But with what Modesty, Deference and Wisdom those Helvetian Divines interposed in this Churches Differences we have feen, and shall perhaps see more hereaster.

I shall end this Habit-Controversy at present, with the mention Learned Fo- of a Book, that (as it seems) about this time was set forth, the reigners Judg- better to satisfy the Minds of the Scruplers, out of a Deference to and surplice. the Judgments of the learned, grave and chief Heads of the Protestant Churches abroad; collected and published by the Archbishop of Canterbury, and others, as I suppose, of the Ecclesiastical Commission, on purpose to bring these Contentions to an amicable and peaceable End. It was a thin Ottavo, confishing of several Pieces. both Letters and Discourses, concerning the Ceremonies of Cap and Surplice, &c. The first was a Tract handling this Question, Whe-

ther

Chap. 45.

ther it be mortal Sin to transgress Civil Laws, which be the Command- ANNO ments of Civil Magistrates: Being the Judgment of Philip Melantithon, in his Epitome of Moral Philosophy. Then follows another Discourse of the same Author upon the Thirteenth Chapter of the Epistle to Melanchon; the Romans, Let every Soul be subject to the Higher Powers, &c. Next is Henry Bullinger's Letter to the Reverend Fathers in Christ, Doctor Bullinger; Robert Horn, Bishop of Winchester, Dr. Edmund Grindal, Bishop of London, and Dr. John Parkburst, Bishop of Norwich, his most Honorable Lords, and most dear Brethren in England. In which Letter that learned Man enclosed his Letter to Mr. N. and Mr. M. [i.e. Sampson and Humfrey] those godly and learned Men, and his worshipful Friends. Next is Thomas Cranmer, Archbishop of Canterbury, his Arebbishop Letterto Dr. Martin Bucer at Cambridge; beginning, 'After my hearty Cranmer; Commendations, Right well-beloved Master Bucer, I have read ' the Book which you have sent to Dr. Peter Alexander, concern-' ing the Controversy betwixt Master Hoper and the Bishop of London, &c. Then follows Bucer's Answer to the foresaid Letter: Bucer; Then comes Hoper's Letter to Bucer: And Peter Martyr's to the same Peter Martyr; reverend and learned Father, John Hoper, Bishop, written from Oxford, November 4. 15 90. The next Letter is from Bucer to A Lasco, concerning the same Controversy of the Habits; beginning, 'The Lord grant unto us in these troublesome times of the Church, to begin and finish all things, that Offences and Dangers be not encreased. Amen. In the same Volume follows a Treatise, intituled, A brief and lamentable Consideration of the Apparel now used by the Clergy of England. Set out by a faithful Servant of God for the Instruction of the Weak. This Book came forth upon occasion of certain Pamphlets, which the Dissenters to the Habits had published, as an Answer thereto. This I verily think to have been writ by Archbishop Parker himself, or by some other Person by his Order, and wherein he had an hand.

CHAP. XLV.

The Controversy between Jewel, Bishop of Sarum, and Harding of Lovain; And between Horn, Bishop of Winton, and Feckenham, late Abbot of Westminster. His Confessions. A Visitation of the Diocess of Litchfield and Coventry. Dominicus Lampsonius, sometime Servant to Cardinal Pole, his Letter to Cecil.

S Controversies happened this Year between the Bishops and the Jewel rester.

Protestant Dissenters, so others happened also between some of spen Harding them and certain Papists, who were not wanting to bestir themselves.

T. Harding, late of New College Oxon, was one; who under K. Edward VI. had been a great Hearer of Peter Martyr's Lectures at Oxford, and

ANNO and a very zealous Protestant; but under Q. Mary came about, and was as hot the other Way, being preferred under Her to a Prebend of Winchester, and the Treasurership of Sarum. This Heat continued in the Man under Q. Elizabeth, flying beyond Sea for the Profession of his last chosen Religion, and now remaining at Lovain. Here he wrote a Book against Bishop Jewel's Challenge made to the Papists, in a Sermon at Paul's Cross, mentioned before; which Book came out 1564. printed at Lovain. In May 1565, the Bishop, preaching at Paul's Cross, took occasion to make some Observations upon some Authorities in Harding's Book; wherein were alledged with much Vaunt, spurious Authors: And among the rest, Amphilochius. Which Author, Jewei said in that Audience, that he had bound up in an old Parchment Book with St. Thomas the Popish Martyr. He mentioned also, it seems, out of that Book, with some sport, a Tale of Angels singing prick-song to S. Basil's Mass. He spake there also, "How he believed Harding did inward-" ly allow the Gospel; That he was but a Translator of other "Mens Books; That he had made learned Lyes, used false Allega-"tions, Depravations, Wrestings, Dreams, &c. That his Proof of " private Mass stood upon old Men, Women and Boys. This came Harding sends soon to Harding's Ears, being now at Antwerp; And he presently in him a Letter in English to the Bishop, whom he stiled barely Mr. John Jewel, (which Lerter, for the more publick Boast, he also printed in Antwerp) with a great deal of Confidence required, " To let him " have his whole Sermon, as he would stand to it; for that he had " only some Abstracts of it. And this, he said, he required of him; " if his Mind were indeed to have the Truth known to the People; and not under his gay Rhetorick, to abuse them in Error. And "then Jewel should see, whether he [Harding] would shew substan-" tial Matter in Learning for his Authors, which Jewel, in his pleasant Devices made so light of. And at the Conclusion of his vapouring Letter, he gives the Reason why he made the said Letter common, viz. Because the Matter was common, and pertaining to

And another to the Reader.

Prints it.

was dated from Antwerp 12th of June, 1565. And then at the bottom of this Letter to the Bishop, stows another to the Reader, that every Reader might see his Request to Mr. Jewel touching the true Copy of his Sermon. And prayed the Reader, "That fince the Matter of their Controversy was come to fuch issue, that Jewel had replyed to Harding's Anfwer of his Challenge, and that Reply was then in Print; that he would for a time suspend his Verdict in the Cause, and ground " not too peremptory a Judgment upon what Jewel said, till he " [Harding] or some others should make a Rejoinder: And that by " fuch Abstracts of his late Sermon as had come to his Hand, he " faw already what manner of Pelf must be the stuffing of his huge "Work then in the Press. And by this oftentacious Letter, he would make the World believe, that he could and would do mighty Things; and Woe be to poor Bishop Jewel. This Letter to the Bishop with his Address to the Reader, as it was printed in a large

the Charge of Souls: And therefore he wrote this Letter in publick. the more, he said, to force the Bishop to grant his Request. This

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Sheet of Paper on one fide, is exemplifyed in the Appendix. ANNO But if the Reader please, let him take an Account of Harding's 1565. Quarrel with Jewel from Jewel's own Pen, as he writ it in a Letter to Bullinger:

"Our Fugitives of Lovain began the Year past in great numbers Jewel in Bus-"to be moved, and to write most bitterly against us all, and me linger concerning this Cononly by Name: and why so, you will say? I know not, unless be-troversy. cause they know me alone the most unapt for Fight, and the Ex Archiv, weakest to resist. Yet Six Years ago, when I preached at Court Biblioth. 21before the Queen, and spoke concerning the Antiquity of the " Popish Religion, I remember I said this among other Things, I That our Adversaries when they charge our Cause with Novelty, do wrong us and deceive the People. For they instead of Old things approve of New, and condemn those things as New, which are most Ancient. For the Private Masses, and half Communions, and na-"tural and real Presences, and Transubstantiations, &c. (in which " Matters all their Religion is contained) have no certain and express "Testimony either in the sacred Scriptures, or ancient Councils or Fathers, or are of any Antiquity at all. This they took heinously, " barked at in Corners, called me an Impudent, a Confident, an Info-" lent and a Phrantic Man. Four Years after, out comes one Harding " unlookt for, formerly an Auditor and Admirer of Peter Martyr, " and an earnest Preacher of the Gospel, now a vile Apostate, and "well known to Julius our Friend; and he refutes me out of " Amphilochius's, Abdias's, Hippolytus's, Clement's, Victor's, spurious " Athanasius's, Leontius's, Cletus's, Anacletus's, the Decretal Epistles, " Dreams, and Fables. I answered him the last Year the best I could, " But I had scarce finisht it, but presently flies abroad a Confutation of " my Apology, a great and laborious Work, and stuffed with Repro-" ches, Slanders, Lyes and Falsehoods. Here I am again pelted at; and I must Answer. And this at length produced his admirably useful, learned Book, intituled, His Defence. His said Letter to Bullinger remains still in the Archives of the Library of Zurich.

And as Bishop Jewel had this Work with Harding, so Horn Bishop controvers; beof Winton was fain to write a Book in his own Vindication against tween Bishop Horn and Feckenham, late Abbot of Westminster. The occasion whereof was Feckenham. this. About the Year 1564. Feckenham wrote his Declaration, Copies whereof were secretly spread abroad among his Friends, intituled, A Declaration of Such Scruples and Stays of Conscience, touching the Feckenham's Cath of Supremacy, as Mr. John Feckenham by writing did deliver Book. unto the Lord Bishop of Winchester, with his Resolution made thereto. This Bishop Horn hearing of was somewhat nettled, and in April, 1565. got a Copy. The Book intruth was writ, while Feckenham was in the Tower of London, in the time of the Parliament, holden January 12. Anno 5. of the Queen. The true Reason of writing which Book was because he and his Tower-fellows, hearing the Bill, moved for the Assurance of the Queen's Royal Power, should pass and be established, did conceive, that immediately after the same Session of Parliament, Commissioners should be sent unto them to exact the Oath. Whereupon he, to be in some readiness to withstand Nnn

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ANNO and refuse it, not without the help of the rest, as was conjectured. devised his Matter contained in the Book, and committed the fame to Writing, and purposed to have delivered it for their Answer, touching the Oath of Supremacy, to the Commissioners, if they had come. This appeared by the Title of the Book, which Feckenham first delivered to Horn, viz. The Answer made by Mr. John Feckenham, Priest; and Prisoner in the Tower to the Queen's Highness's Commissioners, touching the Oath of the Supremacy. In this Book there was no mention of Scruples and Stays delivered to the Bishop of Winchester, but of Answer to the Queen's Commissioners. The Bishop was not once named in the Title, nor yet in the Book, nor was there one Word as spoken to the Bishop, altho' in the Book set abroad, Feckenham turned all as fpoken to him.

From that time to October following, in the Year 1564, he was delive-

Feckenham committed to the Bishop.

tween them.

red to Bishop Horn's Custody. At his first coming, the Bishop told him. and many times after, that he was welcome, being fent of the Counconference be-cil: and he found it so. And from that time to the end of January, there was daily Conference between Feckenham and the Bishop in Matters of Religion; but chiefly touching four Points, which he termed Scruples and Stays of Conscience, and that by Word of Mouth. not by any Writing. In all which Points he was so answered, that he had nothing to object, but seemed resolved, and in a manner fully satisfied. Whereupon the Bishop made relation afterwards to certain honourable Persons of the good hope he had conceived of his Conformity. But when a Friend of his standing by, and hearing what the Bishop spake in his Commendation, shortly after reported the same unto Feckenham, he much disliked it; doubting his Confederates should understand his Revolt. Which they ever feared. having experience of his shrinking from them at Westminster, in the Conference there the first Year of the Queen's Majesty. After that the Bishop found him much more repugnant and contrary to that which before time he feemed in a manner thoroughly refolved; and also to go from that he before agreed to.

He wfeth Shifting with the Bifbop;

Thenceforward in debating, Feckenham used many Shifts and quarelled with Sophistication of Words. Whereat the Bishop desired him to write his Politions and Assertions in form of Propositions. Which Feckenham would not do, but still stood uncertainly in granting and denying at his Pleasure. The Bishop then drew out in form of Assertion such things as he had gathered out of his own Mouth to be his Opinion, and gave them in Writing to Feckenham; but he would in no wife stand to them, nor rest in any one, but still used his accustomed Wrangling and Wandring Which so missiked the Bishop, that he charged him with at large. Bishop resents. Inconstancy; saying, that he would sometimes deny that which before he granted, and grant that which before he denyed. being much pressed herewith, and perceiving that his quarrelling with the Words of the Statute could no longer cover his ill meaning; at length he required, that the Bishop should put in writing the Words of the Oath, with his Sense and Interpretation added thereto; that he thereupon might devise the Form of his Propositions, whereupon they might afterward debate.

Which the

After

After this, in February, certain Persons of Worship resorted to the ANNO Bishop's House, partly to see him, and partly to hear somewhat between Feckenham and the Bishop. At this time, after they had reationed in certain Points touching Religion, wherein Feckenham seemed Feckenham openly to have little matter to stand in, but rather yielded to the reason before an most in Substance that the Bishop had said; being afterwards withdrawn in some of their Companies, altho' he did seem openly to consent and agree with the Bishop in that which he said, yet, said he to them, I he Matter it self is grounded here, pointing to his Breast, that shall never go out. Which being told the Bishop, he did vehemently challenge him for his double Dealing, and colourable Behaviour, and said, That he thought he did not that he did, out of Conscience at all, and therefore counted it but lost Labour further to travail with such an one, as had neither Conscience nor Constancy.

But Feckenham, to shew that he did all our of Conscience, shewed Feckenham's him both what he had suffered for the same in divers manners, and plea of Conscials of how the same was grounded in him long before. For proof whereof, he offered to shew the Bishop a Book of his, that he had devised in the Tower, and did shortly after deliver to the Bishop, not as his Scruples and Doubts to remove at the Bishop's Hands, but only to declare that the Matter had been long before settled in him. And this was the only and meer occasion of the Delivery of that Book unto the Bishop. All this above written, I have taken out of Winch. Answersham

the Bishop of Winchester's Answerto Mr. Feckenbam, printed this Year. Fo. 1. 2. 3.

But to go on further with this Relation, Feckenbam being now in Feckenham's the Tower, Secretary Cecil hearing of the Writings that had passed Writings:

between the said Bishop and him touching the Oath of the Queen's Supremacy, intimated to the Lieutenat of the Tower, that he should acquaint Feckenbam, that he, the Secretary, desired to have them sent unto him to peruse. Which in the Month of March, Feckenbam sent to the Sea accordingly did, together with a Letter to him. And therein he cretary, Mar. humbly beseeched his Honour, that while he read them he would Pap House. observe how slenderly the Bishop had satisfied his Expectation; And his Letter who in requesting of his Lordship to be resolved by the Authority to him concerns of the Scriptures, Doctors, General Councils, and by the Ex-

Christendom, his Lordship in no one part of his Resolutions had alledged any Testimony out of any of them; but only had used the Authority of his own bare Words, naked Talk and Sentences: Which in so great and weighty a Matter of Conscience, he said, he esteemed and weighed as nothing. And that if his Lordship should at any time hereafter (and especially at his Honour's Request) be able to bring forth any better Matter, he, the said Feckenham, should be at the sight thereof, at all times, in readiness to receive the said Oath, and to perform his Promise before made in the Writings. But that if the Bishop should be found (notwithshanding his Honour's Request) to have no better Matter in store, he should, for his Duty sake towards the Queen's Majesty, considering the Degree and State her Highness hath placed him in, ab-

Rain from that plain Speech which he might justly use (his Lord-N n n 2 ship

ship first beginning the Complaint,) yet, that notwithstanding, his ' Honour must give him leave to think, that his Lordship had not all the divine Scriptures, Doctors, General Councils, and all other kind of Learning, fo much at his Commandment, as, he faid, he

had oftentimes heard him boast, and speak of.

'And thus much to write of his own secret Thought, either against him, or yet any other, it was very much contrary to the Inclination of his Nature. For he, as he proceeded in his Letter, being a poor Man in Trouble, was now, like as at all other times, very loth to touch him, or any Man else. But that whensoever it should please his Honour by his Wisdom to weigh the Matter indifferently betwixt them, he should be fure to have this short End and Conclufion thereof, That either upon his Lordship's pithier and more learned Resolutions, his Honour should be well assured that he would receive the Oath; or else for lack of learned Resolution, his Honour should have certain and fure knowledge, that the Stay fo long time on his part in not receiving of the same Oath, was of Conscience, and not of Will stubbornly set; but only of Dread and Fear to commit Perjury, thereby to procure and purchase to himself God his Wrath and Indignation; finally to inherit perpetual Death and Torment of Hell-fire; and that remediless by a Separation-making of himself from God, and the Unity of the Catholick Church: being always after unfure, how, or by what means he might be united and knit thereunto again. right and due Consideration of this his lamentable Estate was all that he did feek at his Honour's Hands, as knoweth our Lord God, &c. From the Tower the 14th of this present March, Subscribed,

> By your poor Orator John Feckenham, Prieft.

What Proof Feckenham required of the Bishop.

2.

3.

The Bishop's

Answer to

tioned, That he should join that issue with his Lordship; that when he, the Bishop, should be able either by fuch Order of Government as our Saviour Christ lest behind him in his Gospel and New Testament; either by the Writing of such learned Doctors, both old and new, which had from age to age witnessed the Order of Ecclesiastical Government in Christ's Church; either by the General Councils, wherein the right Order of Ecclesiastical Government in Christ's Church had been most faithfully declared, and shewed from time to time; or else by the common Practice of the like Ecclesiastical Government, in some one Church, or Part of all Christendom; that when he should be able by any of those four Means to make proof that any Emperor, Empress, King or Queen might claim or take upon them any fuch Government in Spiritual and Ecclesiastical Causes; then he should herein yield, &c. And in his Letter above to the Secretary, he tells him in effect that the Bishop was not able to refolve him by any one of these Proofs.

And so indeed Feckenham reported in his Declaration before men-

But on the other hand, let us hear the Bishop in his Answer to Feckenham; who there afferts, that he had often and many times pro-Feckenham.

ved the same that he required, and by the self same means in such ANNO fort unto him, that he had nothing to fay to the contrary. But notwithstanding the Bishop added, he would once again prove the same after his desire, as it were by putting him in remembrance of those Fo. 7. b. Things which by occasion in Conference he had often before reported And then he proceeded at large upon all those four Heads. The Bishop withal reminded him, how he well knew, acknowledged and confessed this supreme Authority in Causes Ecclesiastical to be in K. Henry VIII. and his Heirs, when he furrendred his Abby of Evesham into his hands; and so taught and preached during that King's Reign. And that the same Knowledge remained in him at the Time of K. Edward.

While Feckenbam was in the Tower, his Charges were born by cer-His Charges tain men, and fent him weekly by his Servant; that he might conti-born in the nue constant in his Popish Opinion and Doctrine. For when he perceived the Oath of Supremacy was not like to be tendred to him Jiant. and the rest, then he sent Copies of his Book, devised for his Answer touching the Oath, abroad to his Friends; to declare his Constancy and Readiness to resuse the Oath. Whereby they might be the rather induced to continue the good Opinion conceived of him; and also pay his Charges weekly in the Tower, sent unto him every Saturday by his Servant; who wrote and delivered the Copies abroad, as he told Bishop Horn himself.

After he had been a Winter with the Bishop, and no Compliance Sent to the wrought on him, and was returned to the Tower again, he perceived Tower again. his Friends had some mistrust of his Revolt, as he gave them just Cause; and wavering in Constancy, whereby his Estimation and Fame was decayed, he devised to set forth the self same Book again which he did before, and to the felf same ends; Altering and changing nothing at all, faving that he gave it a new Name and Title, and seemed as tho' he spake to the Bishop; when as in very deed there was never any such Word spoken or written by him. And in the Book delivered to the Bishop, his Speech was directed to the Commissioners.

But to look upon him still in the Bishops Family, before he was Feckenham fient to the Tower again. Fecken ham's Obstinacy here grew at length to free in his Talk at the to be so much, that through his disorderly Behaviour, the Bishop was Bishop, Table. forced to restrain him of his licentious Talk, and sequester him from Conference with any, having fo much before abused himself, and especially in the Bishop's Absence: Meaning by that Stoutness to recover his Credit, which his Inconstancy had so impaired among his For at first he seemed so well persuaded by the Bishop's arguing with him, that there was a Rumour spread abroad by the Bishop's Servants, that he had subscribed to certain Articles, Ten in number: And another Rumour, that he would Recant, and that the Time and Place were appointed, namely, the Parish Church of Waltham, where the Bishop then abode.

There was one Mr. Denny sojourned with the Bishop, when Fecken-Feckenham ham did. Between them happened Words, partly by merry Talk, and Denny and partly stirred up by some unseemly Language of Feckenham, in Table.

ANNO the Bishop's Absence. And he complained Mr. Denny had abused him. But one Day Feckenham and Denny at Table together were somewhat hot upon one another, the Bishop being present; when Feckenham called Denny Epicure, for that he Fasted not. The Bishop, searing that Mr. Denny like a young Man should give ill Words again, willed him to say nothing, and that he would answer the Matter for him. The Bishop's Answer was, " That he marvelled why Fecken-" cause he did eat Flesh and never Fish, he might as well fast with

The Bisbop's ham's Faffs.

ham should call him Epicure. For, faid he, if ye so thought, be-"Flesh, as with Fish: But if it were, that he used not Absti-"nence, in that Mr. Denny did more than you. For where you " have every day in the Week your three Meals, Friday and others, " the Gentleman was contented three days in the Week with one " Meal, and never did cat above two. Thus as they eat together. fo with this Gentleman he used to play at Bowls, and walk in the Park, and be merry together. And yet in Feckenham's Declaration. he faid that Mr. Denny was unknown to him.

Feckenham in Discourfe falls into a

and speaks

bardly of Bi-

After the Bishop had calmed the Storm that seemed to have been ready to arise between them two, he entred into Talk with Feckenmithibe Bishop, ham in Matters of Religion, as he was wont to do daily before. The Discourse was of Venial and Mortal Sins. A Cross that came from the Jesuits gave the occasion of this Communication. The Bishop proved, that no Sin was so Venial, as it could be remitted by any Ceremony. And that there was no Sin but of it felf was Mortal, yet Venial, so as to be purged by the Merits of Christ only: And that all Sins were they never so much Mortal, were Venial nevertheless, except the Sin against the Holy Ghost, that was irremissible. For this his faying, and other Points which he condemned, Feckenham fell into fuch a rage, that he not only railed against Jewel Bishop of Salisbury, saying, that he was utterly unlearned, and that he should never be able to Answer Mr. Harding's Book; but also called the Bishop almost in plain Terms Heretick, and said, his Doctrine which he preached, (tho' he would never hear it) was erroneous, filthy and blasphemous. Whereupon the Bishop to stay him, said, These were unmannerly Words to be spoken at his own Table; and therefore would as then fay no more openly unto him there; but told him, that after Dinner he would shew him more of his Mind between them two.

And so after Dinner he came up to him, and there called him into Bishop restrains his Gallery adjoyning to his Chamber. He put him in remembrance bis own Chain of that which he had before oftentimes admonishe him of, viz. his outrageous Talk in his Absence used at his Table, whereof he had fundry times given him warning: For that the same might breed Peril to himself, Blame to the Bishop, and Ossence to others. And because he found still the Continuance of that his misorder; therefore he willed him thenceforth to abstain from Conferring with any Man at all; Adding, that he should have to his Chamber all Things necessary, and what Meat he should competently appoint for his own Diet. Which he had accordingly. But tho' he did restrain him from coming to his Table, or to go much at large as he had done, yet had

he

he no other Keeper, than he had before, which was his own Man. AN NO He had a Gallery adjoyning to his Chamber, opening to the Park:

His Servant a Chamber by himself near to his. He had Leads fair and large, on which he might walk, and have Prospect over the Parks, Gardens and Orchards. And thrice in the Week at least, while the Bishop lay at Waltham, with one, by the Bishop appointed, he walked abroad in those Parks and Gardens. This Bishop Horn wrote in his Answer to Feckenham's Declaration, wherein he had called this Restraint Close Imprisonment.

All this that hath been said of this Man, may make us inquisitive Feckenham to know what he formerly was. Which we may take from the faid Henry VIII. Bishop in his said Book. He was in Henry VIII. his time, Abbot or and Edward Monk of Evesham Monastery; which, by common Consent of him and the other Monks under their Convent Seal without compulsion, was furrendred into the Kings hands; and Feckenham, by that King's Authority, reformed, forfook his Vow and many Errors and Superstitions of Monkery, and became a Secular Priest and Chaplain to Dr. Bell, Bishop of Worcester, if I mistake not, and after to Bishop Bonner. And so during the Life of K. Henry, did Agnize, Profess and Teach, openly in his Sermons, the King's Supremacy in Causes Ecclesiastical. And so he did in the Time of K. Edward. He laid indeed in the Tower in his time; but it was not for any doubt he made of the Supremacy, (for that he still Agnized) but for other Points of Religion touching the Ministration of the Sacraments. Whereunto he also agreed at last, and promised to Prosess and Preach the same in open Auditory, wherefoever he should be appointed. Whereupona Right Worshipful Gentleman procured his Deliverance forth of the Tower. And so he was set at Liberty. Under Q. Mary he was fuccessively Dean of S. Paul's, and Abbot of the new founded Abby of Westminster.

The last News I hear of him (to take up his Story here at once) Feckenham's, was, that he was a Prisoner at Wishich about the Year 1580. When Confession, Anhe was examined before the Bishop of Ely, the Dean and several of no 1580. that Bishops Chaplains. And then shewed himself in a better Temper, than he appeared while he was with the Bishop of Winton. For now he did Confess,

I. That he believed that the XIV Chap. of the First Epistle to the Corinthians was to be understood of the Common Service to be had in the Mother-tongue, as well as of Preaching or Prophesying.

II. That he found no fault with the Book of Common Service used in this Church. But he would have all the rest of the old Service that had been taken out, to be restored, as Prayers to Saints, and for the Dead, and the Seven Sacraments, &c. And then he would most willingly come thereto; And that he liked the Sacrament ministred in both kinds, if it were done by Authority of the Church.

III. That he very well allowed the Interpretation of the Oath for the Queen's Supremacy, as it was interpreted in the Queen's Injuncti-

ons: And offer'd himself ready to take it. And,

IV. Being asked, Why he would not come to the Service in the Church of England, when he thought in his Conscience, it was law-

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ANNO ful to have it? he answered, Because he was not of our Church, for lack of Unity. The Original Paper containing these Acknowledgments and Concessions of Feckenham, signed by his Hand, and that of the Bishop and Dean, I have by me; and have set the true Copy in the Appendix, for the more Satisfaction. Nº XXXI.

Litchfield and

Complaint had been made at Court against the Diocess of Litchsfield the Discess of and Coventry, for not observing the Churches good Orders: For the Dislike of the Habits, and some other Rites, seem to have spread abroad so far in the Nation. Whereat Bentham the Bishop was reproved from above. And hereupon he appointed, in the beginning of this Year, a Visitation to be held by one Mr. Sale [or Saul] some Dignitary of that Church, Commissionated his Visitor. And for the better proceeding in this Visitation, the Bishop wrote, by his own Hand, these brief Instructions for him to observe.

The Bisbop's In-AruHions. Pap. House.

' Imprimis, Whereas I and my Diocess are accused of Disorders. ' used of my Clergy, these are to will you to charge them all to behave themselves in their Ministry, soberly and reverently, in all Points of Clerkly Office, as well within the Church as without; "Upon Pains which may ensue for the transgressing the Queen's Injunctions.

Item, To charge all and every the Clergy to make Presentments of those that had not communicated that Easter; and such as refused their own Churches, Parsons, Vicars, or Curates; and went to other Parishes. And in what Parishes they were

received.

To charge them to make Presentments of all Children being full

Seven Years of Age, and not Confirmed.

And to give Charge in their Parishes, that in Rogation Week, none go about, but such as the Queen's Injunctions do allow; that is, substantial Men of the Parish, with the Curate.

To learn, whether the Register Book be had and observed for

Marriages, Christnings and Burials.

All these and such others, as you shall see most meet, for faithful and fruitful Service of the Ministers; as in appointing Taxes and fuch like Order, I will you do not omit.

The 28th of April, 1565.

T. C. L.

Lampfonius July the 4th.

One Dominicus Lampsonius, a learned Man of Bruges in Flanders. and Secretary to the Bishop and Prince of Liege, formerly Scribe and Servant to Cardinal Pole in England, writes a Letter this Year to Secretary Cecil; enclosing therein a Design of his for the Compofition of the present Differences in Religion. And to introduce this, he reminded the Secretary, how dear he had been formerly both to him and his Lady, as well as to many other learned and good Men here in England, on the Account of his Learning: And how he, the faid Secretary, had, upon the faid Cardinal's Death, endeavoured to persuade him to stay in England, with Promise of Preserment; and the like had many others done. And therefore, that he had not departed out of so pleasant a Country, and from so many good Friends, had his Conscience permitted him to approve of that Religion

Religion in all Things that was then fet up; and which the Secretary, he faid, in a very accurate Discourse, had moved him to embrace, as he himself had done. Herewith he had sent him the Heads of a Tract, which he was drawing up; whereby he might fully understand, what the Reasons were that deterred his Conscience from embracing that Religion which Cecil approved. And when it was sinished (which he hoped would be within two Years) he would with his own Hand transcribe the whole for him, to present, if he pleased to the Queen. And for the present he prayed him to give him his Judgment of this short Scheme of his designed Work; which he should esteem a great Favour. The Scheme followeth:

Scopus & finis instituti operis, &c. i. e. That the Scope and End of dequaints him his Undertaking was to compose this grievous Discord and Schism in signed Treatise, the Church. And to obtain this Scope and End, his Judgment was, That this was the only necessary and true Way, if he could shew that the Church could not erre in Things necessary to Salvation, and to declare where that Church is: And that the same Church might sometimes erre in Matters which are not of Faith, and not necessary to Salvation. And because the Authority of the Church depended, in his Judgment, upon the Authority of the Scriptures, this seemed before all to be briefly established. And then, after all his Drift was to establish the Authority of the Church. And in fine, that the Roman Church, and that Church which acknowledged the Roman Bishop for the Supreme President of the Church, that was the Church, to whose Judgment we must submit in Matters of Faith.

CHAP XLVI.

Prayers and Thanksgivings for Malta, besieged by the Turks. Books from Louvain and Antwerp. Inquisition at Antwerp. Orders for Apparel; And for Fencing. Correspondence between Bullinger and Bishop Jewel. Caryl of the Dutchy dies. A pretended Prophet. Massing in York-shire. The Crucistic still in the Queen's Chapel. Martial's Treatise of the Cross answered. Dean of Westminster's Care for the Savoy.

ET us now take up some other Matters happening within the Compass of this Year.

Malta, after a long and dangerous Siege laid against it by the Turk, prayers afwas now delivered. Our Church, while the Insidels lay against pointed to be this Island, put up Prayers to God in the behalf of it. And there of Malta. was a Form appointed to be used in Common Prayer every Wednesday and Friday within the City and Diocess of London for the Deliverance of those Christians that were then and there invaded by the Turk. The Preface to that Form set forth, "That the Me of Mal-

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Oŏo

ANNO" Malta or Melite where S. Paul arrived, when he was fent to Rome, " lay near unto Sicily and Italy, and was as it were the Key of that " Part of Christendom. And that it was invaded with a great Army and Navy of Turks, Infidels and sworn Enemies of the Christian " Religion. And that it was not only to the Danger of those Christians " that were belieged, and daily affaulted in the Holds and Forts of "the same Island, but also of all the rest of the Countries of " Christendom adjoining. Therefore it was our part which for " distance of Place cannot succour them with temporal Relief, to " assist them with spiritual Aid; that is to say, with earnest, hearty " and fervent Prayer to God, desiring him, after the Examples of Moses, Jehosaphat, Hezekiah, and other godly Men, in his great " Mercy to defend and deliver Christians, &c.

Thouk frivings rance of Malta.

And when the Turk, not being able to take Malta, had broke up and gone, a Form of Thanksgiving was also appointed for the Delivery of the Isle from this Invasion and long Siege by the great Army of the Turks both by Sea and Land, and for fundry other Victories lately obtained by the Christians against the Turks, to be used in the Common Prayer within the Province of Canterbury, on Sundays, Wednesdays and Fridays, for the space of six Weeks, set forth by the most Reverend Father in God Matthew, by God's Frovidence, Archbishop of Canterbury. It consisted of an Hymn, compiled of divers Verses taken out of several Psalms, and a Collect, made probably by the Archbishop, and was as followeth:

The Collet.

"Oh Heavenly and most Merciful Father, the Defender of those "that put their trust in thee, the sure Fortress of all them that sly " to thee for Succour: Who of thy most just Judgments for our " Disobedience against thy holy Word, and for our finful and wicked Living, nothing answering to our holy Profession, (which hath "been an occasion, that thy holy Name hath been blasphemed among the Heathen) hast of late most sharply corrected and scourged our Christian Brethren thy Servants with terrible Wars and dreadful Invalions of most deadly and cruel Enemies, Turks and 46 Infidels: But now of thy Fatherly Pity and Merciful Goodness without any desert of ours, even for thine own Name's sake. " hast, by thy Assistance, given to divers Christian Princes and Potentates, at length, when all our hope was almost past, dispersed " and put to confusion those Infidels, being thine and our mortal Enemies, and graciously delivered thy afflicted and distressed " Christians in the Isle of Malta, and fundry other places in Christen-" dom, to the Glory and Praise of thy Name, and to the exceeding " Comfort of all forrowful Christian Hearts. We render unto thee most humble and hearty Thanks for these thy great Mercies " shewed to them that were thus Afflicted and in danger: We laud and praise thee; most humbly beseeching thee to grant unto all those that profess thy holy Name, that we may shew our selves, in our Living, thankful to thee for these and all other thy Benefits. Endue us, O Lord, and all other Christian People with thy " Heavenly Grace, that we may truly know thee, and obediently walk in thy Holy Commandments; lest we again provoke thy " just " just Wrath against us. Continue thy great Mercies towards us; ANNO " and as in this, so in all other Invasions of Turks and Infidels,

" fave and defend thy Holy Church, that all Posterities ensuing may continually confess thy Holy Name, Praising and magni-" fying thee with thine own Son Jesus Christ and the Holy Ghost; "To whom be all Laud, Praise, Glory and Empire, for ever and

" ever, Amen.

Now were many of the English Popish Recusants become Fugi-seditions Books tives abroad in *Flanders*, and particularly in Antwerp and Louvain, be inquired af-and in other Places in the King of Spain's Dominions. Here they ter. employed themselves in writing very dangerous and seditious Books against the Queen and her Government. Which when they had printed, they caused to be conveyed over hither, and privily dispersed abroad. Which had perverted many of the ignorant People, and made them run into Disorders. It was therefore thought time to look after this. And these Writings being for the most part brought into the Port of London, the Queen writ her Letters, dated in January, January 24. to the Bishop of London, being chief Pastor there, and also an Ecclesiastical Commissioner, to take special Care hereof: And that all Books that came into the Custom-house, should by Persons, appointed by the Bishop, be diligently opened and searched; and that she had sent to the Lord Treasurer to suffer them to sit with the Queen's Customers and other Officers for that purpose. And as any fuch should be found guilty in this regard, she enjoyned the Bishop to punish according to the Laws of the Realm. The Queen's

Letter I have put into the Appendix.

Antwerp, before named, where formerly many Professors of the The Inquisition Gospel fled for Shelter under K. Henry VIII. and Q. Mary, from the fet up at Anti-Heat of Persecution, and where some of the first Editions of the werp. English Bible was printed; This Place was now gained by the Spaniards, and became a Harbour for the English Fugitive Papists: Here Harding was, and hence dated his braving printed Letter to Bishop Jewel; and here dwelt that imbittered, butcherly Dr. Story, that imbrued his Hands as deep in Blood under Q Mary as any, and still continued to do so under K. Philip, whose Officer he was. In this Town this Year, (and one may guess by their Instigation in a great measure) was the cruel Inquisition set up; it being the King's determinate Will and Pleasure to be observed in the Dutchy of Brabant without Exception, or further Difficulty to be made by any of the Lords, Prelates, Nobles or Estates whatsoever, as his Letter ran.

But notwithstanding this lofty Command, the Commonalty and The Town pro-Burgesses being a free People, set up a notable Supplication in January against this Inquisition, directed to the Burghmasters and Council of the Town. Therein they fet forth the Promises the Emperor Charles V. and the present King had made; the former in Augsburgh, and the latter in the Town of Antwerp, in the Year 1549. and more lately in Spain made to the faid Town; that he would never charge the Low Countries, and namely Antwerp, with the Inquisition, under any pretext or colour whatsoever. Yet, notwithstand-

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ANNO withstanding that, he had sent Letters to the Dutchess of Parma. upon pretext of the Council of Trent, to cause the Inquisition to be observed, and that within eight days she would publish the same. They shewed what piteous Desolations the same might bring to the Low-Countries, that it was the proper and only Foundation of the Overthrow of those Countries, and especially of Antwerp. And confidering all this, they protested openly before God and the said Magistrates, and before all the World, that the publishing this Inquisition was made against all Reason and Equity, and against the Privileges of the Countries of Brabant, and the Promises expressy made to that Town. And that if there should be any Resistances made against the said Publication of the Inquisition, they affirmed that the Resistances might not be holden for any Commotion, or Disobedience, or Sedition. But the rest I leave to be read by such as please in the Appendix, being the very translated Copy once belonging to Secretary Cecil, to which his own hand is indorfed. Yet I cannot but add, That in this Writing they enjoyn the Magistrate, to cause this determinate Will and Pleasure of their Soveraign Lord the King, as they stile him, to be notified to the Justice of the Chamber of the holy Roman Empire, and to adjourn his Mojosky before the same Justice, by vertue of the Golden Bull granted to the Country of Brabant, in the Year 1349. and successively by the Emperors. But to draw mearer home:

Exects in Appatel restrained.

As the Queen the hast Year and this, took care for the Habits of the Clergy, so should now for that of her other Lay Subjects. Who in respect of their Cloths and Carments, which they wore, began now to run into that excess of Costliness beyond their Quality, that there was no difference scarce to be seen between a Nobleman and a Gentleman, and a Gentleman and inferior Person. And the Queen was exact for keeping up order among her People. And this Extremity in Apparel, as it tended to the Confusion of the Degrees of all Estates, wherein always Diversity of Apparel took place: so it did to the Subversion of all good Order, and was contrary to divers Laws and Statutes of the Realm. Whereupon the Queen issued out a notable Proclamation, Feb. 13. Wherein, for some Reformation herein, certain Clauses were taken out of the Statute made the 24th. Henry VIII. directing what Apparel should be worn according to each Man's Quality and Condition; and other Clauses taken our of another Statute of that Nature, made in the First and Second of Philip and Mary. To which the Queen added in her present Proclamation certain Orders to be observed in certain kinds of Apparel. and other things thereunto belonging: Also Orders concerning Fen-Orders for Feb. cing Schools, and for the Length of Swords and Daggers. To this Proclamation were subscribed the Hands of many of the chief Lords and others of the Queen's Privy Council, promising thereby for good Example-sake, to see to the observing the same in their Households. I have the Original of this Proclamation in Vellum with the

No. XXXIV. said Subscriptions, which shall be found in the Appendix. A good Correspondence was maintained between the Church-men of Zurieh and our Bistops; many of whom had been there cherisht

and preserved from Danger under the hard Times of Q. Mary, and ANNO Bishop Jewel among the rest. A Token whereof happened this 1565. Year, when Bullinger sent his learned Comment upon Daniel, to Jewel; and Lavater at the same time to the same Person, his upon Lavater send Joshua. And at the next Return, Jewel sent Twenty Crowns to their Books to them, in token of Gratitude and good Will, to be laid out upon a Bishop Jewel. His Present to Common Supper, or to be otherwise disposed as they thought sit. them. And Twenty Crowns more he sent, being an Annual Pension to Julius, who was his dear Friend, Peter Martyr's constant Servant and Assistant.

On the Tenth of March deceased Mr. Caryl, Attorney of the Caryl Attor-Dutchy; a Man famous for his Abilities in the Law, but a Papist: net of the Of whom thus did John Hales write to the Secretary, A Man whose Dutchy, diet. Life for his Learning, if his Religion had been agreeing, were to be redeemed with Thousands. Indeed, about this Time, the Lawyers in most eminent Places were generally Favourers of Popery. Hales, before mentioned, stept in, while Caryl lay upon his Death-Bed, labouring with the Secretary to prefer in his Room George Bromley of Suit for Broms the Temple, a good Lawyer, and as good a Protestant. Of whom ley to succede, he gave this Character; "That for his Religion and Knowledge of Mss. penes" the Law of God, he ought to be preferred above many. That me. "The was no greedy Man, that for Lucre-sake busied himself in every Matter, but where in an honest Cause he might do good, "there did he not resuse freely to travel and take Pains. Wherefore, faid he, of Right and Conscience such Men were to be remembered, and by all means to be furthered. And he knew the Secretary loved such Men, and was desirous to further them. Adding,

About this Year died one Ellys (calling himself Elias) who in the A pretended Year 1562 came up from Manchester to London, as a Prophet. But Prophet. all the Reception he had was, that he was committed to Bridewell, where he ended his Life. His Daughter married one London a Papist, who proved as very a Courtezan as ever was Lais. This I take out of the Recorder of London's Letter to Sir William Cecil, who used to

"that he should hereby win the Hearts of a great many. Protestants, who now discouraged would take some Hope, if they might hear

give weekly the Intelligence of the City to the faid Personage.

In June 1562, this Ellys went to the Queen at Greenwich, as the Goes to the he had some Message from God to her. Pilkington, Bishop of Dur-Bishop of Lorisham, did then preach, and declared concerning him and his don. Living. Whereof perhaps he had particular Intelligence, Lancashire, from whence the Impostor came, being near his Diocess. Three Days after, this Pretended Prophet came to the Bishop of London's Palace, as the had likewise some Warning and Instruction from Heaven to deliver to him. But notwithstanding, June the 26th, he was set on the Pillory in Cheapside with a Gown of grey Skins; perhaps in mockery to him, calling himself Elias, and going in Camel'shair, in Imitation of that Prophet.

In September and October this Year, was daily Massing in certain Mossing and Places in Torksbire, in order to some dangerous Disturbance in those Yorkshire.

Parts,

ANNO Parts, wherein one Sir Charles Danby Knight, among others, was concerned. He had one Ikomas Lewsham his Servant, on whom he had settled 20 s. Annuity during his Life, for Services no doubt to be done by him upon Occasion. But he pretending his Conscience utterly misliking the same ungodly Practices, had left his said Master. and retired to Grimsby in Lincolnshire. Where he had told to his Secret Friends not only concerning faying the Mass in several Houses in the faid County of Tork, which he could go to; but that there were Conspiracies entred into against the Person of the Archbishop of Tork, Lord President of the Council in the North, and a Rebellion near at hand, unless speedily prevented. This coming to the Ears of Mounson, a Gentleman of Lincoln, by a Letter of the 6th of October, he informed the faid Archbishop of it, advising him, that if the faid Lewsham were soon taken up, upon his Examination he might disclose further Matters than yet he had uttered, being no Blab of his Tongue, nor light of Talk. Accordingly the Archbishop sent his Letters to Sir Richard Thimbleby, Knight, and Tristram Tyrwhit, Eig; Justices of the Peace, near adjoining to the Place where he was. to apprehend him, to be fent to Tork; and to the Earl of Shrewsbury he also writ, desiring him to send Sir Thomas Gargrave to Tork with speed, being one of that Council, to the intent that they might prevent fuch Matters, if there were, or if there were any fuch intended.

Order to levy Men in the North against Scotland. Earl of Shrewsbury's Offic. Armer.

About this time, the Queen sent her Letters to the Earl of Shrewsbury for the levying of Men in those North Parts where he was Lord Lieutenant, to defend her Kingdom from the Scots, between whose Queen and Q. Elizabeth there was now no good Understand-Yet she meant to keep Peace with Scotland, and not to make War; unless the were provoked by Invasion. And to that all her Counsellors enclined. And Secretary Cecil, one as wife as any, in a Letter to the faid Earl, accompanying the Queen's, wrote, That for his Part he thought it no Certainty to enter into War without just Cause. But this went no further; only the Queen's Practice was to be in a Posture of Defence.

bis Country.

December the 1st, the Duke of Norfolk, the Favourite now both of folk got into the Court and People, departed from London towards his Country; to keep Hospitality there, it seems, now Christmas was drawing on: being accompanied out of the City by the Earls of Leicester and Warwick, the Lord Chamberlain, and other Noblemen and Gentlemen of the Court; who brought him onward of his Journey, doing him all the Honour they could.

Report of the Marriage.

There was spread now a Report, and that even in the Court, That Queen's speedy the Queen would marry out of Hand: and the Honourable Person she would match her self with, was Charles Brother to the Emperor Maximilian. And this was the more probable, upon the Displeasure the had taken with the Scotch Queen's marrying with the Lord Darly: that she might weaken her Hopes of enjoying the Kingdom of England. But this came to nothing.

One Mr. Man of Oxford, was now to go from the Queen into Spain, Man to be fant to K. Phi- to King Philip: And in that respect she promoted him to the Deanry of Gloucester.

Tho

The Markgrave of Baden in November departed from hence to ANNO Germany; but left behind him in the Court, the Lady Cicilie his Wife: 1565. With whose Company and Conversation the Queen was so much delighted, as she did not only allow her very honourably three of Baden's Messes of Meat twice a Day, for her Maids and the rest of her Wife at Court. Family; but also gave a yearly Pension of 2000 Crowns to the Markgrave himself, so long as he should suffer the Lady his Wife to reside here in England, being big with Child.

The Queen about this Time dissolved the ancient Office of Hench-Henchmen

men: whereat some did much marvel.

After a Purpose of removing to Greenwich, and that changed into she keeps her another Purpose to remove to Windsor, to keep her Christmas there, Christmas at the Queen resolved, lastly, to tarry at Westminster, and there to

keep it.

The Queen still to this Year kept the Crucifix in her Chapel, The Queen bath as appears by a Letter written to Secretary Cecil by a zealous in her Chapel. Gentleman, earnestly perfuading him to use his Interest with her Majesty to have it removed, as tending too much to Idolatry. Writer was Richard Tracy, Son (I suppose) of William Tracy of Todington in Gloucestershire, Esq; remarkable for the Popish Severity used towards his dead Corps; which was digged up out of its Grave, Anno 1532, and burnt to Ashes, by Order of Tho. Parker, Chancellor of Worcester; when, being already dead and buried, he was judicially tryed and proceeded against in the Convocation, and declared an Heretic, because of some Passages in his last Will and Testament, wherein he shewed little Regard of having his Soul prayed for, after his Decease. And therefore left nothing to any Priest to do that Office for him. But the said Parker out of his Popish Zeal, going beyond his Order, in burning the Body, when the Sentence went no further than the digging it out of the Grave, and removing it from Christian Burial, the Relations took their Opportunity afterwards, when Things looked more favourably upon Religion, and got him fined in a great Summ.

I will fet down this Letter of the pious Son of this pious Gentle-

man, as I found it in the Paper-House, dated April the 17th.

Word, the holy Scriptures, threateneth to root out all Images, to the Secretary and faith that he abhorreth them, and commaundeth his People to Paper Office. destroy all Pictures, and to break assunder all the Images of the People of Canaan, and exhorteth us to beware of the marring of our selves, and of the Destruction of our Souls; and curseth the Images, and the Man that maketh them, threatening them to be consounded and to perish: And in conclusion, pronounceth all them accursed, that willingly transgress his Commaundments: All which terrible Threatenings and horrible Curses, be easily escaped and avoided, if the Queen's Majesty will destroy her Images. Considering that God, of the other part, commaundeth not any Magistrate to have graven or molten Image; ne commaundeth any graven Image, or molten Image, to be set up upon any Altar;

which is the highest Place of Honour in our Religion; ne to light any Tapers to them; namely, because God calleth them but Deceipt; which can do no good, and be vain, and profitable for nothing: I am therefore so bold to put your Honour in remembrance, That these holy Scriptures threaten the Images, and the Image-makers, over and besides them that either honour, worship or serve them. Whereby all Men may know certainly, that God favoureth not any Image, or the Use of them in us, whose Hearts be prone to Evil, and very evil alway. For the avoiding whereof, your Honour shall do God good Service, and preserve the Queen's Highness from great Peril of God's Wrath and Displeasure, thro' the Use of them. In hast, by your daily Orator,

Rich Tracy.

But I find the Queen's Chapel stood in Statu quo Seven Years after. For thus rudely and feditiously did the Admonition to the Parliament charge her Chapel, Viz. As the Pattern and Precedent to the People of all Superstition. To which bold Expression, Dr. Whitgift gave to the Admonitors, this short Answer, That that slanderous Speech was rather to be severely punished, than with Words to be confuted.

P. 206.

John Martial, Bachelour of Law, sometime Usher of Winchester An Answer to School, and now a Student in Divinity at Louvain, had published a the Cross comes Treatise of the Gross: and had the Considence to dedicate his Book to Queen Elizabeth, emboldened upon her aforesaid retaining the Image of the Cross in her Chapel, terming it, Her good AFFECTION to it. But this Year 1565. a learned Answer came forth against that Treatise, by Scripture, Fathers, and Councils, written by James Calshil, B. D. of Christ's Church, Oxon. as I conjecture, though his Name be not to it. Here, in his Epistle Prefatory to the faid Martial, he thus excuseth the Queen; 'That as for her private Doings, neither were they to be drawn as a Precedent for all; nor ought any to creep into the Prince's Bosom, on every Fact to judge on AFFECTION. And that this the World could well witness with him, that both her Grace and Wisdom had not such Affiance in the Cross, as he did fondly teach, nor held it expedient her Subjects should have that which she her Self (she thought) might keep without Offence. For that the 'Multitude was easily through Ignorance abused; but her Majesty was too well instructed for her own Person, to fall into Popish Error and Idolatry.

Martial had said, in severe Reslection upon the present Government, that Crosses had been despightfully every where thrown down in high Ways: whereas the Answerer said, that they were still seen to stand in many Places, nor were People offended at all therewith. But that good Order had been taken by publick Authority, not private Suggestions (as he had implied) that Roods and Images should be removed according to God's Law out of Churches, Chapels and Oratories. Martial further said, (and that by pretended Authority of the Fathers) ' That ever fince Christ's Death Christian Men

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Men have had the Sign of the Cross in Churches, Chapels, ANNO Oratories, private Houses, High-ways, and other Places meet for the same. The Answerer, on the other hand, declared, That it should be made evident, that by the Fathers own Writing, such as none should gainsay, that four Hundred Years after Christ, there was not, in the Place of God's Service, any such Sign erected. And he backed his Assertion by Erasmus; who writes, Usque ad atatem Hieronymi, &c. i. e. Unto Hierom's Time there were Men of good In Religion, that suffered no Image in the Temples, either painted, sap. 6. or graven, or woven, no not of Christ himself, because of the Inthropomorphite Heretics, as he supposed.

I have one Note to infert before I take my leave of this Year, Exthange of the concerning one of the chief Divines in these Times, Viz. Dr. Gabriel Savoy Lands. Goodman, Dean of Westminster, shewing his conscientious Care in a Matter of religious Charity, wherein by his Place he was concerned. An Exchange was now in hand, of some Lands belonging to the Hospital of the Savoy, London, with other Lands belonging to Mr. Fanshaw, Remembrancer of the Treasury: the Dean, who was Visitor there, searing some good Bargain for that Gentleman, but some ill one for the Hospital, (as in those Exchanges, common in those Times, it usually happened) wrote an earnest Letter to the Secretary, that no Wrong might be done to so charitable a Foundation:

which ran to this Tenor;
That albeit, as some supposed, he was not Visitor of the Savoy, The Dean of yet in Conscience he thought himself as much bound to that poor Westminster? Hospital, as if he were, considering the good Meaning of that Letter about it. most noble Founder. Wherefore he desired him, for God's Sake, leian.

most noble Founder. Wherefore he desired him, for God's Sake, that in the Bargain of Exchange of Lands that was towards, between the Master of the Savoy and his Brethren, and Mr. Fanshaw, nothing might pass to the Prejudice of the poor Hospital. That he had sent his Letters of Certificate touching the Value of the Lands by Information, according to a Message done to him from him [the Secretary] by the Master of the Savoy, and had included the Particular of Lands in his said Letter, to be considered of by him according to his Wisdom. And so prayed God to continue and encrease his Grace and Blessing in him and his, to serve him always. From Westminster, the 23d of February, 1565.

CHAP. XLVII.

Various Occurrences, and Matters of State in the Court of England this Summer: Set down by way of Journal. Scotch Matters. Transactions about the Queen's Marriage. Irish Matters. A Convocation prorogued.

IVERSE Consultations were held in May, by the Council of Consultation of England, against the Queen of Scot's Marriage, before the Marriage.

Queen of England's Marriage; and of the Dangers a Respect

Ppp

hereof

ANNO hereof would have, where there is first Issue; and so Security by Succession.

The Earl of Murray had departed lately from the Scotch Court. Murray flier upon Conceit of that Queen's Love to the Lord Darnley, having denyed to fign his Confent unto the Marriage; whereupon she detested him and the Duke, as aspiring to the Crown: And Murray being in England upon the Borders, dreaded to go home, faying, that he was in fear to be murdered: and that he was always the Head of Q. Elizabeth's Faction there, and opposed the Marriage of Darn-Wherefore he is relieved by the faid Queen.

An Interview of the two Queens.

In May or June, the two Queens had an Interview. They either fatisfied themselves with their Interview, or rather filled the Defires of their Trains. There were fundry Expectations of the Fruit thereof: And as was most commonly used in Princes Causes, no small things projected. Q. Elizabeth was now it seems in her Progress in the North.

Lydington Scotch Queen.

In June, the Lord Lydington came hither to obtain the Queen's tome from the Majesty's Consent for the Scotch Queen's marrying with the Lord Daruley, having been fo long trained in vain Expectations by her. But he found great Offence. And Sir Nicolas Throgmorton was fent to declare the Miscontentment of her Majesty, and to use Means to break the Match. He returned well rewarded, but could not dissolve it, altho' he said it was misliked of all the Subjects of the Realm. she her self confessed, that if it were then to be done, she would be otherwise advised. But that she was determined, and prayed her Majesty to comport with her, until she would send one of hers hither (which should be Mr. Hayes) to declare to the Queen some Reasons on her behalf.

Q. Elizabeth

Upon this, the Lady Dutchess of Lenox here in England, as she displeased with was in some Custody already, was to be committed to some further Custody; and the Lords, her Husband the Duke, and her Son the Lord Darnley, were to forfeit whatfoever they had here. And because it was likely their Foundation in England was upon Papifts, the Protestants here were to receive more Comfort, and the Papists more Difgrace.

The Archduke courts the Queen ;

In this fame Month of June, the Emperor's Ambassador was not idle in his Matter; but pressed for the Archduke (Charles, Brother One great Obstacle to the Emperor) difcreetly and diligently. was, that the Queen's Majesty would needs see his Person before she would marry. And how that Device could be performed, if French King, she affented either to the French King, who also was a Suiter, or to the Archduke, would prove hard.

She remembred the Ambassador of her Promise, to remain free untill she had well answered the French King. So her Majesty considered it meet for her Honour to do. Which caused the Emperor's

Ambassador to be without Resolution. Yet he sound so general a Liking among the great Lords here, that he was in great Hopes to speed. What shall follow, said the Secretary, God knoweth.

The Earl of Leicester furthered the Queen with all good Reason to take one of these great Princes. Wherein surely perceiving his own Cause not sperable [of marrying the Queen himself] he did ANNO honourably and wisely; as the Secretary wrote to his Correspondent: 1565. Adding, that he saw no Nobleman devoted to France.

This Month Sir Henry Sydney was appointed Deputy of Ireland. Sydney Ind Shan O Neyle overthrew James Mac O Neyle, and took him and his Deputy of Ireland. Brother Prisoners. Wherein, a Number of English Soldiers being with land. him, Shan O Neyle did only gain the Victory. Concerning which it was Shan O Neyle judged by the English Court, that if the Queen might have the Postession of these Prisoners, it should be profitable; otherwise Shan's Victory would be dangerous for Ireland.

This Month also the English Commissioners at Bruges were like Treaty at Bruto agree upon all things, saving the Matter of Poundage, and the ges about new Subsidy for Cloths. For the Poundage, the Dutchess of Parma would send hither Persons, to see our Records here in the Chequer. To the Subsidy, the English Court could not yield. And if it should, it would be with some Moderation only for Strangers: Whose Custom was 13 s. and 6 d. upon a Cloth; which before was but 3 s. 2 d.

Complaint in *Flanders* of an infinite Number of Pirates. And the Pirates. Treaty provided Cautions; yet the Demands were so great, as we must needs remedy. The Complaints of Justice to be done upon the Persons.

Great Means made for Sir Nicolas Throgmorton to be of the Sir Nicolas Throgmor-Throgmorton.

June 12. Great Talk in Court of the rash Intentions of the Queen of Scots Queen of Scots Marriage. The English had no cause to like it, Marriage disprincipally for two Respects, viz. For Hurt of Religion; and for fortifying the Queen of Scots Title to this Crown. But the Secretary in a Letter, upon this added, that he trusted the Queen's Majesty would proceed here in such fort, as both these Mischiefs would be daunted.

The Earl of Murray is succoured by the Earl of Bedford, as it were Lords. Without the Queen's Privity, to avoid Suspicion and Blame of the Scotch Queen. And the factious Lords of Scotland desire no Succour of Men, but Money this Year from the Queen of England.

July 19. The Scotch Queen is fain to affemble at Edenburgh Porces raifed by Forces, to secure her self in the Solemnization of her Marriage the the Queen of 20th of July, against Murray, who had gathered Head at Sterling: her Marriage. whom in her Letter [to Queen Elizabeth] she calleth, Her ancient . Enemy.

July 20. Randolph, by Order from the Queen, declared, That The Q. sends for it was her Majesty's Pleasure, to have the Lord Darnley return into the L. Darnley. England. Whereunto he answered, That he did acknowledge no His Answer to other Obedience but to the Queen there. And said further, 'That the Ambellader.

fince the Queen your Mistress is so envious of my Fortune, as to oppose it by all her Instruments here, I nothing doubt, but Time may come, she may have need of me. And therefore return this Answer to her, that I mind not to return: for I find my self very well here.

Pppz

Upon

ANNO Upon this Marriage, was this Memorial sent (as it seems from 1565. the Lord Murray) to the Earl of Leicester, and Mr. Secretary, to communicate the Matters contained in the same to the Queen's sent to the Eng. Majesty.

lish Court upon the Scotch Marriage Cott. Librar, Julius. F. &.

Imprimis, Hat Her Majesty, and all you of her Council, do make it appear evidently to all Folks. That the Proceedings of the Queen of Scotland, with the Lord Darnley, are so grievously taken and missiked, that her Majesty must needs chasten the Arrogance of her Subjects, and revenge the Indignities offered by that Queen. And for the better Insinuation hereof, to use all the good Means you can devise, as well by publishing the sending down of my Lord of Bedford to his Charge, with some Supply of new Forces; as also, Admonishment to be given by you to the Wardens of all the Marches, to stand upon their Guards, and to be in Readiness to serve in good Order, when they shall be commanded: With surther Charge, to show no more Favour to this Nation, than the sorbearing the Breach of Peace will suffer.

Item, To stay the Earl of Northumberland above at London; and to send down Sir Richard Cholmely to York to the Council there, to receive ordinary Process, for his Disorders there depending Which, as I hear say, will procure him ordinary Imprisonment there: And also, to command the Lord President and Council at York, to have a good Eye to the Doings of the Earl of Northumberland, and the Lady Lenox's Faction. And surther, by no means to suffer the Papists in the Realm, neither in Court, nor out of Court, to have any Cause to think themselves in any Credit.

'Item, To have some greater Restraint put upon the Lady Lenox, and some harder Sequestration than she now hath: So as she may have Conference with none, but such as are appointed unto her. And specially, that there be no Means lest unto her to have Intelligence with the French Ambassador: but chiefly, none with the Spanish: For there the Matter importeth most, as I do certainly know.

' Item, That my Lady [Dutchess] of Somerset do find some more gracious Entertainment in the Court than heretosore she hath done.

The Arch-duke The Emperor's Ambassador affirmed, That Arch-duke Charles would come. And if he were to be liked, said the Secretary, then, &c. [meaning it, in all Probability, of the Queen's Marriage.]

But for the French Marriage, the Nobility could not like of it.

Occurrences of Court in the Month of August, were these that follow.

Scotch Queen. The faid Queen had fent twice hither, to require Queen Elizabeth to declare for what Causes she did mislike of this Marriage with the Lord Darnley; offering also to satisfy the same. In the mean time, Troubles

Troubles arose there between her and the Earl of Murray, and others, ANNO who were friendly to the common Amity of both the Realms. Whereunto, for fundry Respects, it seemed convenient for the English Court to have regard. Tomworth expostulated with the Queen about her Marriage confummated with Darnley; and concerning the Offence she had taken against Murray. To which she answered, That for the Marriage, the Queen her Sister delayed her, and her Subjects importuned her. And as for Murray, she defired the Queen to meddle no further in the private Causes of Scotland, than she did with England. That she well knew his Ends, and, as well as she might, she would prevent them.

The Duke Chastelherault, the Earls of Argyle, Murray and Rothess, Diffension bewith fundry Barons, were joyned together, not to allow of the Marri- tween her and her Nobles. age, otherwise than to have the Religion established by Law. that Queen refused; yet in this gentle fort; That she would not suffer it to have the Force of Law, but of Permission to every Man to live according to his Conscience. And herewith she had retained a great Number of Protestants from Associating openly with the others. She fent for the Earl Murray; but the Distrust was so far entered on both Sides, that it was the Thoughts of wife Men, it would fall to an ill End. For she put the said Earl to the Horn, and prohibited all Persons to aid him: nevertheless the said Duke, the Earls of Argyle and Rothess were together with him.

The Earl of Leicester now fell into some Misliking with Queen Leicester un-Elizabeth: And he was therewith much dismayed. [The Cause der Missiske. feemed to be, for not liking the Queen's marrying with the

Arch-duke.

The Emperor's Ambassador departed with an honourable Answer; Expediation of and himself well satisfied. And common Opinion was, That the the Arch duke's Which if he did, and would matching with Arch-duke Charles would come. accord with us in Religion, and should be allowable for his Person to her Majesty; Then, said the Secretary, except God shall please to continue his Displeasure against us, we shall see some Success.

The Answer the Queen gave to the Emperor's Ambassador was, The Queen's That she would marry with none, without sight of his Person; Answer to the nor with any that should dissent in Religion. For the rest of the business. Articles, they were referred to the Treaty between King Philip and Queen Mary. The Secretary thought the Arch-duke would come; but he thought withal, that of his Religion no Body should know, but her Majesty: nor she, untill he saw hope of Speeding. The whole Nobility favoured this much: and the Lord of Leicester behaved himself very wisely, now to allow of it.

Now also an unhappy Chance and monstrous (as he that writ the serjeant-Porter News exprest it) fell out at Court. The Serjeant-Porter, being the marries the L. Mary Grey. biggest Gentleman in the Court, married secretly the Lady Mary Grey, the least of all the Court. They were committed to several Prisons.

The Offence was very great.

UNNO 1565.

The next Month, Viz. September, produced the following Affairs and Counfils.

The Scotch Queen looseth

The Queen of Scots now had much less number of Hearts than Subjects. The young King was fo infolent, as his Father grew weary The King info- of his Government, and departed from the Court.

The disaffected Lords came this Month with 1500 Men before ro Edinburgh. Edinburgh, but could not stay, by reason of the battery of the Castle. The Queen sent Order Sept. 12 to the Earl of Bedford, to send three hundred Soldiers to Carlifle, to aid the Lords against that Queen.

Sir Thomas Smith, if he should be required by the French King; What Sir Tho.
Smith should what the Reasons were of this Discontent between that Queen and tell the French her Subjects, was ordered to give this Antwer, That as he heard, the King concerns. Reasons were in this fort of That her chief Disliking with her Nobiin Scotland lity was, because they had moved her to forbear the Innovations which certain private Men about her, being not of that Country-

David 12 Ita. Birth, neither French nor English, did daily devise, and put in exe-Miens. cution. They, her Nobles, would have had the Marriage made with the Consent of the three Estates. They would have had it accorded by her upon her Marriage, that nothing should be innovated against the Laws of the Land: where contrarily great Numbers of things had been done, to the manifest Violation of the Laws, ordered for Observation of Religion, for Sustentation of the Ministers, for Relief of the Poor. Secondly, her Husband had been proclaimed King, without Consultation used with the Nobility: The Title of the Succession established in the House of the Duke, was brought in question. Yea, the Lands of the Duke and divers others, in open Speech disposed and given away. Divers Conspiracies to have murthered the Earl of Murray and others, that did with him only move the Queen before the Marriage, to stay from any open Proceeding therein, until the French King and the Queen's Majesty here had been made privy thereto: so as it might have been done with the Allowance of fuch Princes; and so the better allowed and accepted of her own People: Promising at that time to employ his whole Power to further it, to her Contentation and Honour. upon the giving of that Counsel, the young Man and his Faction began to lay the Foundation of fuch Rancour, as they did openly denounce mortal Hatred to the faid Earl and others. Whereupon had followed the rest of those inward Troubles. So as now there were joined together, only in defence of themselves and the Laws of the Land, the Duke, the Earls of Argyle, Murray, Rothess, Glincarn, and (as it was newly reported) Morton the Chancellor; and of late also, the Master Maxwel. Who had conducted the Lords to Dumfreeze, where there were fundry Barons of the Realm.

That Queen had from the 25th of August to the 4th of September Queen's Army preserved them [who created these Innovations] with an Army of 4 or 5000 men. Whereofin the End she had discovered, that one half of the Leaders meant to have been Beholders and not Fighters. And thereupon she had dissolved her Army; and was gone with certain Harquebusiers to S. Andrews and Dundee, to pursue certain Burgesses, FavourFavourers of the Lords; and by likelihood, to gather by that Means ANNO fome Money. And, fo as it feemed, to draw out time, and weary them. In this State, Things did rest the 9th of this Month.

The first of this Month, the Lords of the Council were sent for Consultation by the Queen, to give Advice in these great Matters, that might about Scot-

fall out from Scotland.

The 7th of this Month arrived here the Lady Cecilia, Sister Marques of to the King of Sweden, with her Husband Christopher, Marquels of Baden and Baden: And were honourably conducted hither; and lodged at the Cecilia his wife come Earl of Bedford's House. And she being near Delivery, the Queen hisher. came to her from Windsor: And as it were well foreseen, the 16th day in the Morning well and scasonably delivered of a Son. Her Coming was esteemed very strange; having hitherto no Appearance, but a supernatural Affection to see the Queen: Altho', as the Secretary observed to his Correspondent, there might be other Constructions, which he did not think to be of Force.

The Intrigues of Court, and Matters transacted in the Month of October, as they were communicated by the Secretary in his Correspondences, were these that follows.

Sundry Devices were now at Court concerning the Nations in- Sundry Councils ward Causes. Certain made and devised Talks, as the fome of the about assigning Council were of one Mind concerning the Scotch Causes, and some Scotland. of another. And truth it is, that Arguments had been made contrariwise; some to aid the Lords of Scotland plainly and openly, fome but covertly; fome not at all. But in the End, the Queen refolved to use all good Means, by Mediation, by open Countenance, to relieve them; but to do nothing that might break Peace.

together. As, That my Lord of Leicester should not have so great Fa-tho' the Lords and not agree. vour as he had: That my Lord of Suffex and he should be in some strange Terms: That the Duke of Norfolk, the Lord Chamberlain, the Earl of Hunsdon, &c. should also not allow of the said Earl of Leicester: That Sir Thomas Heneage, Vice Chamberlain, should be in good favour with her Majesty, and so misliked by the said Leicester; with such like infinite Toys. But the Secretary said, he trusted hereof in deed no harm should follow. For that all these Lords were bent towards her Majesty's Service; and did not so much vary among themselves, as lewd Men did report. But to tell truly what he thought was, that the Queens Favour towards my Lord of Leicester was not so manifest as it had been, to move him to think, that she would marry with him; and yet his Lordship had Favour

fufficient, as he heard him fay, to his good Satisfaction. The Earl of Suffex thought the Earl of Leicester might do more for him in Causes of Ireland than he had. The Duke of Norfolk loved the faid Suffex earnestly. And so all the Stock of the Howards seemed to join in Friendship together. Sir Nicolas Throgmorton was much noted by Speech to be a Director of my Lord of Leicester. But the Secretary thought that Lord well able to judge what was meet or unmeet: and did use Throgmorton friendly, because he shewed himfelf careful and devout to his Lordship.

Sundry Rumours arose at Court, that the Lords did not agree Rumours as

ANNO Counsil concerning the Intercourfe.

The Treaty at Bruges was continued till the 15th of March. Court was now deviting, how either to accord without the Difadvantage of the English at the next Meeting, or else to cease the Intercourse; and nevertheless to continue Traffick and Amity: A Matter indeed (as the Secretary gave his Judgment) like a Maze to

A Way devised at the Court for the Stay of frequent Depredations. Depredations. Malvester, the French Ambassador, returned from Scotland; where The French Amlie had been with the Scotch Queen, to exhort her ro compose Difturns from the ferences between her and her Subjects. But had not profited with Scotch Queen; that Queen; fo earnest was she bent against the Duke of Chastelherault and his Complices.

The Scotch Queen now was in Field these eight Days with 5 or Field with an 6000 men. But what she was like to obtain by it, none could rell.

The Lords that combined against her, were at Dumfreez without The Lords as any Force of Importance. Their principal Force was the universal Dumfreez. good Will of the Realm, faving of a few about the Queen.

Sir Henry Sydney now had his Commission to be Lord Deputy in Sir H. Syd ney. Lord De. Ireland. He was to depart within four Days. Arnold [the Queen's puty of Ire-Chief Magistrate there] should return, as others had done, with milliking.

The Lady Cecilia lived bountifully here. Of whom also were Opinions of she Lady Cefundry Opinions. Some, that she meant to set on Foot her Brother's cilia. former Suit for Marriage: but perceiving that not to be found probable, fome now said, that she would further my Lord of Leicester towards her Majesty. But if she should find no Success thereof. then some will say, said the Secretary, what they list.

'Many looked for Answer from the Emperor for Charles's Coming:

Charles looked and many thought still thereof to see Success.

I will add further two or three Memorials, however commencing The Parties in the beginning of the next Year; because they do so nearly relate to the former Transactions. As to the Scotch Matters, thus the Secretary wrote to his Correspondent, March the 26th, 1566. in doubt to which of the Parties I should wish Victory, as percase in their Heats they covet. And yet I cannot think evil of the Earl of Murray. I fee the Subjects brought to Desperation, and the Prince into Indignation.

The ill State of Ireland.

Archduke

Arms.

All out of joynt in Ireland. Full time therefore for Sir Henry Sidney to go thither. The good Subjects in all Parts opprest; the Irish bearing Rule. But in all no Peril, saving in Shan, who will, as he used to say in his Drunkenness, be Lord or King of Ulster. Whatfoever the Earl of Kildare did before this Deputies coming, now the Court was affured, that he both at present did, and would continue to do notable Service against that Rebel O Neyle. Against whom, because the Queen and her Council would advisedly proceed, Mr. Vice Chamberlain went over to confer with the Lord Deputy. And in the mean time they fent Treasure aforehand. And there was cause to fear again, that O Neyle's Boldness was fed out of Scotland.

Reports

Reports now were enough at Court and City, of Leicester's Ab- ANNO fence, and of his Return, and of the Queen's Favours to others. 1566. But they were fond, and many untrue. Briefly, faid the Secretary upon these Rumours touching the Queen, I affirm, that the Queen's Fac.

Queen may be by malicious Tongues not well reported; but in winner.

truth, she herself is blamelets, and hath no spot of evil Intent.

' Mary, there may lack, especially in so busy a World, Circum-

fpection to avoid all Occasions.

The Matter of Archduke Charles (said-he) was of the Queen surely Archduke minded; but the Progress therein had many Letts. The thing was much Charles's Massallowed of the Nobility. And the Secretary shewed his Sense of this fer. grand Affair by the Prayer he added; 'God, said he, direct the Queen to Marriage in some place: Or otherwise her Regiment will

'prove very troublesome and unquiet. And he was a true Prophet. The Convocation met again this Year May the 2d. in K. Henry the A Convocation Seventh's Chapel. And Dr. Tale the Archbishop's Vicar-General, by Authority of the Queen's Brief to the Archbishop, and his Grace's Letters Commissional to him thereupon, did again continue and prorogue the said Convocation to the 5th day of Oslober next, and so from time to time till Cstober the next Year, 1566. When the Parliament sat again.

CHAP. XLVIII.

The Declaration of the London Ministers answered. Disorder of the Youth in Cambridge. Pope Pius his Bull. Practices of the Pope and Papists continue. The Pope's Nuncio here privately. Bullinger's Correspondence with Bishop Sandys, and Bishop Jewel. This Bishop's DEFENCE. Adrianus Saravia in Jersey; For Episcopacy. His Letter to Cecil. One Reynolds tortured at Rome. Resormation in Scotland.

HE Book lately fet forth, (mentioned before Chap. XLIV.) in Vindication of fuch Ministers of London as left their An Answer to Livings, rather than they would wear the Habits required, intituled, the Declaration of the Doings of the Ministers of the City of Lon-London Midon, soon received a grave and learned Answer, printed in a thin wisters. Quarto, and called, An Examination, for the time, of a certain Declaration lately put in print in the Name and Defence of certain Ministers of London, refusing to wear the Apparel prescribed by the Laws and Orders of the Realm. It was done by some Eminent Hand, and, as it seems to me, by the Archbishop of Canterbury himself. In the Epistle to the Christian Reader, the Cause of writing this Answer is shewn to be the Provocation of that Treatise so solemnly advouched, so considertly affirmed, and very lately so publickly by Print divulged and dispersed. The Writer notwithstanding professed to say not half so much as might be spoken in the Comprehension of the

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ANNO the Cause, nor to take so much Advantage against that inconsiderate Writing, as it might deserve to be charged; but briefly to put to the Authors Consideration, the Weakness of the Reasons, and the Sophistication of the Arguments of that Discourse, unworthy of it self (to fay the Truth) to be once answered; as being so written as every Man (but such as were either too partially bent to the Cause, or for lack of Learning could not expend the Substance of the Writing) might perceive that it must needs fall to Ruine and decay of Credit of it felf, tho' no man should bend any Force against it; and however (in the Heat then taken) thought to be wittily, gravely, invincibly written, &c. That as for those that were learned, and commonly judged to be among this Number, they could not much joy to fight under their Banner, or to run with them to the Mark they shot at. For that it was certain, that many whom this imall Rout, named London Ministers, would have to be joyned with them for their more Honesty, were far from their Determinations in this Question, neither fo handling it, nor would fo conclude in this Cause as they did : The wifer fore Howsoever, some of them, he said, did a little stay at the useing of of the Refusers this Apparel in themselves; yet were not of their Judgment to condemn the Things of Wickedness, neither in themselves, nor in the use of them, as the Ministers in this Church of England be called now to wear them. And therefore, howfoever they would wish a Liberty to their own Consciences reserved, till they might see more in the Cause, that yet they were far off from condemning their Brethren, whose Consciences could serve them, for Obedience sake, That therefore he must say, that they were but to use them. a very few in themselves, other than such as had been either unlearnedly brought up most in profane Occupations, or as were puffed up in an Arrogancy of themselves; and peradventure, chargeable with fuch Vanities of Assertions, as he would at that time spare to

to profess. Then he converted his Discourse to the Papists, who took no Address to the small Delight to observe these Discords in this Resormed Church: Papifis heresp. imagining that the Queen, upon a Displeasure at these Differences, would in time change the present Religion, and have a better Opinion of Popery. And these indeed were the Fears and Apprehensions of some good men. But, saith our Answerer, the Adversaries of true Religion (meaning the English Lovainists) could win no great Rejoice at these mens Oversights; as being but a very few, and counted none of the sincere and learned Protestants, however for a time they feemed to be among us. And these Popish Adversaries should have the whole State of the Clergy in Place and Reputation for Learning, Wisdom and Gravity, concordly joyned, to be wholly against them. And he shewed them, how unlikely it was, that the Prince would, for the disproving of a few Counterfeits, dislike the whole State of the rest of the Clergy, who should by Gods Grace be able enough to defend the true Religion of the Gospel. Which they

charge them with: praying God they fell not at last to the Sect of Anabaptists or Libertines; as some wise and zealous men of their own Friends and Patrons feared they made Post-hast one day openly might hear how the Prince did profess daily and openly to maintain ANNO and defend to the utmost Jote of the Word of God, with renouncing as well all foreign Authority, as all foreign Doctrine; and furely grounded upon this fable Rock of God's Word. And that they could not bewitch wife Mens Heads or Hearts, but they could difcern Truth from Falsehood, Devotion from Superstition, Papistry from the Gospel, Tyranny from Discipline, Christ from Anti-christ. This was the Sum of the Preface which I give the larger Account of, because a great deal of it is Historical, and will let in Light upon us concerning these Times and Things.

In the Book it felf, the Writer undertook to weigh and examine the Grounds and Reasons distinctly, which had been urged in the faid Declaration, for refusing the Apparel and Garments then used of

Christ's Church in England: which he doth nervously.

In the End of this Book are added feveral notable Letters translated Gertain learned into English, written in K. Edward's Days, relating to this Argu-the Habits, unment of the Habits; about which there were some Arguings also der King in that Reign. One of these Letters was writ by Archbishop Cran-Edward. mer to Dr. Martin Bucer, then the King's Professor of Divinity in Cambridge, requiring his Judgment in this Matter. Another Letter was from Bishop Hoper, who sometime scrupled wearing the Episcopal Habit. Also, two Letters of the said Bucer's; one in answer to the said Archbishop, and the other to the Honourable Johannes a Lasco, no Friend to the Habits. And one Letter more writ by Dr. Peter Martyr, the King's Professor of Divinity in the other University of Oxford, to the said Hoper, for his Satisfaction. The Reason the Author gave for subjoying these Letters, was, that they (the Opposers of the Habits) might so advisedly expend the earnest Counsel of these two notable Fathers, in this their purposed discussing of the Cause, as at last to rest in quiet, praising God in Truth, and to forfake Error, covered with zealous Persuasion.

And lastly, in the beginning of this Examination, the Author A proper Alle. thought fit to Preface a very apt Quotation out of S. Augustin's E-gation about pistle to Januarius; which begins thus: Such Things [in religious Wor- she Habits from ship] as have diversity of Observations, by reason of the diversity of I and and Course to the diversity of I and a diversity of I and
Lands and Countries, &c. all these Things have freedom in Obser-

vation, and certes there is no manner of Discipline or Usage in these

Things more agreeable unto a grave and prudent Christian man, than that he attemper himself to the Orders of that Church

whereto he shall chaunce to resort. For, by S. Ambrose's Counsel,

a man ought to observe that Manner which he sees that Church to

use whereunto he chaunceably cometh, if he will not be slaunde-

rous to any man, or any man be flaunderous unto him. As for me,

faith S. Augustin, when I diligently bethought my felf of this Sentence, I always had it in fuch Veneration, as if I had received

it as an Oracle heavenly fent from God.

Troubles in the University of Cambridge about the Habits and Disorder in certain other Rites, could not yet be pacified, norwithstanding the Cambridge vigorous Means used the last Year, as was shewed before. The fix.

Qqq2

Incon-

ANNO Inconvenience whereof was, that good Studies of useful Learning were laid aside for wrangling about trisling Matters; and many welldisposed People in the Nation, that used to exhibit to poor Students. began to withdraw their Charities, or diminish them. The Secretary, who was Chancellor also of that University, out of his exceeding Love and Compassion towards it, dispatches a Letter in November. Novemb. 11. this Year, 1566. to Dr. Beaumont, his Vice-Chancellor, and the rest of the Heads; that they would do their Endeavours to bring in Peace and Uniformity in their Body. That we may be more fully acquainted with the Chancellor's Message, the Letter carried this Purport.

Cecil to the

'THAT in the common Opinion of the best, the Lightness Vice-Chanceller. ' and Disorder of the Youth, as well in Apparel as other Behaviour, Paper-House. was a great Hindrance to Learning, and a Token of great Negligence in their Overseers, both publick and private. It was also a Stay at this Day of many mens Charities: Who, if these Things were more moderately used and reformed, would have dealt much more liberally with the poorer fort. And fo, he faid, in many Places fundry did affirm and pronounce. And therefore he, their Chancellor, did require them all, not only in their feveral Houses, but publickly to affift the Vice-chancellor, to fee all fuch Lightness and disordered Behaviour repressed presently, and good Order hereafter continued. That Learning being joined with Godliness, Modesty, and the glad embracing of good Order, they might reap much Fruits, and profitably ferve to those Ends whereunto those godly Foundations were first erected. And he added, that their Diligence and Conformities herein should move him to be in his Doings more careful for their Matters abroad; altho' in mind. he faid, he could be no more.

Fox's and Firebr. Pt. II. p. 40.

LET us now see somewhat of the Disturbances raised this Year for confounding in the Church by Papists, in behalf of their Cause. Pope Pius V. the Hereticks, in the first Year of his Pontiff, set forth a Bull to Anathematize and Confound the Hereticks, and to fow Discord among them. It ran to this Purport; " That whereas he had found, and daily did find, " that Hereticks encreased in several Colonies, Principalities, Realms and Countries subject to the See of S. Peter his Predecessor; and that they fell from and deserted his Jurisdiction with blasphemous " and railing Writings against him, his Ceremonies and Apostolical " Jurisdiction and Privileges, granted him and his Successors by God, " and formerly generally acknowledged by Emperors, Kings and "Princes, to be his: THEREFORE in the Name of the holy " Trinity, of the Blessed Mother of God, of S. Peter and S. Paul, " and in the Name of the holy Host of Heaven, of the Archangels " and Angels, of the holy Apostles, Saints and Martyrs, he did
"Anathematize all Hereticks, Living, Trading or Travelling in or " among the same, wheresoever dispersed over the Face of the " whole Earth: And further Willed and Authorized the Wife and " Learned of his Ecclefiasticks to labour, endeavour and contrive all " manner

" manner of Devices, to abate, asswage and confound these Here- ANN o " ticks. That thereby the Hereticks might either be reclaimed to

" confess their Errors, and acknowledge the Jurisdiction of the See

" of Rome, or that a total Infamy be brought upon them and their " Posterities by a perpetual Discord and Contention among them-

" selves. By which means they might either speedily perish by God's Wrath, or continue in eternal Difference. This was dated

" the 6th of the Ides of May, at Rome.

Father Freke, a Jesuit of great Authority in Paris, thus explained The Designs of this Bull, and the Design of it, to Malachias Malone an Irish Friar, the Bull, to and afterwards a Convert, That this Bull dispensed with the Devisers new Dostrines. for Deviling of new Tenents, Doctrines and Covenants, and that it dispensed also with marrying by the Heretical Law [meaning the Laws of the Reformed Church of England Provided that the Device intended was to promote the Advancement of Rome. And that Marriage, as they, the Hereticks, performed it, was no Marriage, but a Venial Sin.

Upon this Bull many undertook to serve the Mother Church; Many disguise who entred their Names in the chief Convents of their several Or-themselves for ders; and in their Commissions they had several Names, Three or Protestants, to Four, in case they should be discovered: And that when they had Distrine. Intelligence, they might fly to another Place, and still keep Correspondence with the Convents. The Advantage of this was, that as it fowed Herefy and Schism among Hereticks, so it hindered Uniformity in the Church of England. Secondly, It prevented Roman Catholicks from turning away from their Principles, [when they might thus in an Heretical Country do as the Hereticks, and yet Thirdly, Whenever the Church of Rome should keep their Religion. have a design to destroy Heresy, she would never want Intelligence; having one or more of her Wise men among these several sorts of Hereticks.

There were Directions given to those who were licensed to per- instructions for form what this Bull appointed. As, they permitted to marry, and these Emissa-that upon two Accounts: Viz. That they might not be suspected, and riss. because Heretical Marriage is no Marriage, if the Matrimonial Ceremonies be contrary to the Romish Orders. Several of these licensed Persons were to take upon them several Callings according to their Inclinations; and yet to Preach and Expound. And if they were asked, how they came by this Ability, they must reply, By the Spirit of God, by Revelation, and by searching the Scriptures. If they were asked, Upon what Grounds they took upon them to Preach; they must Reply, We preach not, but Teach. And if they should be asked, Why they taught, not being Churchmen, they were to say, Because the Sons of the Prophets did Teach. So did Jehosaphat and his Princes; and the Disciples of Christ before Christ's Resurrection, and divers in the Church of Corinth, that were no Church-men. Because the Hereticks of England, and other Provinces were permitted to read the Scriptures; therefore, before they were well grounded in their Principles, it was necessary to preach Variety unto them. To some, the Doctrine of Free-will. To others, That Children

ANNO Children should not be Baptized, till they come to Years of Discretion. To others, a Monarchy of earthly Happiness after this temporal To others, that the Righteousness of man depends not ➤ Life. upon the Faith of Christ, but upon Charity and Affliction: And that any Gifted man may either give or receive the Sacrament: And all these things must be performed outwardly with great Fervency. For thereby they would not be suspected or discovered. All these Instructions Freke communicated unto the before mentioned Irish Friar, when he went into Ireland, in the Year 1564. So that it feems these Tricks were used before the Pope had publickly allowed and blessed them in the Bull abovesaid.

The Pope hath p. 118. Eait. 1675.

This Pope seeing he might not have a Nuncio openly in England, yet obtained his Purpose, by employing one here many Years in his Agent in Eng. Service, living securely in this Nation under colour of an Italian Camd. Eliz. Factor; his Name was Ridolpho; and seemed to have come hither about this Year. His Business was to excite the Papists in England against the Queen: which he did effectually; and prevailed also upon some Protestants to do the like; some out of private Hatred and Disaffectedness, and others affecting Innovation. He meddled in making a Match between the Queen of Scots and the Duke of Norfolk, and drew in the good Duke among the Popish Conspirators, and made him Head of that Party to his Ruine. And when this bufy Pope issued out another Bull against the Queen, deposing her from her Crown, and exciting her Subjects to rife against her, he sent the Printed Copies thereof to Ridolpho to be dispersed through the Realm. Whereupon followed the Rebellion in the Year 1569. And then he had Orders from the Pope to furnish the Rebels with an hundred and fifty thousand Crowns: Which tho' he could not at that time perform, being made a Prisoner upon Suspicion; yet he distributed the Money foon after. And, (to take up all his Story together) the Conspirators, when all was ready, sent him to the Pope to inform him how well prepared they now were, and, in the way, to entreat the Spanish Assistance forthwith out of the Netherlands.

in Ireland,

Ireland this Year gained an eminent Convert, named Samuel Mason, Sam. Mason bred a Jesuit in Paris; to which Place he came in the Year 1550. a convert, for- bled a jether in 1 4713; to which Flace he came in the leaf 1550.
merly a Jesuit. Sir Henry Sydney, the Queen's Lord Lieutenant in Ireland was so well fatisfyed with his Learning and the Truth of his Conversion, that he took him for his Chaplain. And afterwards the Archbishop of Dublin gave him the Benefice of Finglas near Dublin. This man made a notable Speech in Christ's Church in Dublin before the faid Lord Lieutenant, the Archbishop, and the Mayor and Aldermen of the City: Wherein he faid, " It was not Want drove him thither; " for he might have been entertained at Paris, where he abode " eight Years: That for two Years and upwards he dissembled with " the Society, such was his Frailty he confessed: But he then spent " his time in Learning the Language of that Kingdom, and search-" ing Records and Libraries there, wherein he found various Matters, " to dissuade him from that impious Way of Living. That therefore " he came thither to acknowledge his Ignorance and Perverseness, " and to embrace the Truth, which he had for a long time scanda-" lized and rejected. This Mason soon after presented a Narrative

to Sir Henry Sydney, declaring the strange ways and means resolved ANNO upon by Pope Pius IV. for the Reducing the Protestants of England, and his Contrivances against them: Which were mentioned under the

Year 1560. being the first Year of that Pope.

Bullinger towards Christmas, or before, presented Sandys Bishop of Bullinger de-Wigorn with his Commentary upon Daniel, to whom he had to Bp Sandys. dedicated it, accompanied with his Letters to him. Sandys, in his Sandys's Let-Answer writ in January, acknowledged the great Honour he had ter to him. done him, in fetting forth a Book of fuch Learning in his Name: and that it was highly acceptable to him. He proceeded to mention his great Humanity towards all the English; whereby every body was obliged to him, but he above the rest. He spake of his kind Reception of him when he was a poor Exile, and came to Zurich without Harbour and Friends: And that afterwards, when Providence had restored him home to his own Country, still Bullinger continued to love him, and to do him all the Honour he could. And therefore he acknowledged himself his Debtor; and since he was not able to pay what he owed him, he beseeched Him to be his Pay-master. who fully fatisfied once for all our Debts. And by Abel a Merchant and a pious Man, he fent him a Token. As for News, he writ him, how Christ's true Religion had taken place in the Realm; and that the Gospel was not bound, but was freely and purely preached. And therefore, as to other Things, said he, it was no great Matter. That there was some Contention about the wearing and not wearing of Popish Garments: To which, God, he said, in his good time, would also put an end.

Jewel Bishop of Salisbury also in February, writ a long Letter to Bishop Jewel the same Bullinger, together with Lavater another Divine of Zurich, linger and Larelating the News in England; as, Concerning the Matter between vater. Harding the Papist and himself; Concerning the quiet State of the Realm, things being now in Peace; only the Divines of Lovain did make what Disturbance they could among us. That the Queen was well, but was averse to Marriage. That their old Acquaintance Bishop Parkhurst, Bishop Sandys, Bishop Pilkington, were all well in their respective Diocesses: but so distant from each other, that he had not feen them in three Years [that is, fince the last Synod]. That the Contention about the Apparel was still on Foot. That for their Parts, they wished all Footsteps of Popery might be removed both out of the Churches and out of the Minds of Men: but the Queen would hear of no Changes. Jewel also gave them account of the State of Scotland and France. The Originals of these two No. XXXV. Letters remain in the Library of Zurich: Transcripts whereof I XXXVI.

have by me; which may be read in the Repository.

This Year was this incomparably learned Bishop busy in writing Defends his As a Defence of his Apology, which some of the English Papists had pology. struck at the last Year, in a large Volume, full of Calumny. And in order to his Answer, in March, by Letter, he consulted with Bullinger, (a Man whom this Bishop stiles, Oraculum Ecclesarum, being esteemed of the greatest Learning, and of various Knowledge among the Protestants in those Days) to give him Information



ANNO in these Things following: I. Whether the Christians in Greece, Afia, Syria and Armenia, used private Masses, as the Papists did. And what kind of Masses, whether public or private, the Greeks Puts Queries to at Venice then used. II. Whereas there was one Camocensis, who had writ somewhat sharply against the Lives and Insolencies of the Popes, who he was, and when he lived. III. What he thought of that German Council, which they say, met under Charles the Great against the Second Nicene Council, concerning Images. Because No. XXXVII. some said there was no such Council. I have also the Transcript of this Letter in my Possession; and think it worthy of a Place in

the Appendix.

There was lately a Confession of Faith set forth by this Bullinger Englandagrees and others, for the Churches of Helvetia: Which our Church did then heartily consent to, and own. This I take from the Pen of one that well knew, Viz. Grindal Bishop of London. For there is a Letter of his to the said Bullinger, wherein among other Things, speaking of our Church's Affairs, he shewed, How that many did endeavour to bring into the Church, a Doctrine different from the pure and fincere Profession, as it was embraced by the Churches of Helvetia; but, Ad hunc usque diem cum vestris Ecclefis vestraque Confessione nuper edita plenissime consentimus; i. e. That to that Day they did fully consent with the Helvetian Churches and Confession lately published.

Adrian Sara-

copacy.

via at Jersey. who came out of the Low Countries for the Profession of Religion, and lived within these Dominions; and was a great Approver of the Episcopal Government of our Church: His Name was Adrian Saravia. This Year 1566. is the first mention I find made of him, afterwards making a good Figure in this This Year 1566. is the first mention I Church: and chiefly known for a Discourse he made and published. De diversis Ministrorum Evangelii gradibus; i. e. Of the different Degrees of the Ministers of the Gospel: principally designed in Writes for the Vindication of the Episcopacy of the English Church, against several English Epist infamous Books, which at that time were set forth, wherein the Dignity of our Bishops was hotly assaulted, and Endeavours used to render them odious. The Danger whereof was the calling in question the Reformation of this Church, and exposing it to the Derision of the Enemies of the Truth. Which the Author maketh one Ground of his taking in hand to write on this Subject. But Beza the chief Minister of Geneva, wrote against this Tract of Saravia: And he again, in the Year 1594, writ a very learned Defence of his own Tract in answer to Beza; and dedicated it to Whiteift Archbishop of Canterbury, Ælmer Bishop of London, Cooper Bishop of Winchester, and Fletcher Bishop of Worcester. Saravia was born in Flanders; his Father a Spanyard, his Mother one of Artois, both Protestants. Flying from the Troubles of his own Country he removed himself and Family to Jersey; where he taught a School, and preached to his Country-men Exiles there. Hither, from Ghent, he fent for his aged Father and Mother, and maintained them with him.

Something also I have here to fay of another learned Foreigner:

But

But in the Year 1566, upon some hope of more quiet Living in ANNO his own Country, he had thoughts of returning, to do God Service among his own Country-men. Hereupon Chambrelain, Governour of Jersey, knowing Saravia's Worth, and the great Good he did in that Place, that wanted learned and abie Men, endeavoured to prevent his going; writing a Letter to Secretary Cecil to use his Interest with him to tarry where he was: and to encourage him so to do, that the Secretary would procure him to be a free Denizen of this Kingdom. But the reading of Chambrelain's Letter, will explain this Matter more fully; which was to this Tenor:

He advertised the Secretary, 'That the Alteration which that A Letter to the Time yielded presently in Flanders, moved the Bearer Adrian de Secretary con-Saravia, School master there, to seek some Conference about it via's Usefulness with certain his Country-men in London. And by that means it of Jersey Off was to be doubted, that he might be withdrawn from thence: Pap. Office. Which would be no little hindrance to his good Beginnings in that ' Isle: Where he, with his Father and Mother, honest and aged Persons, had lately repaired unto him; and were in some good

Stay. That, confidering the Lack of fuch a Man, endued with ' fuch Virtues, as were not readily found, he the said Chambrelain, wished earnesty his Continuance in the said Isle, as well for the Instruction of Youth in good Letters, as also for setting forth of good and found Doctrine; whereof there was, he faid, no little want there. And to that end he humbly befought his Honour, that as his Travail had been to further good Things there, he would use all the reasonable Persuasions that might be for the ' Stay of the faid School-master, in the Exercise of the Charge which he had enterprized there: the rather, for that he was assured of no Certainty elsewhere, as did well appear by his said Father and Mother, who had been contented, for their better Succour, to seek Relief at his Hands there. And to encourage his Disposition to continue there, if it liked the Queen's Majesty, by his Honour's Means, to naturalize him by her Letters Patents, he knew he would take the same in very good part; as undoubt-

edly he, the Governor, thought him well worthy of that Favour, ' besides much better Reward. Which on his part, Saravia

continuing his good Exercises there, as he had very well begun, he would not fail to consider in the best fort he conveniently

So beseeching Almighty God to maintain his Honour

' in prosperous Estate;

From Castel-Cornet, the 24th of September, 1566.

Subscribing,

Francis Chambrelayne.

Saravia it appears, did still remain at Jersey: the pious Saravia's Les-Reasons whereof he wrote himself to the said Secretary, (whom see to the Saravia's Leshe called his Patron) in a handsome well-penned Letter in February Prop. Office. following; which, for that learned and well deserving Man's Memory, let me insert:

Rrr

Ornatissimo

 \boldsymbol{A} N N O 1566.

Ornatissimo Viro D. Guilielmo Cecilio, Patrono suo, S. P. D. Adrianus Saravius,

NEquâ forte animi Levitate aut Inconstantia, Vir ornatissime, factum putes, quod, ut statueram, ad meos Belgas me non contulerim, rationem tibi paucis exponam. Dimissionem à Fratribus, qui hic sunt, impetrare non potui. Abire autem ipsis invitis cum mala ipsorum gratia, mihi res prorsus indigna visum est. Propterea ego hic habeo apud me utrumque meum Parentem, quos Gandavo, cum Turbæ illic inciperent, revocavi. At me, cum illis, Uxore & Liberis in turbulentam præcipitare tempestatem, cum quid Opus hoc rerum statu Patriæ meæ afferre queam, incertus sum, consilium mihi visum non est. Hi sunt trabales clavi, qui me hic affixum detinuerunt. Interea, mi Domine, si tibi indignus non videar, Municeps & Civis vester sieri vehementer cupio. De hac gente nihil scribo, nisi quod nunquam sibi sit sutura dissimilis. Vale.

Guerzea, prid. Cal. Februarii.

Rome. Foxii MSS.

In Naples in Italy, had the Gospel got considerable Footing, inan persecuted before and about this time. For which many there were persecuted: Death at and among the rest an English-man, named D. Tho. Reinolds, who kept for the most part about that City. And being there, was accused by some of the Citizens for Matter of Religion to the Bishop of the faid City. Who fent him from thence by Sea to Rome, with three other Gentlemen of Naples, likewise accused for Religion; there to answer to such Matters as they should be charged with. And the same Tho. Reinolds, being there, was cruelly tormented with the Torture, called by the Italians La Trotte da Chorda, by the Spaniards L'astrapado, to force him to impeach or accuse others of like Profession of Religion, whom he knew. Which Torture, together with other their cruel Dealings against this good Man, in short time bereaved him of his Life in Prison, in the Month of November, 1566.

Now let us look upon the neighbouring Church of Scotland: Which Progress of Religion in Scot- at this time was in great Fermentation; but the Gospel still gathered Number and Encrease, notwithstanding that Queen had endeavoured all she could to the contrary: Who appointed six or seven Masses to be faid openly in her Court, and all admitted, that would, to hear them; when before there was only one Mass, and no Scots allowed to be present. And whereas, when the Reformation was first set on Foot, Provision was made, that out of the Goods of the Monasteries, which were come into the Exchequer, Stipends should be allowed to the Preachers of the Gospel, she, for two Years, paid nothing. She had lately expelled Knox, the chief Minister of Edinburgh, out of the City, and would by no means allow his Return. But yet notwithstanding, out of the Court all remained as before, without any Attempts towards fetting up Popery again. The Nobility and the Citizens, by far the greater part, were for

the Gospel, and shewed many and great Signs of their Constancy ANNO therein. Of these James Steward Earl of Murray, the Queen's Bastard Brother, was the Chief; a Godly Man, as Bishop Grindai stiled him, and of great Authority. But the Queen agreed but badly with her Husband; the Cause whereof was by reason of one David an Italian, whom the Cardinal of Lorrain had recommended to the Queen. He was the Queen's chief Counsellor and Confident, and of himself governed all, without consulting the King, who indeed was a Man very young and light. These Doings of David, the King could not bear, and forming a Conspiracy with some of the Nobles and Courtiers, one Day, hurried him away out of the Queen's Presence, upon whom he called for Help in vain, and procured him presently, with many Stabs, to be flain. But this Act of the King, the Queen could not forget, though she had a Son by him. All this above did Bishop Grindal Write to Bullinger, in a Letter dated August 27. 1566.

About six Months after, Bishop Jewel, in a Letter to the same Further Relati-

Bullinger, giveth this farther Account of the Scotch Ecclesiastical on thereof. Affairs: That some Nobles of the best State and Quality lived in Exile in England, and others remained at home, and prepared themselves in case of Violence to make Resistance; and sometimes made Excursions from their Castles, and brought in what they could out of the Fields and Possessions of the Papists. The Queen however fierce in her Mind for Papism, yet could scarce tell what to do, and whither to turn: for she had the greatest part of the Nobility and People against her in respect of Religion; and the Numbers still encreased, as it seemed. King Philip had of late sent K. Philip. hither an Abbot an Italian, with Spanish Gold, a cunning Man, and framed for Fraud and Craft. His Buliness was to assist that King and Queen by his fubril Counfil; and to fill all with Tumult. The King, who had hitherto abstained from going to Mass, and had of his own accord gone to the Sermon, to become Popular, when he heard the Ship with Money should come next Day, being now made more confident, hereby took Courage, and would no longer dissemble, but commanded Mass to be said before him. Knox the Preacher in Knox. the mean time, in a Church hard by, declaimed lowd against Idolaters, and against all Papistry, never lowder. And in fine, as for this rich Ship, it was tost by Tempests and Winds, and shattered; and losing her Masts, and all that she had in her, and full of Water, was driven into England. This, faid Jewel, I make no doubt, was God's Doing, to let the unwife King see how unfortunate it was to hear Mass.

This Winter was a great Dearth of Corn, by reason of the unsea- A Dearth. Sonable Weather the Winter before: But there was a Prospect of Plenty the Year ensuing.

Rrr 2

CHAP.

MNO 1566.

CHAP. XLIX.

A Sessions of Parliament. Sanctuaries. A Bill for the Validity of Bishops Consecrations. Address to the Queen for her Marriage, and the Succession. Bills for Religion. The Queen's Speech to the Parliament in Answer to their Address.

A Parliament begins to fit, October 2.

FTER divers Prorogations, there was a Session of Parliament this Year. The first Day of their sitting was Wednesday. Ottober the 2d. Richard Onflow, Esq; the Queen's Solicitor, was chosen Speaker in the room of Williams dead. The things moved or done in the Houses of Parliament this Session, that had any Respect or Instuence on Religion, I shall briefly relate. Of which the Queen's Marriage and the Succession were thought none of the least.

Bill against Santtuaries.

Sauctuary at Westminster.

October the 5th, A Bill was brought into the House of Commons for the avoiding Sanctuaries for Debt; and read the first time. And October the 7th read again, and ordered to be engrossed: when Allegations were made for the Exemption of the Sanctuary at Westminster out of this Bill, by the Dean thereof. And a Day was given him to attend the House with his Learned Counsil, to shew Cause why the said Sanctuary should be exempted. 16th. the Dean of Westminster according to the Appointment of the House to appear that Day, was present at the Bar with his Counsil Edmund Plowden of the middle Temple, and Mr. Ford a Civilian. The Dean himself made an Oration in Defence of the Sanctuary: and alledged divers Grants by K. Lucius, and divers other Christian Kings; Mr. Plowden alledged the Grant for Sanctuary here by King Edward Five hundred Years ago, Viz. Anno 1066, with great Reafons, Laws and Chronicles. Mr. Ford also alledged divers Histories and Laws for the same. Thereupon the Bill was committed to the Master of the Rolls, and others, to peruse the Grants, and to certify the force of the Law now for Sanctuaries. The 31st of Octob. upon the said Master of the Rolls Report of this Bill for Sanctuaries, it was agreed to be engrossed. But December the 4th this Bill for taking away Sanctuary for Debt, was read the third Time : and upon the Question and Division of the House, it was dashed: there being with the Bill 60. against it 75.

Bill for Confegood.

October the 17th. A Bill for declaring the making and Confectating Eishops, to be good, lawful and perfect, was read in the Commons House the Second time [the First time of the reading is omitted in the Journal and ordered to be engrossed. October the 22d. This Bill for confirming the Consecration of Archbishops and Bishops within the Realm, was read the Third time, and past upon the Question. And was carried up to the Lords the next Day. In the Lords House this Bill was read Offober the 26th, the first time. Offober the 30th, read again. Offober

the 31st, read the third time, and committed to the Lord Chief ANNO Justice of the Common Pleas, Justice Southcote and the Attorney 1566. General. November the 6th. this Bill was read again, and concluded, with the Consent of the Dissenting Peers, these, the Earls of Northumberland, Woscesser, and Sussex, Viscount Mountague, Lords, Morley, Dudley, Dacre, Mounteagle, Cromwel, and Mordaunt. This Bill went down to the Commons again: And December the 2d, it was sent up to the Lords with a Provision, and was read the first, second and third time, and by common Consent concluded. This passed into an Act at the Conclusion of this Session.

That which partly gave Occasion to this Act, was the Law-Suit The Occasion of between Boner late Bishop of London, and Horn Bishop of Winchester. is. Who, as before was declared, tendering the faid Boner lying in the Marshallea within Winchester Diocess, the Oath of Supremacy he refused it, faying, That he was none of his Diocesan; nay, no Bishop at all; and so had no Right to administer it to him. This resected greatly either upon the Queen's Letters Patents in appointing her Bishops, or upon the Form whereby they were consecrated. And hereupon many disaffected to the established Religion, hoping it might strike at the Root of the Reformation, if the Bishops were not legally and duely made and consecrated, uttered their Minds abroad. This is expressed in the Preamble to the Act, as the Occasion of it; Viz. shewing, ' How divers Questions by overmuch boldness of Speech and Talk among many of the common fort, being unlearned, had grown upon the making and confectating of the Archbishops and Bishops, whether the same were duely and orderly done, according to the Law, or not; which much tended to the Slander of all the State of the Clergy, being one of the greatest States of Therefore, for the avoiding of such slanderous Speech, and to the Intent that every man that was willing to know the Truth, might plainly understand, the same evil Speech and Talk was not grounded upon any just Matter or Cause; It was thought convenient by this Act, partly to touch such Authorities as did allow and approve the making and confectating of the same Archbishops and Bishops, to be duely and orderly done according to the Laws of this Realm; and thereupon further to provide for the more Surety thereof.

Then the said Act shewed, how in an Act 25. H. 8. was set the Bishoprooff forth a certain Order of the Manner and Form, how Archbishops secrations good and Bishops in this Realm should be elected and made: and seatures again, how King Edward his lawful Successor set forth an Uniform Order of Service and Common Prayer, and put into the same Book a good and godly Order of the Manner and Form, how Archbishops and Bishops, Priests and Deacons should from time to time be consecrated and ordered within the Realm. That Queen Mary indeed repealed these Laws. But in the sirst Year of Q. Elizabeth, her Successor, they were again revived by Parliament, and enacted to be in force, in the Acts of Supremacy and Uniformity: And that the Queen, for the avoiding of all Ambiguity and Questions, had, in her Letters Patents, for the confirming, investing and consecra-

ting

ANNO ting any Person, Elect to the Office of Archbishop or Bishop, used such Words and Sentences as were accustomed to be used by the said K. Henry and K. Edward in their Letters Patents made for 'fuch Causes: and likewise had put into her Letters Patents such general Words and Sentences; whereby, by her supreme Power and Authority, she dispensed with all Cases or Doubts of any Impersection or Disability, that might any ways be objected against the same; so that no Doubt could or might be justly objected against the said Elections, Confirmations or Confecrations: but that every thing requisite and material had been done, for that purpose, as precisely, and with as great a Care and Diligence (or rather more) as ever the like was done before her Majesties time.

The Substance Consceration.

Wherefore, for the plain Declaration of all the Premisses, and to of the All for the intent that the same might be better known, whereby such ill Speeches might hereafter cease; it was now declared and inacted. that the said Act and Statute made in the First of the Queen, whereby the Book of Common Prayer, &c. was appointed to be used. should stand and remain good and perfect to all Respects and Purposes: and such Order and Form for the Consecrating of Archbishops, &c. as was fet forth in the time of K. Edward VI. and added to the faid Book of Common Prayer in the 5th and 6th of his Reign, be from henceforth to be used. And that all Acts and Things heretofore done about any Consecration, Confirmation, or Investing of any Person to the Office and Dignity of Archbishop, or Bishop within this Realm since the beginning of her Majesties Reign, was and should be declared, judged and deemed good and perfect.

A Proviso fa-

There was a Provision at the Conclusion of this Act, very favourvourable to the able to Boner and the other Popish Bishops, that refused the Oath Popish Bishops. of Supremacy that had been tendred them by the present Bishops. By which Refusal, certified into one of the Queens Courts at Westminster, they incurred Imprisonment and other Forseitures. Proviso was, that no Person should be impeached or molested in Body. Lands, Livings or Goods, by means of any Certificate, by any Archbishop or Bishop heretofore made. And that all Tenders of the faid Oath, and Refusal of it so tendred, were void and of none Effect. So mercifully disposed were these times in comparison of the late days, when Popery reigned; and even to those who had no Mercy themselves to others. But proceed we to another grand Business in this Parliament transacted.

ceffor.

Ottober 18. A Motion was made for the reviving of the Suit to Address to the the Queen touching her Declaring of a Successor, in case her Ma-Queen, to de-jesty should die without Issue of her own Body. Which Matter had been moved in the first Session of this Parliament, Anno 5. Regina. It was not a thing very acceptable to the Queen to be put upon, to name who should succeed her. Which caused some of her Courtiers in the House of Commons to put this by, if they could, by letting them know her Intentions of Marriage, to provide them a Successor of her own Body. Therefore the next Day, Viz.

CEtober

berlain, told the House, the Queen was moved to Marriage; and that 1566. The minded for the Wealth of her Commons to prosecute the same.

And Sir Ambrose Cave, Chancellor of the Dutchy, and Sir Edward the House con-Rogers, Comptroller of her Household, affirmed the same. And cerning this thereupon persuaded and advised the House to see the Sequel of that, before they made further Suit touching the Declaration of a Successor. But divers Lawyers (among whom were Mounson, Bell and Kingsmill) argued very boldly: And so prevailed, that the majority of the House were for recontinuing their Suit for the Declaration of a Successor, and to get the Queen's Answer. Those Four Privy Counsellors that moved for a Stay of it, did it not without her Majesties special Direction. Who, it is very probable foresaw the great Inconveniencies that the further Prosecution thereof would produce.

But the Majority of the House carrying it, the same Day it was ordered, that all the Privy Counsellors, being Members of that House, with 44 others, should meet the next Morning to consult and advise in what manner they might move the Lords to join with them in this Matter. But the Lords, it seems, did not much like this Business. For though they had appointed the Select Number of the Lower House to repair to them on the Morrow following, yet

the Morrow being come, Viz.

Odober 22d. Their Lordships desired the Committees of that House to deser their Coming unto them till to Morrow. The Reason of which was, because the Archbishop of Tork and several other Lords, Spiritual and Temporal had been appointed first to wait upon the Queen in the Asternoon, to know her Pleasure therein, as might be gathered from the Journal-Book of the Lower House. It was not before

October the 25th. That the Lords told the Committees of the Lower House, (who were sent up for to them) that they would join

with them in the foresaid Suit to her Majesty.

Ditto the 26th. The Lords after deliberate Consultation and Advice taken, how to proceed in this great Matter of Succession and Marriage, this Day sent Sergeant Carus and Mr. Attorney down to the Lower House, to signify that they would have a chosen Number sent up to them, for their Knowledge to be had of the same.

October the 30. Lords to the Number of 36, were appointed to have Conference with a Number of the House of Commons, touching a Petition to be made to the Queen for the Succession and her

Marriage.

Rogers, Sir Francis Knolles, Sir William Cecil, and four more of the Queens Privy Council, and divers other Members, to have Conference with the Lords aforesaid touching those two great Matters.

November the 5th, The Lords fent to the Commons, requiring Thirty of their House to be chosen by Mr. Speaker out of their foresaid Committees, with Thirty of the Lords by themselves appointed, to be before the Queen in the Asternoon, by her Majestics Command.

ANNO Commandment, at her Palace at Whitehall, to understand what her Pleasure should be concerning the said two great Businesses. Accordingly, the Archbishop of Tork, the Bishops of London and Durham, with many other Temporal Lords, to the Number of Thirty, and as many of the House of Commons, waited upon her Highness in the Afternoon, for the said Purpose. Then the Lord Keeper made a Speech to the Queen at good length to the Purpose

D'ews yourn. aforesaid; which is set down by D'ews.

Day, Viz.

The Queen's Answer was this in sum: Touching her Marriage, she The Queen's gave them some hope; but excused her Self in not declaring a sanswer to the Successor, in respect of the great Danger that might ensue. Her about Marriage Speech is set down in D'ews's Journal: Which was not very Satisand Succession. factory, and somewhat (and as it seems, designedly) dark.

' her Marriage, she said, a silent Thought might serve. She thought ' it had been so desired, that none other Trees Blossom should have been minded, or ever any Hope of Fruit had been denyed them. But that if any doubted, that she was by Vow or Determination never bent to trade in that kind of Life, she bad them put out that kind of Herefy, for their Belief was therein awry. And tho' she could think it best for a private Woman, yet she strove with her self, to think it not meet for a Prince. As to the Succession, she bad them. not think, that they had needed this Desire, if she had seen a time so fit; and it so ripe to be denounced. That the greatness of the Cause, and the need of their Returns, made her say, That a short Time for so long Continuance, ought not to pass by Roat. And that as Cause by Conference with the Learned, should shew her Matter worth the utterance for their Behoof, so she would more gladly pursue their Good after her Days, than with all her Prayers whilst she lived, be a means to linger out her Living Thred. for their Comfort, she had good Record in that Place, that other Means than they mentioned had been thought of, perchance, for their Good, as much as for her own Surety: Which if they could have been presently and conveniently executed, it had not been now deserred, or overslipt. That she hoped to die in Quier with Nunc Dimittis, which could not be, without she saw some glimpse of their following Surety after her graved Bones. And this was all the Answer they had to their long prepared Address. On the next

Nevember the 6th. That the whole House might be acquainted with it, Rogers and Cecil read in Writing Notes of the Queen's Sayings before the Lords and Committees of the Commons: Importing, That her Grace had fignified to both Houses, by the Word of a Prince, that she, by God's Grace, would marry; and would have it therefore believed. And touching Limitation for Succession, the Perils were so great to her Person, and whereof she had felt part in her Sisters Time, that the Time would not yet suffer to treat of it. Whereat all the House was silent. Notwithstanding

November the 8th. Mr. Lambert began a Speech for iteration of the Suit to the Queen's Majesty for Limitation of the Successsion. And thereupon it was strongly reasoned on both Parts: Infomuch.

Infomuch, that the Queen was moved, and the next Day, Viz. ANNO November the 9th. Sir Francis Knollys declared, That it was the 1566. Oueen's expreis Command to the House, that they should no further proceed in their Suit, but to fatisfy themselves with her Highness s Promise of Marriage. After which, Secretary Cecil, and Mr. Comptroller severally rehearsed the like Matter. But this ended

November the 11th. Paul Wentworth, a Member of the House, by way of Motion, defired to know, Whether the Queen's Command and Inhibition fent the other Day to the House, were not against the Liberties and Privileges of the House. Whereupon arose divers Arguments, which continued from Nine of the Clock in the Morning, till Two in the Afternoon. And then all further Reasoning was

deferred till the next Morning. And the next Day, Viz.

The 12th of November, Mr. Speaker was sent for to attend upon the Queen at the Court about Nine of the Clock. Who therefore fent to the House, requiring them to have Patience. And after his coming, which was about Ten of the Clock, he began to shew that he had received a special Command from her Highness to this House, notwithstanding her first Commandment, that there should not be further Talk of that Matter in the House, that is, touching the Declaration of a Successor. And that if any Person thought himself not satisfied, but had further Reasons, he should come before the Privy Council, and there shew them. But this Course it seems the House could not tell how to take, no more than the Message Insomuch, that after several Days, the Queen she sent before. thought fit to revoke both Messages. For

November the 25th. Mr. Speaker came from the Queen, and declared her Pleasure to be, That for her good Will to the House, she did revoke her two former Commandments: Requiring the House no further to proceed at this time in the Matter: Which Revocation was taken of all the House most joyfully, with most hearty Prayer for the Queen, and Thanks to her for the same. But now for some

other Bills.

December. the 5th. The Parliament intending Reformation of many Bill of Articles Matters in Religion, a Bill together with a little Book printed in for Religion. the Year 1562. for found Christian Religion [the 39 Articles I suppose] was read the first time. And December the 10th. read the second time, and ordered to be engrossed. And December the 13th. The Bill for the Articles of Religion passed upon the third Reading. And the next Day this Bill with others were fent to the Lords by Mr. Vice-Chamberlain and others. Which Bill, intituled, For Uniformity in Doctrine, was read the same Day in the Lords House the first time. But it went no further this Session. This Bill was again brought into the Parliament, Anno 13th, Elizab. Vid. the Journal of the House of Commons, May the 17th.

December the 6th. A Bill for punishing Offenders in Swearing, Bills for Relia Drunkenness, and other such like Crimes, was read in the Commons House the second time; and likewise divers other Bills touching Religion. These Bills were, I. For the Order of Ministers. Sff II. For

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ANNO II. For the Residence of Pastors. III. To avoid corrupt Presentations. IV. For Leases of Benefices. V For Pensions out of Benefices, and Leases of Benefices. All read the first time. But these Bills had no further Progress this Parliament. For it was dissolved soon after.

> These Bills, with that for the Articles of sound Doctrine, rested till the Beginning of the Parliament of 13. Regin. 1571. When upon the 6th of April, they were all again presented to the House; and a seventh Bill added, which was touching the Commutation of Penance by Ecclesiastical Judges. All these Bills were then referred to Committees to confider of them. And the 7th of April, they were all read again. And they past the House. But the Queen on the 1st of May, by the Lords of the Upper House declared unto the Committees of the Commons, That she approved their good Endeavours, but would not suffer these Things to be ordered by Parliament. Yet, however, they past all the Bills, and sent them up to the Lords the 17th of May following, by Mr. Comptroller and

December the 12th. A Bill was read the second time in the Lords Bill for the new House, for Confirmation of the new erected Deanries, and Pre-Deanries.

December the 21st. The general Bill to avoid Fairs and Markets Against Fairs on Sundays, putting them off to the next Day following, read in on Sundays. the House of Commons the first and second time.

January the 2d. Alms given by the said House, for the Relief of Alms gathered in the House. the Poor, amounted to the Sum of 19 1. 10 s. To be paid to Henry Knowles, and Sen. Mr. Grimston, Members of the House.

We must not omit the mention of the Convocation that met this Parliament time, tho' little was done in it beside giving the Queen a Subsidy. It had been prorogued from February the 8th, 1565. to October the 1st. 1566. On which Day, being Tuesday, it was adjourned till Friday, October 4. and so from Day to Day, till Wednessay, October the 30th. Then the Bishops being met together, after Treaty and Communication among themselves, the Prolocutor was called up, and required to felect fix discreet Persons of the lower House, to devise and conceive a Form of a Book for a Subfidy to be granted by the Prelates and Clergy of the Province of Canterbury.

December. 4. Seff. 11. The Clergy being met at Lambeth (to which Place the Convocation had been adjourned on Friday, November 22d, and there continued ever fince) the Archbishop caused the Book of the Subfidy to be read before them. And being agreed upon, December 6. was sent unto the Clergy of the Lower-House. And December 7. the Instrument of the said Subsidy was presented unto the Queen by the Archbishop of Canterbury, and the Bishops of London, Chichester, Ely and Lincoln, several of the Lower-House attending also, but not called in, the Queen not being well. Which the read cheerfully, and rendred them Thanks.

The Convocation, having been formally adjourned from Day to Day, ever fince the granting of the Subfidy, and nothing else done.

or proposed unto the House, was finally dissolved by Authority of a ANNO Writ from the Queen. 1567.

About Two or Three a Clock in the Afternoon, January the 2d. The Queen difference to the House, and past a Subsidy Bill, and several solver the Parmore, Viz. 34 publick Acts, and 15 private; and dissolved the liament. Parliament, after she had made a Speech to them, shewing her self very much displeased with some of them, for meddling so much with the Succession. But she told them, 'That tho' perhaps they might have after Her one better learned or wiser, yet she assured them, none more careful over them. And therefore henceforth she bad them beware how they proved their Princes Patience, as they had now done Hers. And notwithstanding, not meaning, she said, to make a Lent of Christmas, [being that present time of the Year] the most part of them might assure themselves, that they departed in their Princes Grace.

CHAP. L

Proposals of Marriage between the Archduke and the Queen. The Duke of Norfolk's Advice about it. Midwives Practices. A Popish Confederacy of Foreign Potentates. Dean Wotton dies. Dean Nowel's Book against Dorman: And Bishop Jewel's Book against Harding. The Dutch Church apply to the Ecclesiastical Commission. The Queen's Ambassador in Spain affronted. Popery in Lancashire. The Queen's Letter to the Bishop of Chester thereupon. The Church of Carlisle's Leases.

Charles, the Noble Archduke of Austria, and Son to the hand between the Archduke of Austria, and Son to the hand between Emperor; about the which, the Earl of Sussex had been sent in and the Resentation and the Resentation of the Emplish Nation earnestly desired to see the Queen married, for the Assurance of an Heir to succeed Her, yet they were very jealous of any Popish Prince to become her Husband, for fear of introducing that Religion, which they had selt enough of not long before. The Archduke therefore condescended very far to satisfy the Queen and the Nation herein. All that he required in this regard, was a Toleration to exercise his own Religion secretly in his Chamber; and that with these Conditions following, which were dated October 24th. 1567. as I transcribed them from a Cotton MS. Viz.

I. That none but fuch of his own which he shall bring with him, the conditions being not otherwise perswaded in their Conscience, shall come to his offered. Julia Service, upon pain to be punished as straitly as may be devised.

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ANNO

II. That neither himself, nor any of his, shall in any wife, by Speech, or Argument, reprehend or mislike of the Religion of England, nor maintain any Subject of the Realm to the contrary.

III. That if any publick Offence shall grow of this Toleration granted to him, that he will for the Remedy thereof, be advited by

the Queen's Majesty, and her Council.

IV. That he will refute no Advice and Counfel, to be enformed by the Queen's Majesty in any thing pertaining to the Matter of Religion, for Instruction of his Conscience.

V. Lastly, He will at all Places, and in all Times accompany the Queens Majesty to her Divine Services, and will be always

publickly present at the same.

In all other things which have been moved between the Queen's Majesty and him, for the Marriage, he freely yieldeth to the Queen's Majesty's Will. And if she shall not like of his Person when he cometh, he will return, as shall be her Majesties Pleasure.

Debated in Council.

This Matter was in the Month of December debated scriously in the Privy Council: and whether these Conditions should be accepted, or not, and whether the Liberty of the Popish Religion should be allowed the Duke of Austrich at all.

Whether to be

The last Difficulty was, Whether the Archduke should not upon crowned Ring. his Marriage have the Title, Style and Honour of a King; Next, Whether after Issue procreated of Us, he should not be Crowned King, and so remain. Which was in the Name of the Queen, thus answered.

> To the First, That if other Things requisite shall be accorded, he shall not be denyed to have the like Title and Styles in this Realm that King Philip had, upon the Marriage of the late Queen Our Sister.

> To the Second, It cannot be by the Laws of the Realm granted; Nor yet were it meet in Reason, that any Person marrying with us and leaving Issue, should be crowned King of the Realm. For thereby Injury should be done to the Inheritors of the Crown; that is, to the Heirs of our Body, if God should give us any, or, in default of them, to the next Heirs.

The Duke of Norfolk being then not well, and therefore retired The Duke of to his House in Norwich, was sent for to come to the Council. But Norfolk's Ada to his House in Norwich, was sent for to come to the Council. his Want of Health made him, instead of coming, write his Mind, and fend it to the Queen and Council. Which he was the better able to do, having understood how that Affair stood by Letters lately sent him from the Earl of Suffex, now Ambassador with the Emperor about this Match. Which Writing of the Dukes favouring, I suppose, the Cause, made several to censure him as disassected in Religion, and to be a Papist: Tho' indeed from his Youth he was bred a good Protestant, rather indeed bending towards the Puritans than the Romanists. For he was bred up under John Fox, and had entertained Dering for his Chaplain. The fum of this the Duke wrote in a Letter to his Kinsman, the Earl of Sussex aforesaid, still Ambassador with the Emperor, Viz.

ANNOWrite these sew Lines, Good Cousin, rather because I would among others of your Friends you should hear from me, than that I can write any thing of Courtly Proceedings. And yet by the Earl of the last Letters I received, I did understand, that the Resolution Sussex. " for Answer to the Archduke should be to satisfy all his Well-Titus B. 2. " willers. My State in Health was fuch as I was not able to repair " to the Court my felf, altho' I received Letters for my Repair, in " the Afternoon, when I had received your Packet in the Morning " before. Which made me more able to know what I had to do. " And therefore instead of my own going, I did write to her Ma-" jesty at some length what I thought of the Matter. Which Letter " hath been scanned according to every Mans Affection. And there-" fore I newly am now counted a Papist: but as long as I discharge " my Duty and Conscience to God, my Prince, and my Country, "I am too well mortified to care for flanderous Reports. Thus, "Good Cousin, resting Yours, leaving the Report of the State of " Matters now at the Court to others of your Friends Reports, who " can write more certainly than I, because I heard not this eight " Days, I bid you most heartily Farewel.

From Norwich, this 18th of December, 1567.

Tour assured Loving Kinsman
T. Norfolk.

There is one thing more I shall observe under this Year, namely, The dangerous a Licence the Archbishop of Canterbury granted to Eleonor Pead, to Practices of be a Midwife, with the Oath she took. Whereby it may be perceived what were sometimes the disorderly Practices of Midwives in those Days: as, Laying suppositious Children in the Place of the true natural Ones, using Sorceries and Inchantments; Hurting the Child, or destroying it, or cutting or pulling off the Head, or dismembring it; Baptizing the Infant new born in case of Necessity, with odd and profane Words, and using sweet Water or Water perfumed. But behold! the Oath this Woman took:

"I Eleonor Pead, admitted to the Office and Occupation of a The Midwiver Midwife, will faithfully and diligently exercise the said Office Park. Regist.

"according to such Cunning and Knowledge as God hath given me:

"And that I will be ready to help and aid as well Poor as Rich

"Women being in Labour and Travail of Child, and will always

"be ready both to Poor and Rich, in Exercising and Executing of

"my said Office: Also, I will not permit or, suffer that any Woman

"being in Labour or Travail shall name any other to be the Father

of her Child, than only he who is the right and true Father there
of. And that I will not suffer any other Bodies Child to be set,

brought, or laid before any Woman delivered of Child in the

Place of her natural Child, so far forth as I can know and un
derstand. Also, I will not use any kind of Sorcery or Incartation

in the time of the Travail of any Woman: And that I will not

destroy the Child born of any Woman, nor cut, nor pull off the

Head thereof, or otherwise dismember or hurt the same, or suffer

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**MNO " it to be so hurt or dismembred by any manner of Ways or Means. 1567. " Also, that in the Ministration of the Sacrament of Baptism in the time of Necessity, I will use apt and the accustomed Words of the same Sacrament, that is to say, these Words following, or the like in effect, I Christen thee in the Name of the Father, the "Son and the Holy Ghost, and none other profane Words. And that in such time of Necessity, in Baptizing any Insant born, and pouring Water upon the Head of the same Insant, I will use pure and clean Water, and not any Rose or Damask Water, or Water made of any Consection or Mixture: And that I will Certify the Curate

" of the Parish Church of every such Baptizing.

A Confederacy of the Popish Princes.

AS for the State of the Reformed Religion at this Time in this and other Countries, it was now most dangerously undermined by the chiefest Popish Potentates: Who entred this Year into a secret Combination to destroy it utterly, and forcing all other States and Princes to enter into the same with them. The Articles whereof were procured by some of the Queens Spies and Intelligencers, and sent to the Secretary in the Dutch Language. The Translation whereof was as followeth.

MSS: penes

I.

3.

7.

A brief Abstract of Tharticles of the Secrett Contract and Confederation or Leage, made between the Pope, the Emperor, the Kinge of Spaine, the Kinge of Portingall, the Duke of Bavier, the Duke of Savoye, and other their Confederats, and Companions, or Consorts: Into the which Contract or Leage they have sought Meanes to drawe in the French King, which hath allreadye consented, Anno 1567.

A LL Lutherians and Calvinists or Hugonots which be against the Churche of Rome, shalbe rooted out: and in the Place of those Potentats others shalbe placed at their Pleasures.

And when the faid Contract shalbe put in Execution and Accomplyshed, They the said Confederates with generall Power and Force

shall goe against the Turke.

The Intention of the Emperour is suche, that first of all their shalbe cut off from the Empyre the Paltzgrave and Duke Augustus. And the said cuttinge off shalbe the first Metinge daie at Wormes, sodainely or they be ware thereof.

And in their Place shalbe ordeigned and placed themperors two

Brethren, the Archeduke Ferdynando, and Duke Charles.

First, or at the beginninge, the Goods of the dyssobedyent Lordes and Potentats, which will not consent and be comprehended in this Contract, shalbe confyscated and seased upon by the said Confederates.

The same shalbe, throughe the Emperours Power, begun at Wormes, and soforth prosecuted in all other Places nedefull.

All Well-willers and Assisters of the Churche-men of Euther and Calvin shalbe displaced, banished and condempned to Deathe.

Item,

Item. By the Pope shalbe made and ordeigned a Patriarke over all Duchelande, to make Ordynances for the Services and Mayntenance of the Churche of Rome.	
And for the Churche of Rome. And for thaccomplishment of the said Matter, and to the Supportinge of the Charges that shall arise upon the same, the Pope shall geve and paie the one half of his Revenewes; and lykewise shall do all Cardynalls, Archbishops, and other spiritual Persons in Duchelande, and other Countries, to helpe to mayneteyne the Churche of Rome.	8. 9.
There shalbe constituted, ordeyned and made, and placed rounde aboute, newe Servants of the Churche, with spiritual Ordynances and Offyces, according to the Use of the Romysh Churche.	10.
Everie Man shalbe commaunded and holden to goe to Masse, and that on paine of Excommunication, Correction of the Bodye, or Deathe, or at the least, upon Losse of Goods; which Goods shalbe parted and distributed emongest the principal Lievetenaunts	II.
and Capytaines. The Kinge of Spaine promifethe withe all his Power and Might, to provide and bringe to passe a Mariage betwene the Frenche Kinge and the Emperours Daughter.	12.
Callis, and other Places lately belonginge to the Crowne of Englande, shalbe delivered to the Kinge of Spaine: And he shall helpe and assist the Quene of Scotland; and restore her to her Kingdome, in chasinge awaie the Quene of Englande; and helpe to destroye all suche as be affectioned, or make claime to the same Kingdome.	13.
The Kinge of Spaine his Sonne shall have in Mariage the Emperours	14.
Daughter. The Emperour, the Kinge of Spaine, and the Frenche Kinge, shall, in their proper Persons, be present in all suche Warrs and Ex-	15.
The Duke of Bavier shall be Lievetenant Generall for the Pope, and general Capyteine for the Spiritualitie, in the said Exploits and	16.
Wars. And his Eldest Sonne shall have in Mariage the Daughter of the	17.
Duke of Lorrayne. The Duke of Guyse shall have in Mariage the Daughter of the yonge	18.
Duke of Bavier. The Sister of the Frenche Kinge shalbe maryed to the Kinge of	19.
And in case the Duke of Florence deny or refuse to be comprised in the said Contract, he shalbe dryven and chaced out of his Land.	20.
The Dukedome of Mylleine shalbe rendred and restored to the Frenche Kinge; he shall have allso the Ilandes of Corsyca, as soon as the Genevoises be from thence removed.	21.
The Venetians shall subject themselfs allso to the said Contract. And yf they resuse to doe the same, then shall the said Confederats make sharpe Warrs against them, and their Lordeshippe and Lande	22.
in Italye shalbe geven from them.	

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The

ANNO The Duke of Florence, for thaccomplishment of these Articles, shall ryde in post to the Frontiers of France, whereas the Kinge and his Mother sholde allso come; notwithstandinge that shall take no place throughe the Solycitacion don by some of the Kinges Counsaill to the contrary.

The Causers and Preferrers of this Contract, be the Cardynall of Lorrayne, and of Graundvill, and his Brothern. Which lykes the Emperour verye well; the rather, for that it first tendeth to Honour and Riches, which the House of Austria hath allwaies sought and

desired.

The Cardynall of Burboyn is allfo one of these Practysers.

Nicolas Wotton, LL. D. Dean of Canterbury and Tork, dyed Dean Wotton this Year. He hath a very fair Monument in the Cathedral Church dies. of Canterbury with his Statue in a kneeling Posture. By which Effiges of him he seems to have been a spare Man, his Cheeks The Head of it is counted an extraordinary fine piece of The Inscription being in Latin, is very large, giving a contracted History of the Man. It expresseth, among other Things, That he was fent Ambassador twice to the Emperor Charles V. Once to Philip King of Spain, and to Francis I. the French King: Thrice to Henry II. his Son: Once to Mary Queen of Hungary, and Governour of the Low Countries: Twice to William Duke of Cleves: That he was Commissioner of the Peace renewed between the English, French and Scots at Guisnes and Ardes in the Year 15.16. And likewise at Cambray Castle in the Year 1553. Lastly, One of the Queen's Ambassadors at Edenburgh in Scotland, 1560.

besn of Paul's bis Book in Confutation of Dorman.

Church, namely of S. Paul's London, must have some Notice taken of him. for a learned Book now fer forth against Thomas Dorman a Papist, intituled A Confutation of him. Dorman, a young forward man, now Bachelour of Divinity, sometime a Fellow of New College, Cxon, by the Help, as it was thought, of the Collections and Writings of Dr. Richard Smith, to whom he was Executor, undertook to answer some Part of Bishop Jewel's Challenge; and set forth a Book in the Year 1564. called A Proof, written to prove the Necessity of one Head of the Church, who must be the Pope, intended against certain Articles of the said Bishop's Challenge, relating chiefly to this pretended Head. This Proof, Nowel, Dean of S. Paul's foon answered. stiling his Book A Reproof of Mr. Dorman's Proof. But Dorman defended his Proof, and called his Defence A Disproof of Nowel's Reproof; and this came forth in the Year 1565. In which Book he had mingled many impertinent Treaties of other Matters in Controversy between us, to help out with the great Barrenness of his first Subject, Viz. The Necessity of one Head of the Church. in the Year 1567, the Dean set forth, in answer to the Disproof, a pretty bulky Book, intituled A Confutation of Mr. Dorman's late Book, &c. Whereby our Countrymen, especially the simple and unlearned, may understand how shamefully they are abused by those and the like Books, pretended to be written for their Instruction. The Ground of

As this Dean deceased this Year, so another Dean of this English

Dorman's Book.

of this Warning may be gathered from Nowel's Complaint in his ANNO Epistle to the Reader, Viz. How unfairly and disingenuously Dorman dealt with him, for he either wholly omitted Nowel's Sayings (which he pretended to go about to confute) except a Word or two in the Beginning of them, and here and there piked what he thought good; or if he did rehearse a few Lines of Nowel's Book, he commonly broke off as he pleased, that the whole Sense and Strength of the Sentence might not be perceived by the Reader; and so lest out that which was especially to be recited on Nowel's behalf. Things by him plainly spoken, Dorman obscured; things divided, he confounded and mingled; and commonly by putting to, or taking from, or some way altering the Words, corrupted and falsified what was faid and plainly meant. So that the Reader who should understand both Parties, and by Conference of both, judge of both, was either deceived or left in obscurity. And further, very ungenteely, and the better to impose upon the Reader, Dorman confidently in broad Words charged his Adversary with no less than Eighty Two Lyes. But the other appealed to his Readers, whether he had not discharged himself clearly of them, and returned them in order upon Dorman's own Head, with great Accession, Interest and Multiplication.

In both his Books, the Dean found him out to be a notorious Plagiary, Dorman in borrowing out of Harding, who was his Master, and other Writers, Plagiary. and copying out a great Part of their Allegations as his own. And to let this appear at once, towards the Conclusion of the Confutation, he shewed in a Table in one Column of it, that he had P. 450. transcribed Allegations out of the Fathers from the said Harding, in the Fourth Article of his First Book against Bishop Jewel, in nine and twenty Places at least. And in another Column of the same Table, Fourth Article was shewn, how they had been all answered by the said Bishop, or of Jewel's Reby the Dean himself. And another Table he framed, that discovered by Ten Authorities more out of Scripture and Doctors, stollen by the same Dorman out of Hosius, and answered by the same Bishop or Consultation, himself, the Places and Folio's expressly set down.

In the Body of this Book Nowel vindicated himself against another Nowel con-Adversary, and that was Dr. Nicolas Saunder. Who had wrote a futer Saungreat Book, consisting of 425 Leaves, intituled, The Supper of the der's Book. Lord set forth according to the Truth of the Gospel and Catholick Faith. Which was observed to be the largest Book that any English Papist had wrote in those Days, excepting Mr. Heskins his Jordan. This Title of Saunder's great Book spake ostentationsly of a Confutation of Mr. Nowel's Challenge. And what was this Challenge, but something comprized in sourceen Lines of his former Book against Dorman? Which in short was this: Mr. Dorman, nor all Papists with him, shall never be able to shew Cause, why these Words, I am the Nowel's Challe true Vine, do not prove as well a Transubstantiation, as Hoc est Cor-lenge. pus meum. The Dean obtaining Saunder's Book from the Bishop of London, who had got it, marvelled much to see the Title of the Book; which made him toss the Book over, and a great while found nothing concerning himself: but after 233 Leaves, he found a Difcourse of seventeen Leaves wrote against his fourteen Lines. Now

ANNO in his Confutation of Dorman, he thought fit to take notice of what Saunder's had writ against him, and to vindicate what he had said. And to do it with good Profit to the Readers, he confuted, in one whole Alphabet, all his Causes of Transubstantiation; which confisted only in these Words, This is my Body.

to Nowel's

Let me add in the last place concerning this Book called The Confutation of Dorman's Disproof; that it must not be looked upon as the fingle Judgment of one private Divine of the Church of England, nor a Book thrust hastily out into the World by himself without making any Body else privy to his doing: but it was a Discourse writ upon mature Deliberation; having been well weighed and perused by other great and wife men; particularly the Bishop of London, and the Secretary of State. The former faw the Sheets as Nowel finished them; and so did the Secretary, at least many of them; and it feems, corrected and added of his own to them: And in certain Doubts he was confulted; and among the rest, in somewhat mentioned by Dorman from Calvin, who had made some unhandsome Reflexions upon K. Henry VIII. and his Title of supreme Head of the Church of England. The Answer that Nowel had framed to this, he fent to the Secretary to review and consider. All which appears from the said Nowel's Letter to the Secretary, writ in the Month of April 1566. Wherein 'He thanked his Honour for perusing of his Papers; which he sent again written out, unto

MSS.Cecilian.

him; according as my Lord of London had told him was his Honours Pleasure. That he had fent him half a dozen Leaves or more in the latter End of it, to peruse, when he had leisure: which contained an Answer to Calvin, by Oversight uncomely and untruly writing of K. Henry the Eighth, and the Title of Supreme Head; which Dorman had laid to our Charge. And that he should be much bounden to his Honour in case he would (his Leisure to ferving him) overfee that Part. That the Printer called upon him. and that he had no cause to stay, but the Lack of Intelligence of his Honours Judgment of that Part.

Septem, 27. 1567. Pap.

Office.

By this time Bishop Jewel's learned Answer to Harding was got Missipp Jewel's Dy this time Dimop Jewel's the Month of September; the it came not forth till the Year 1569. unless that were another Edition. The Bishop was now deliberating concerning the Dedication of his Book: and Archbishop Parker and other of his Friends advised him. for certain good Causes to recommend it to her Majesty; especially fince Harding had already adventured in an evil Cause to do the like. But before he would presume to do it, he thought fit to address a Letter to the Secretary, to aid him with his good Counsel, fince he Jewel's Latter best knew the Inclinations of her Majesty's Mind; adding, That it stood not only him, the Author, but also the Cause it self upon, that fuch Attempts might have favourable Acceptation. He prayed the Secretary further to advertise him, what Matter or Matters it were most convenient to touch in his Preface to her Majesty. And no question he had the Secretaries Advice herein.

In

In 1568, it was near coming forth: and as it was very learnedly ANNO writ, so it had the Admiration of all: and the Queen her self read 1567.

it diligently; and gave Jewel Thanks for his faid Work.

This Year the Bishop of London, with other the Queen's Commissioners for Causes Ecclesiastical, made a Decree in behalf of the The Reclesiastical Dutch Strangers Church in London. The Occasion this, Some cal Commission in Members of this Church had carried themselves disobediently to the Fovent of the Orders of it, and then for avoiding the Censures, had departed and Dutch Church. revolted from it. This Behaviour, too often practifed, put the Church upon addressing and petitioning the said Commissioners, that they who without any just Cause had thus gone from them, might be brought back, and obliged to a Reconciliation with the Church again. Hereupon they did Decree, First, That the said Dutch Church Mss in Eccles. should continue in its first Constitution, under its own Discipline Loding-Belgic. hitherto accustomed, and in its Conformity with other the Reformed Churches; Confirming the Ministers, Elders and Deacons of the same Church in their Ministries and Administrations. And then exhorted all Strangers abiding in the City of London, who professed Christ and his Golpel, to join themselves to that Church, and submit to its Holy Appointments. And further, declared, all such as had made a Defection from this Church, and had caused the late Disturbance in it, to be unquiet and stubborn Persons, until by Repentance they returned and gave Satisfaction to God and his Church; referring to themselves the further Restraint and Correction of them. This was given under their Seal the 19th of December, 1567. Anno

Reginæ 10. The like Favour again another Bishop of London long after ex-orders of Bishop prest towards this Church, namely Bishop King, upon the like King in favour Occasion, in an Instrument of Order, bearing date August the 9th, of the same. 1615. for the Maintenance of this Churches Customs and Censures: upon a Petition put up to him by this Church, and the Dutch Church in Colchester, complaining of certain Persons that offended against the Government and Censures Ecclesiastical of their Congregations. The Bishop therein first specified, how K. James I. had extended his gracious Favour towards this Congregation, as also to that of Colchester, for the Continuance of their quiet Residence and Habitation within the said City and Town, and for their successive enjoying of their antient accustomed Liberties in the Government of their Congregations among themselves. Which Favour, as the said Instrument testified, they had used with Moderation, and with the good liking of the State, and his [the Bishop's] Predecessors, during the Reign of Q. Elizabeth, without any just Scandal or Prejudice given by them against the State of the Church of England. And then the said Bishop enjoyned, that no Member of the said Churches that had offended and thereby deserved their Censures, should depart from those Congregations, and joyn themselves to any Parish Church, before he had either been censured for his Offence, or otherwise had reconciled himself unto his respective Congregation.

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Whereas

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ANNO 1567. K. James's Letters Patents

Whereas mention was made above of K. James's gracious Favour towards the Dutch Church in London; this happened in the Year 1611. when this Church purchased of that King the Church-yard, and the Houses built thereon for 600 l. For which the King granted to this Church them his gracious Letters Patents.

Tre Queen's Ambssador's Spain.

A Thing happened this Year to some English in Spain, that as it shewed the hot Zeal of that People towards Popery, so it gave the Queen a plain Indication of their ill Will towards her. For they had forbid Man her Ambassador to use in his own House privately the Divine Service, practifed in England; and moreover, had removed him from the Court, nay, and the City Madrid. His Servants, tho' they were the Queen's Subjects, they compelled to be present at the Mass, and threatned them, if they heard the English Service. the Queen was foon acquainted with by the Ambassador's Letter. This Usage of her Ambassador, however contrary to the Law of Nations it was, the Queen still carried it fair with that King. But how she inwardly resented this Affront, and what she did hereupon, she exprest in her Answer to the said Ambassador: Which was to this Tenour:

The Quem's Letter herenp-Office.

'That Since his Servant's coming, she had understood a Matter very strange unto her, and not to be suffered: Which was, That all his Household, being her natural Subjects (his own Person only excepted) did refort to the common Services of the Churches there, contrary to her Laws and Ordinances; and were not only compelled, but also by Fear restrained from the Exercise of any common or private Divine Service within his own House, agreeable to her Laws. That the found this Matter so inconvenient, as, confidering what Impunity and Privilege the King of Spain's Ambassador had here for his own Servants, (which also some thought he enlarged, to serve the Appetites of others) was not allowable. That she thought meet to declare unto him, the said Spanish Ambassador, her great Disliking hereof; and had required him to impart to the King her good Brother, this Misusage of the Privilege that belonged to him, as her Ambassador, and to procure the speedy Remedy thereof. For otherwise she would not with such an Inequality suffer her Minster to reside there. The Spanish Ambassador in his Answer seemed to be ignorant of this Usage: and promised to write, and deal herein effectually with the King his Master.

And the Queen added, telling her Ambassador, that it was her Pleasure, if his Servants were indeed constrained to repair to their Churches, as it was faid, that he should impart the same to the King, and require him to provide Remedy of the same, assuring him, as he well and truly might, that if she had known thereof before (as indeed she did not) she would have in this fort dealt for the Remedy whereof, as now she did. And she wrote to her Ambassador further. that he might say to the King, that she had imparted this to his Ambassador here; who could not but report, how he was otherwise used; and no part abridged of his Privilege. Lastly, she required him to advertise her about this Matter, to the intent she might give order

order for his Revocation, if he might not enjoy like Privilege for ANNO his Household Servants, as the King's Ambassador did here.

1567.

Religion in Lancashere and the Parts thereabouts went backwards: Papists about these times shewing themselves there to be numerous. cashire. Mass commonly said; Priests harboured; the Book of Common Prayer, and the Service of the Church established by Law, laid aside: Many Churches shut up, and Cures unsupplied, unless with such Popish Priests as had been ejected. The Knowledge of all this coming to the Court, the Queen fent down to the Ecclesiastical Commission, whereof the Bishop of the Diocess was the chief, (together with several others, whom she might trust) to examine and redress these Disorders, and to call before them all fuch as were known or fuspected to have any hand in them. And to the Bishop of Chester, some time after, she wrote a Letter, reprehending him for his Negligence in his Diocess; and requiring him to be more diligent in suppressing Popery, and filling the vacant Churches; and that he should undertake a Visitation for this Purpose. But to give a more particular Account of this Matter, I shall subjoyn the Queen's Letter; which ran to this Tenour!

WE greet you well. We think it not unknown to you, how The Queen to We, of our own meer Motion, for the good Opinion we conceived the Bishop of of you in your former Service of us, to admit you to be Bishop Chefter there-

of that Diocess; expecting in you that Diligence and Carefulness office. for the containing of our Subjects in the Uniformity of Religion

and the Service of God according to the Laws of the Realm, as now upon the credible Reports of Disorders and Contempts to the

Contrary in your Diocess, and especially in the County of Lancaster, we find great Lack in you, being forry to have our former

Expectation in this fort deceived. In which Matter of late we wrote unto you, and other our Commissioners joyned with you, to

cause certain suspected Persons to be apprehended; Writing also at

the same time to our Right Trusty and Right Well Beloved the Earl of Darly, for the aiding of you in that behalf. Since which

time, and before the Delivery of the said Letters to the Earl of Darby, we be duly informed, that the said Earl hath upon small

Motions made to him, caused all such Persons as have been required,

to be apprehended; and hath shewn himself therein, according to our assured Expectation, very faithful and careful for our Service.

Now therefore, considering the Place you hold, to be the Principal Minister in these Causes, and such Disorders found within your Diocess, as we hear not of the like in any other Parts, We will and charge you further to have other Regard to your Office; and especially to soretee that all Churches and Cures be provided of honest Men, as well learned Curats, as ye can cause to be provided; using therein the Ordinances and Centures of the Church, to the remedy of the Defaults, and suffer not for the Lack of your Personal Visitation, by repairing into the remotest Parts, and especially into Lancashire, that obstinate Persons having been most instanced to pervert our good.

justly deprived, be not secretly maintained, to pervert our good. Subjects within any part of your Diocess; as we understand they

1567.

have now of long time been. And herein we have the more Cause to blame you; for that besides your Episcopal Jurisdiction. you have had all other good Authority to reform these Disorders by our special Commission to you and others directed, for the Reformation of these kinds of Abuses in Matters Ecclesiastical. Which you did instantly desire to have, with Promise thereby to ' have preserved your Diocess from these Disorders. Under the next Year we shall see the Effect of this Letter of the Queens, and the Remishes of the Bishop that caused it, and the Prosecution of these Papists.

Unreafonable Leafes in the Church of Carliste.

As the Queen had this Business with the Bishop of Chester, so May the Bishop of Carlisle (another Church in this Northern Province) had some Business now with the Queen, and her Council. The Case was this. The Church of Curlifle had been greatly wronged in its Revenues by the old Popish Prebendaries: who, taking their Opportunity in Absence of Sir Thomas Smith the Dean, had made Leases without Reason or Conscience for their own Benefits, whatsoever became of the Church afterwards. This was complained of above: and a Commission was issued out to the Bishop and the Lord Scroop among others, to inspect into these unjust Doings, And a Certificate what was found and done, was the last Year returned by the Bishop and the said Lord unto the Queen's Privy Council; having been delivered by the said Bishop into the Secretaries Hands the last Parliament time, and remained still with his Clerk; but nothing done therein as yet. Now in the Month of September, Scot one of the Prebendaries of that Church came up on purpose to solicite this Business, and to endeavour to obtain some Remedy of these horrible Abuses. And both the Bishop and Sir Thomas the Dean gave him their Letters, to introduce him to the Secretary; who was always ready to help the State of the Church and Religion.

The Bishop in his Letter requested his Furtherance and Aid in these Carlifle's Let- needful Suits of that Church: shewing, that the evil Dealing of the ter to the Se-cretary there. old Prebendaries would appear to him in the Certificate of the Com-mpm; Pap. mission returned the Year before. Wherein, in that busy and troublefome time of Parliament, and by reason of the Secretaries Sickness at that time, nothing could then be done. That the Church, altho' the present Prebendaries were good Husbands, was in distress, because the Charges were large, as much as the Revenue would bear, or He doubted not, but that God would move his Heart (as continually he did) to work herein as might stand with Equity and Justice, to the Glory of God, and Supportation of the painful Preachers therein.

and Smith the Dean's Letter.

The Sum of Sir Thomas Smith's Letter, which the same Scot also brought to the Secretary, was, ' That the faid Prebendary of Carlifle was come up to profecute a further Remedy for Abuses in unreasonable Leases made in his [the Dean's] Absence: And he prayed him, that he might obtain Letters from the Council to the Lord President of Tork and the Council there, to take the Matter in hand. He hoped to bring it to some good Pass, to the aid of the poor Church; which was then by those unreasonable Prebends almost dispoiled of all that

it had. That he had drawn a Draught of fuch a Letter as Scot ANNO defired, praying the Secretary to peruse it, and as he thought good to amend, and to get it figned by his own and the Lords Hands.

These were some of the Cares now taken, to redress the Mischiefs the Popish Spoilers of the Church now reformed, had done, as well out of Malice as Covetousness.

CHAP. LI.

Orders taken with Papists in Lancashire by the Ecclesiastical Commission. The Dean of St. Paul's preaches there. Detections of Papists there. They send over Money to Lovain. The See of York vacant. The Queen encourageth the Universities to Study Divinity. The Bishop of Chester's Commendations. His Expences. The Queen dangerously sick.

T was time for the State to look after those dangerous, disaffected papils in Lan-Men in Lancasbire and the Parts adjoyning: and by those Mest-cashire looked fages from the Queen mentioned above, both the Bishop of Chester, after. and the Commissioners Ecclesiastical were spurred up to discharge their Duties with respect to them. The Bishop entred upon his Visitation this Summer; and many Papists and their Doings were detected, and most of them reduced, outwardly at least, to Obedience and Compliance with the Laws for Religion.

And first to give some Account of the Bishop's Visitation. Which The Bishop of proved thus, according to the Relation he made himself of it to the Chester wi-Secretary in a Letter to him dated Nov. 1. 1568. 'That he had the fire.

' last Summer visited his whole Diocess, which was of Length above Pap. House.

fix Score Miles; and had found the People very tractable; and no where more than in the farthest Parts bordering upon Scotland.

Where, as he faid, he had the most gentle Entertainment of the

Worshipful to his great Comfort. That his Journey was very painful by reason of the extreme Heat: and if he had not received great

' Courtesy of the Gentlemen, he must have lest the most of his Horses by the way: Such Drought was never seen in those Parts.

The Bishop also now sent up by one of his Servants a true Copy What was done of all such Orders, as he and the rest of his Associates, in the Queen's with the Lan-Commission Ecclesiastical, had taken with the Gentlemen of Lan-cashire Gencashire. Who (one onely excepted, whose Name was John Westby) Commissioners. with most humble Submissions and like Thanks unto the Queen's Majesty, and to her Honourable Council, received the same: Promising that from thenceforth they would live in such fort, that they would never hereafter give occasion of Offence in any thing concerning their bounden Duty, as well towards Religion, as their Allegiance towards their Prince. But notwithstanding their Promises, the Commissioners bound every of them in Recognizances in the

ANNO Sum of an Hundred Marks for their Appearances from time to time, as appeared in the abovesaid Orders. And certain Punishments inflicted upon some of them had done so much good in the Country; that the Bishop hoped he should never be troubled again with the

Nowel Dean of S. Paul's London, was a Lancashire man, and was The Dean of Paul's preaches now down in that Country. Who with his continual preaching in In Lancashire divers Places in the County, had brought many obstinate and wilful People unto Conformity and Obedience, and had gotten great Commendation and Praise (as he was most worthy) even of those that had been great Enemies to his Religion. The Bishop occasionally relating this to the Secretary, befeeched him to be a means to the Queen's Majesty and to her Honourable Council, to give him Thanks for this his great pains taken among his Country men.

Discoveries Papists in Lancashire.

But now to fet down particularly what had been detected and concerning the discovered among these Lancashire Papists, and the Negligence, or Lothness of the Bishop, to prosecute them. Information was brought in to the Bishop by one Mr. Glasser a Commissioner, and another, named Edmund Ashton, that great Confederacies were then in Lancashire. And that sundry Papists were there lurking, who had stirred divers Gentlemen to their Faction, and sworn them together, not to come to the Church in the Service time, now fet forth by the Queen's Authority, nor to receive the Communion, nor to hear Sermons; but to maintain the Mass and Papistry. And after this Information, Glasier advised the Bishop to go to the Earl of Darby, and to execute the Commission in Lancashire; or else it could not be holpen, but many Church Doors must be shut up, and the Curates hindred to serve as it was appointed to be used in the Church. And that this Confederacy was so great, that it would grow to a Commotion, or Rebellion. The Bishop hereupon sent for those Offenders by Precept, but declined to go yet to execute the Commission in Lancashire.

Danger of a

Again, Sir Edward Fytton informed the Bishop, that Mr. Edmund Trafford spake of these Matters before to him as a Commissioner, for to have redress thereof. Whereupon Mr. Gerrard said, that if the Bishop would not go to Wygan in Lancashire, or such like Place, and fit to execute the Commission, and move the Earl of Darby to be there, (who had affured them he would fit and affift) he knew that a Commotion would ensue; and that he knew their Determination was thereunto. For that his Kinsman and Alliance to his Remembrance (naming Mr. Westby) had told him, He would willingly lose his Blood in these Matters. Also he said further, that from Warrington all along the Sea Coasts in Lancashire, the Gentlemen (except Mr. Butler) were of the Faction, and withdrew themselves from Religion; as Mr. Ireland, Sir William Norris, and many other more. So that there was fuch a Likelyhood of a Rebellion or Commotion speedily, that for his Part, if the Bishop would not go to execute the Commission in Lancashire, he would himself within twelve Days inform the Privy Council. And yet he had desired the Bishop to deliver the Commission unto him and Fytton to execute: but the Bishop

Bishop refused, saying, he would send for the Offenders. But ANNO afterward the Bishop and Gerrard signed Precepts for divers Papistical Priests and some Gentlemen, to appear before the Commissioners concerning the Premisses.

Again, one Edmund Holme made this Discovery; That there was some freer to a Letter written from Dr. Saunders [Nicolas Saunders I suppose] to the Pope. Sir Richard Molineux and Sir William Norris; the Copy of which Letter was ready to be shewed. The Contents of it, as it seems, were, to exhort them to own the Pope supreme Head of the Church: and that they should swear his Supremacy, and Obedience to him. before some Priest or Priests appointed by his Authority; who should also absolve them that had taken any Oath to the Queen as supreme. or gone to Church and heard Common Prayer. Hereupon Sir Richard Molineux did make a Vow unto one Norice, otherwise called Butcher, otherwise called Fisher, of Formeby; and unto one Peyle, otherwise called Pyck, (who reported that he had the Pope's Authority) that he would do all things according to the Words of the faid Letter. And so did receive Absolution at Pyck's hand: And he did vow to the faid Pyck, that he would take the Pope to be the supreme Head of the Church. And the faid Molineux's Daughters. Jane, Alice and Anne, and his Son John, made the like Vow as their Father had done. And then they took a Corporal Oath on a Book. And so did John Mollin of the Wodde, and Robert Blundel of Inse. and Richard Blundel of Christby, and Sir Thomas, Williamson, and Sir John Dervoyne, and John Williamson. These were some of those Popish Gentlemen of Lancasbire; and these were their Doings. But the Commission Ecclesiastical roundly managed had pretty well reduced them, as we heard before.

In what Form the Submission ran, to which these Popish Gentle-the submission men subscribed, before they made their Peace, I know not. But I required of find this Year one Form offered to Sir John Southworth of these Parts (who had entertained Priests, and absented from the Church)

by order of the Privy Council; which was as followeth:

'Whereas I Sir John Southworth Knight, forgetting my Duty towards God and the Queen's Majesty, in not considering my due 'Obedience, for the Observation of the Ecclesiastical Laws and 'Orders of this Realm, have received into my House and Company, and there relieved certain Priests, who have not only refused the Ministry, but also in my hearing have spoken against the 'present State of Religion, established by her Majesty and the States of her Realm in Parliament; and have also otherwise misbehaved my self in not resorting to my Parish Church at Common Prayer, nor receiving the holy Communion so often times as I ought to have done;

'I do now by these Presents, most humbly and unseignedly submit my self to her Majesty, and am heartily sorry for mine Ofsence in this Behalf, both towards God and her Majesty. And do further promise to her Majesty from henceforth to obey all her Majesty's Laws and Ordinances, set forth by her Majesty's Authority in all Matters of Religion and Ordets Ecclesiastical; and to U u u behave 1568.

ANNO behave my felf therein as becometh a good, humble and obedient Subject; and shall not impugne any of the faid Laws and Ordinances by any open Speech, or by Writing, or Act of mine own; nor willingly fuffer any fuch in my Company to offend, whom I may reasonably let, or disallow: Nor shall assist, maintain, relieve or comfort any Person, living out of this Realm, being known to be an Offender against the said Laws and Orders now established for godly Religion, as is aforesaid. And in this doing, I firmly trust to have her Majesty my gracious and good Lady, as ' hitherto I, and all other her Subjects have marvellously tasted of ' her Mercy and Goodness. But this Knight resused to subscribe, any further than in that Point of maintaining no more those disordered Persons.

Contributors to

Another Matter discovered this Year concerning the Papists was, the Lovainists, their sending over Sums of Money to the Priests, fled out of Eng-Pap. Office. land and living in Lovain, and writing Books against their Native Country, the Queen and the present Constitution of the Realm, and the good Laws lately established in Church and State. These that follow were found to be the principal Contributors to the Lovainists, by the Confession of Thomas Wilson Clerk, taken in the Tower of London, March 30. 1568. (the Names being fent by the Bishop of London to the Secretary) Viz. Rouse of Suffolk; who fent them at times 19 1. The faid Rouse was commanded, when he came before the Council, to bring with him a Priest named Cosyn; perhaps the fame that Bishop Gardiner in the time of Q. Mary, had put in Master of Katharine Hall in Cambridge, in the room of Dr. Sandys. Another of these Contributors was Mr. Kytson of Suffolk, who sent for their Use in common, 5 Marks. Another was Mr. Copley of Surrey; who fent to Dr. Harding 5 Marks; and to Stapleton 5 Marks. Another was William Roper of Lincoln, Esquire, who sent to Dr. Bullock 5 1. meet with the Recantation and Submission of this last to the Lords of the Council, for his relieving with Money certain Persons departed the Realm, and remaining out of the Realm without the Queen's Licence, and who had fet forth Books in Print against the Queen's -Supremacy; Promising from henceforth to obey the Queen's Laws

Pap Office.

March 11.

Nor was this the first time these Contributions were made. in the Year 1562. the Council sent their Letters to Grindal, Bishop of London, notifying to him, how some there were in London that uted private Mass and other superstitious Ceremonies in their Houses; and not only so, but did make secret Collections of Money, which they tent out of the Realm to the Maintenance of fuch as were notoriously known Enemies to the Authority of the Queen and her And they required him with the Sheriff to take Order for

the Discovery hereof in certain Houses suspected.

and Ordinances in Matters of Religion.

While these Factors for the Pope (as we have heard before) were York warrant, busy in the North, the Church of Tork was destitute of a Pastor, whose Influence in all those Northern Parts, being Archbishop of that Province, was now especially very necessary. Therefore Mat. Hutton, Matthew Hutton Dean of Tork did the latter end of this Year (the

See having been void even since June last) write a Letter to Secretary Cecil; on purpose to put him in remembrance, 'How great 1568. 'need they had of a good Archbishop. And how it was needful that he should be a Teacher, because the Country was ignorant; 'a vertuous and godly man, because the Country was given to sist 'a man's Life; a stout and couragious man in God's Cause, because the Country otherwise would abuse him; and yet a sober and discreet man, lest too much Rigorousness should harden the Hearts of some, that by fair Means might be mollisted, &c. and such a Bishop likewise as was both learned himself, and also loved Learning; that that rude and blind Country might be furnished with learned Preachers. And such a man, added the Dean, was the Bishop of London known to be; and therefore he did wish that London were translated to Tork. And the Dean shall have his Wish, but he must stay near two Years for him.

The dangerous Encrease of Papists, and Revolt to Popery that The Queen ennow appeared in the North, and other Parts of the Realm, was oc-courages the casioned chiefly by the Want of learned Ministers, to fill the vacant fludy Divinity. Churches, and to officiate in the respective Parishes; who might be resident among them, and at hand to teach and preach to the People, and to inform their great Ignorance in true Religion, and to shew them the Superstitions and Errors of Popery, and the many Aberrations therein from the Holy Scriptures, and the Doctrine of the antient Church of Christ. And this was to be done by encouraging the Study of Divinity in the Universities: Which was now much laid aside, since they saw partly how Ecclesiastical Places and Preferments were swallowed up by Laymen, and how the Revenues of the Church had been curtailed and diminished; and partly, how not the Learned fo much as the Dependents upon the great men, were advanced in the Church. Therefore it was thought adviseable to revive the Hopes of Students, and to put greater Numbers upon fitting themselves by suitable Learning, to enter into Holy Orders. And for this Purpose, the Queen sent a kind Letter to the High Chancellor of Cambridge, Sir William Cecil; (and the like very probably she did to the Chancellor of Oxford too) which he forthwith fent to his Vice-Chancellor Dr. Perne. The Purport of the Dr. Perne. Queen's Letter was her Care of Learning, and how she stood especially affected towards those that studied Divinity; and what she would have done in that Business; and the Promise of some special Favours to be granted them: Which was, 'That fuch as were well ' learned in the Knowledge of Divine Things, and should be com-' mended to Her for such by the University, she would from time to time take care of, and fee them preferred to Places in the Church, both of Wealth and Honour; and that according to their Merits: And that she would allow Honorary Salaries to the acute and hopeful Youth, for their Maintenance in their Studies there. And that she would prefer none but such, as either the Bishops or the University should recommend to her by their Testimonials. The Benefit hereof was this, That whereas before, it was not Learning so much made way to Preserment, as Ambition, Uuu 2

ANNO and folliciting and waiting upon Noblemen, and depending upon the 1568. Interest of the great Ones of the Court; the Art alone wherein the University (skilful in all other Arts and Sciences) was ignorant and unacquainted with. Whereby it came to pass, that as any was most addicted to study, so he was most our of the Way of Preferment. But now (as the Vice-Chancellor wrote to the Chancellor) by this fingular Benefit so voluntarily offered by the Queen, there would be no further Cause for Scholars to be sollicitous either for Livelihoods or Rewards, when she had taken all that Care for them upon her felf. And the Chancellor in his Letter had promifed them, that he himself would further and improve (as occasion served) what was now fo well begun.

The Vice-Chancellor answered the Chancellor at large, signireseared by the fying the great Joy the University took at the Royal Letter. For by this, the University came to enjoy that which they never before could hope for, or expect. And he doubted not, but the Studies of some quenched and discouraged by the miserable Tossings and frequent Changes of the Times, which the University had felt, might now eafily be erected and inflamed, fince so great Rewards were pro-

the Appendix.

The Vice-Chancellor also acquainted the Chancellor what he had done upon the Receipt of his Letters, together with the Queen's, Viz. That he had read them before all the Heads of the Colleges. Who had communicated them to their feveral Houses. Whereat all conceived exceeding Joy, and they openly confessed, that neither in their, nor their Fathers Memories, any fuch thing happened from the Benevolence of Princes, which might compare with the Profit and Greatness of this. And now all in the Colleges were like cheerfully to betake themselves to the Study of Divinity. And he took order, that the Heads of every College should make choice of fuch as should study Divinity; and writing down their Names and Degrees, to fend them to him, the Vice-Chancellor; which he accordingly fent to the Chancellor. He told the Chancellor, that he hoped in a short time there should be bred up many Divines; and that many would leave the Study of Law and Physick, and give themselves to Divinity. And many that stuck to Philosophy, would not any longer wear out themselves in those Speculations. but hasten to Theology. And he affured the Chancellor, that never was there a greater Number of learned Youth there; nor with more Commendation now plyed their Books: And wanted nothing but Time and Maturity to perfest them in Learning. And therefore it was to be wished, that they might not be forced (as formerly) to for sake the University, and break off their Studies, either for Want of Maintenance, or being tempted (as many were) by some present little Advantage, to depart. Against which Pest of good Learning the Queen's Letters applyed an effectual Remedy. The Vice-Chan-No. XXXVIII. cellor's Letter upon so remarkable an Occasion, may be read in

The

The Queen of her Grace, when she admitted any to the small ANNO Bishopricks, usually granted them Commendams withal, to enable them to live in Port agreeable to their Calling. And yet she granted those Commendams warily, but for some Years, as shewing perhaps Cheffer, that she favoured not Pluralities. Thus it was with the Bishoprick Commenof Chester. Downham the present Bishop, had Commendams to en-dams. dure seven Years for two Benefices, (as his next Successor Chader-Downham's Commenton held the Wardenship of Manchester in Commendam) which were dams. near expiring this Year. But finding he could not subsist without the Continuance of them in the Month of November, he applied to the Secretary (at whose Hands he had always found Favour) acquainting him, That if the Queen were not a good and gracious Lady to him, to grant him a longer Term in his Commendam, it would turn to his great Hindrance, and Decay for the Maintenance of Hospitality. He beseeched him therefore, forasmuch as he had Nothing else for the Provision of his House, to be a Means to her Majesty to renew his Commendam for the Term of his Life: And that in fo doing, he should be able to maintain the like Port that he had hitherto done. Otherwise, he should of Necessity be constrained to abate his Household; which he would be very loth to do. He added, that he had of the Bishoprick nothing but bare Rent, and much of it illy paid; and that it was the least Revenue that any man of his Calling had in the Realm. That he paid yearly out of the same, as he was able to make a perfect Account, above 500 Marks, so that there were not much more than 500 Marks for him to maintain himself and his poor Family. That he kept every Day to the number of Forty Persons young and old, besides Comers and Goers; which could not be maintained with any smaller Portion. That he was, no Purchaser of Lands; that he bestowed all in House-keeping; and that he was glad to make even at the Years end: and yet, he thanked God, he was out of Debt. This he wrote from his House at Chester. This may give us some Account of that Bishop and Bishoprick in those Times.

The Queen was this Year (but at what time of it I cannot tell) The Queen suddenly taken with a terrible Fit of Sickness, that threatned her dangerously Life, and was brought even to the very Point of Death, in humane Appearance. This put the Court and whole Realm into a great Consternation: And together with her bodily Distemper, she was under great Conflicts and Terrors of Mind for her Sins; apprehensive, and troubled that she had not been sufficiently sensible of God's singular Mercies in Mind. and Favours exprest towards her, and was too much elated with her, Prosperity, not performing her Duty to God so much as she should and ought to have done, in the Discharge of that great Office he had intrusted her with; forgetting her God, to whom she had made many Vows, and being unthankful to him. This may be collected · from a Prayer composed for her, when she began to amend, by Sir John Mason, a learned man, Treasurer of her Household; wherein Petition is made to God to heal her Soul, and cure her Mind, as well as her Body. This Prayer, I suppose, was used with the rest at the accustomed Times of Prayer before her. And when she

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ANNO was pretty well recovered, another Prayer and Thankfgiving was made to be used on that occasion; which was composed, I suppose, → by the same Hand, but with the Correction here and there of Cecil's No. XXXIX. Pen. Both which are very worthy preserving; and therefore I have put them into the Appendix.

CHAP. LII.

Sir Henry Killigrew fent to the Prince Palatine about Religion. Many from France and the Netherlands come hither, persecuted for the Gospel. The Pope's Displeasure thereat. God's Blessing of Plenty for their Sakes. Some of these prove Settaries. Refusers of the Habits in Bishop Jewel's Diocess. Dering writes against Harding. A sesuite pretends himself a Puritan. Proclamation for Fish-Days; and against Sedi-A Visitation for Survey of Coats of Arms. tious Books. An English man takes his Degree of Doctor at Heidelberg. Complaints from Bristol of their Bishop. His Vindication of himself. Some Account of him.

The Queen Sends an Embassy to the Paltzgrave.

BY the View of what hath been already shewn, we see plainly enough how active and diminately states. enough, how active and stirring those of the Popish League, before mentioned, were, by the Motions that were made both here in England, and in other Neighbouring Countries, threatning the Overthrow of the Reformed Religion. Therefore the Queen was fully inclined to countenance the Protestants abroad, and to assist them. And it happened now feafonably, that the Prince Palatine of the Rhine sent to her to come into a Defensive League with them of the Protestant Religion, and to borrow Money of her for that Cause. She took this Occasion to send Sir Henry Killigrew her Ambassador to Almaine, to the said Prince, the Paltzgrave; to give him her favourable Answer to these his Demands.

First, to understand her Disposition towards entring into a Common League with the Princes Protestants of Germany (whereof she thought him to be one of the Principal) for Defence of the Cause of Christian Religion, against the Invasion of the Pope and Cott. Librar. his Party; feeking to oppress and extirpe the same through all Parts of Christendom.

Julius F. 6.

The fecond Matter, was to move her by divers Reasons, tending to her own particular Surety, to give aid to fuch States as were now oppressed, both in France and in the King of Spain's Low Countries, * for their Consciences in the Cause of Religion. And for that Purpose to lend directly the said Paltzgrave a certain Sum of Money, to be employed with the Service of his Son, in that behalf: Or else to give her own Assurance and Credit for a Sum to be borrowed of certain Merchants

Merchants in High Almaine, to be named by the faid Paltzgrave. AN NO And the same Money to be employed in like manner as abovesaid; with good Assurance to be made to her, that if she would not have the same employed for any particular Quarrel of her own, but to permit it to be employed in Defence of the Common Cause of the Christian Religion; then to have it repaid unto her after a certain time, following the End of the faid Service.

THE Protestants were now miserably harassed in France by their strangers for Natural (may we call him? or rather Unnatural) King. Edicts for Religion flock the free Exercise of their Religion broken their Ministers Land. the free Exercise of their Religion broken, their Ministers banished, and much Blood spilt. And those in the Netherlands persecuted intolerably by the Duke D'Alva, that breathed out nothing but Blood and Slaughter. Great Numbers therefore of them from all Parts daily fled over hither into the Queen's Dominions for the Safety of their Lives, and Liberty of their Consciences; and had hospitable Entertainment and Harbour for God's fake and the Gospels: Being allowed to dwell peaceably, and follow their Callings without Molestation, in Norwich, Colchester, Sandwich, Canterbury, Maidston, Southampton, London and Southwark, and elsewhere.

The Pope took upon him, in his Bull, (which we shall hear of the the Queen wine next Year) to charge the Queen, among other his Accusations, diented for for these poor Strangers, in these slanderous Words, Viz. That all shem. fuch as were the worst of the People resorted hither, and were by behind them all they had; Goods, Lands and Houses.

her received into safe Protection; meaning the poor Exiles of Flanders, and France and other Countries: Who either lost or left 'Not for Adultery (as one that answered the said Bull said well) or Thest or Jewel', with Treason, but for the Profession of the Gospel. It pleased God here of the Pope's to cast them on Land. The Queen of her gracious Pity granted Ball. them Harbour. Is it become a heinous thing to fnew Mercy? God willed the Children of Israel to love the Stranger, because they were Strangers in the Land of Egypt. He that sheweth Mercy shall find Mercy. But what was the Number of fuch who came in unto us? Three or four Thousand. Thanks be to God, this Realm (said the same Right Reverend Writer) is able to receive them, if the Number be greater. And why may not Q. Elizabeth receive a few afflicted Members of Christ, which are compelled to carry his Cross? Whom when he thought good to bring fafely by the Dangers of the Sea, and to fet in at our Havens, should we cruelly have driven them back again, or drowned them, or hanged them, or starved them? Would the Vicar of Christ give this Counsil? Or if a King receive fuch, and give them Succour, must be therefore be deprived? They are our Brethren; they live not idly: If they take Houses of us, they pay Rent for them. They hold not our Grounds, but by making due Recompence. They beg not in our Streets, nor craveany thing at our Hands; but to breath our Air, and to fee our Sun. They labour truly; they live sparefully: they are good Examples of Vertue, Travail, Faith and Patience. The Towns in which they abide are happy; for God doth follow them with his Bleffings.

And

ANNO Spanyardshefs compared.

And then a Comparison was made between the Spanyard-Strangers under the late Q. Mary, and the Protestant-Strangers under this Queen. 'You may remember (added he) what other Strangers arrived within these Parts not long sithence. These are few; ' they were many. These are poor and miserable; they were losty ' and proud. These are naked; they were armed. These are spoiled by others; they came to spoil us. These are driven from their 'Country; they came to drive us from our Country. These came to ' save their Lives; they came to have our Lives. The Difference is great between these Strangers. If we were content to bear them

then, let it not grieve us now to bear thefe.

God's Bleffing

This Year Flesh, Fish, Wheat and other Provisions bore a very on Account of cheap Price: and that which gave a greater Remark to this favourable Providence of God to the Nation, was, that this happened contrary to all mens Expectations. For all had feared but a little before a great Dearth. This was esteemed such considerable News in England, that Parkhurst, Bishop of Norwich, in his Correspondence with the Divines of Helvetia, wrote it to Gualter his Friend, one of the chief Ministers of Zurich; and added, that he was perswaded, and so were others, that this Blessing from God happened by reason of the godly Exiles, who were hither fled for their Religion, and here kindly harboured: Whereby in their strait Circumstances. they might provide at a cheaper Rate for themselves and their Families.

Sectories come .و[له

But with these came over Anabaptists also and Sectaries, holding Hererical and ill Opinions; and some also suspected to be guilty of horrible Crimes, as of Rebellions, Murthers and Robberies. all took shelter here, under the Pretence, that they might have the free Exercise of the Christian Religion, according to the Profession and This gave Occasion to many to Practice thereof in this Realm. reproach the Government, as tho' it were an Harbour to all forts of Herefies. And indeed several Opinions and Doctrines sprung from some of these Foreigners, began now, if not before, to be dispersed in the Nation, dangerous to the Established Orthodox Religion, and the Civil Government. Wherefore Orders were issued out from above to the Archbishop of Canterbury, and from him to all the Bishops, to make a careful Inquisition in their several Jurisdictions who and what these Strangers were, to what Churches they repaired, and after what manner they lived; and to make Registers of them.

Contributions made by the Bishops to the .too. Exiles.

But of these men that sled over hither for Religion, many it must be acknowledged were very pious and fober, and fome very learned Of their Wants this Year Compassion was had among the Bishops. And I find Bishop Jewel, May 3. sending up to the Archbishop Three Pounds Six and Eight Pence, for the Use of the poor Exiles, for his Part.

In his Letter then wrote to the Archbishop, he signified, that one Jewel's Diocess or two of his Clergy had lately grown squeamish, as he exprest it, formple the Ap- touching the Apparel, but that one of them he had reformed. To the other he had given a Copy with Licence to go further from him. His

Apology

Apology was now much talked of to be printed again in Latin: ANNO Which the Bishop hearing of, and knowing well what false Grammar, and false Doctrine too, the English Printers now a days, when they ventured on Latin, made the Authors guilty of, beseeched the said Archbishop, to give strait Orders, that the Latin Apology might not be printed again in any Case, before his Grace, or some other had well perused it. I am afraid, said he, of Printers. Their Tyranny is terrible.

Edward Dering, a Puritan, in the Beginning of the Year shewed Dering puts his Parts in a Book against Harding, Intituled, A sparing Restraint gainst Harding of many lavish Untruths, which Mr. D. Harding doth challenge in the ding. first Article of my L. of Sarisburies Reply: Dating it from Christ's College, Cambridge, April 2d. and deducating it to his Countryman Thomas Wotton, a Person then of great Learning and Religion, as well as Wealth, in Kent.

The extraordinary Craft and Diligence of the Papifts to overthow A Jesuite 14 the reformed Religion planted in England, appeared by a remarkable ken, who pre-Instance that fell out this Year. Their great Project which they drove a Puriton, on to effect this, was, to blow up and inflame our Divisions as much as they could. And for this Purpose, some of the crastiest of them shrouded themselves under the Cloak of Puritan Ministers. This Year one of these was discovered, and taken, named Thomas Heth, Brother to Nicolas, late Archbishop of Tork, and Lord Chancellor under Q. Mary. He was sent over by the Jesuits, being himself one of that Order, with Instructions to pretend himself a Preacher of the Purer Religion. He had an old Budget full of Erroneous Doctrines to disseminate here, as those of David George, Theodorous Sartor, John Hutz, foreign Anabaptists, Arians, and Enthusiasts. And these Doctrines he was warily to mix with those of the Puritans. This Man after fix Years preaching up and down the Country, applied himself to the Dean of Rochester, as a poor Minister, desiring some The Dean gave him a Turn of Preaching in that Cathedral. In his Sermon, he had some Strokes that looked towards Puritanism. For he said concerning the Prayers that were made for Peter by the Church without Ceasing (which was his Text) that they were not fuch Prayers as were then used by the Church of England. By hap, in the Pulpit he let fall out of his Pocket a Letter writ to him, under the Name of Thomas Fine, from one Malt an eminent English Jesuite in Madrid: Which contained Directions, how he should manage himself in his Mission. This Letter being taken up by the Sexton and brought to Gelt the Bishop, he examined him, and made so close an use of this Letter, that he made him confess himfelf at length a Jesuite. Tho' at first he pretended, That tho' he had been a Jesuite, he was fallen off from that Order: That indeed he was not so wholly of the Epilcopal Party, but laboured to refine Protestants, and to take off all Smacks of Ceremonies, that did in the least tend towards the Romish Faith.

After this, they fearched his Chamber; where, in his Boots were was found Beads, a Licence from the Jesuits, a Bull from Pius V. to found in his preach what Doctrine that Society pleased, for the dividing of X x x

Protestants,

ANNO Protestants, and particularly naming the English Protestants; and in his Trunk several Books against Infant-Baptism, and divers other dangerous Papers stuft with Blasphemies were seized. In the Month of November he had his Sentence from the Bishop; and stood in the His Punishment. Pillory three several Days at Rockester, his Ears cut off, and his Nose slit, and his Forehead branded with the Letter R. and condemned to perpetual Imprisonment. He dyed a few Months after, not without Firebr. Part I. suspicion of poisoning himself. An this was taken out of the Register of the See of Rochester.

Proclamation for keeping Fifb Days ;

A Proclamation was this Year issued out for eating Fish on Fishdays; and particularly on Wednesday in every Week; enjoined by Act of Parliament in the Fifth of the Queen. Which was not overwell regarded in most Parts of the Realm. But being esteemed a Law much tending to the Benefit of the Common-wealth, the Queen by Proclamation June 24. charged her Subjects to have due Regard to the Ordinance of that Act for the keeping of those Fish days, upon Pains that might follow. And the Justices were required to enquire and look after, and punish the Offenders in that behalf.

And against Se-

The English Papists abroad, following Counsels now taken at disions Books. Rome, plotted by all means to overthrow the Government, and to fowre the Minds of the Subjects against the Queen, and the Religion established; and now especially, when a Rebellion was hatching, which brake out the next Year. And among other Courses taken for this Purpose, many Books were now written and conveyed over hicher, in favour of the Pope's Supremacy, and the Romish Religion: and Persons were gotten to disperse them about among the Therefore a Proclamation was sent out March 1st. for restraining and seizing these seditious Books. It set forth, " How "divers Books were made, or translated, by certain of the Queen's "Subjects, remaining on the other fide of the Sea without Licence, containing fundry Matters repugnant to Truth, derogatory to the " Sovereign State of her Majesty, impugning the Orders, and " Rites established by Law for Christian Religion and Divine Service " in the Realm, and stirring and nourishing Sedition. And that these "Books were in secret fort dispersed by malicious Persons, to the intent to draw the People into Error, and withdraw them from their Duties and Allegiance due to her Majesty, as their only Sovereign. Therefore the charged all Persons to forbear using or dealing with any fuch Books: and that fuch as had any of "them, should present them within 28 Days, after the publishing this Proclamation, to the Bishop of the Diocess, or Ordinary of the Place, and receive of him a Testimonial of the Time of the Delivery thereof. And that without express Licence in Writing of the faid Bishop or Ordinary, or some Archbishop of the Realm, not to keep or read any such Book, upon pain of the Queen's grievous Indignation.

Punishment in ons Backs.

This was not the first time this fort of Books had been taken the Starcham- notice of. For somewhat before this time, some Examples were made in the Star-Chamber, for Correction of certain Persons that were found faulty in dispersing, buying and allowing of such seditious Books. This also that follows had a Tendency to good Order in the Realm, Viz.

The Queen confulting for the Honour of her Nobility and Gentry, AN NO thought fic now to give her Letters Patents to Robert Cook Clarencieux, to make a Visitation, for Survey of Arms in the East, West and South Parts of the Realm. The Reason whereof the Queen assigned to Clarenciwas, That due Order might be kept in all Things touching the Offices eux to take a and Duties appertaining to Arms; and for the Reformation of divers survey of Abuses growing for want of ordinary Visitations and Surveys. And that the Nobility of the Realm might be preserved in every Degree; and that every Person and all Bodies Politick might be better known in their Estate, Degree and Mystery without Con-And therefore she gave Clarencieux Power to enter into all Churches, Castles, and Houses, to peruse, take Knowledge and furvey all manner of Coats, Cognizances, Crests, &c. with the Notes of their Descents, Pedigrees, Marriages; and to enter them into a Register or Book of Arms, as was prescribed in the Office and Oath taken by Clarencieux at his Creation and Coronation. Also, to correct, controll or reform all manner of Arms, &c. unlawfully usurped by any, and the same to reverse, pull down, &c. as well in Coat Armour, &c. as in Plate, Jewels, Paper, Windows, Gravestones, &c. Also, to reprove, controll, and make infamous by Proclamation at the Assizes, or other Place, all manner of Persons, that unlawfully and without just Authority, took upon them any Title of Honour, or Dignity, as Esquire or Gentleman: Also, to reform and controll fuch as at any Funerals should wear any Mourning Apparel, as Gowns, Hoods, Tippets, contrary to the Order limited in the time of K. Henry VII. in any other fort than to their States did appertain. Also, by these Letters the Queen ordered, that no Painter, Glazier, Goldsmith, &c. should take upon him to paint, grave, glaze, &c. any Arms, Crests, Cognizances, &c. pertaining to the Office of Arms, in any other manner, than they might lawfully do, and be allowed by the said Clarencieux. Also, she forbad any Sherists, Commissioners, Archdeacons, Officials, Scriveners, &c. to call, name or write, in any Assize, Court, Session, &c. or to use in any Writing, the Addition of Esquire or Gentleman, unless they were able to stand unto, and justify the same by the Law of Arms, or were ascertained thereof by Clarencieux in Writing, or by his Deputies. Also, that none should meddle in any thing touching the Office of Arms, within Clarencieux's Province, but by his special Licence and Authority in Writing under the Seal of the faid Office. And the Queen by these her Letters Patents did give to the said Cook all his said Power, Preheminence, Jurisdiction and Authority, during his natural Life, in as large and ample manner and form in every thing, as his Predecessors had or might do, by force of any Letters Patents, granted by any of the Queen's Predecessors. And all Justices, Sherists, Majors, &c. were charged to employ their best Aid, Assistance and Furtherance to the said Clarencieux.

In the University of Heidelberg, where Zanchy was Chief, in English an English man this Year took his Doctor's Degree. He offered Distinct goes out Doctor at Theses to be Disputed on to Boquinus the Professor, concerning Heidelberg.

X x x 2 which

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ANNO which long Disputes had been in England; some (according as Zanchy Zinchy, Contad. Huberto, int. Epist. p. 232.

relates this Matter to Hubert) affirming certain Rites were free and indifferent, and some saying on the contrary, that they were superstitious. In which Opinion was this Englishman. But when Zanchy had read the Theses, he advited Boquin, that he should not permit these things to be Disputed in their Schools, at that time especially, and gave him some Reasons Why. Boquin approved his Judgment: And the English man was bid to propound other Theses: Which he did. And among these certain of them were, Of the Necessity of Ecclesiastical Discipline, and chiefly of Excommunication. These, when Zanchy read them, feemed to him not only godly, (tho two of them were concerning Garments, yet more moderately propounded than the former were, however, on that Account not so much approved by him) but such which he never thought. as he said, would be seriously opposed by any pious or tolerably Learned Man. But the Question of Discipline occasion to some Pastors to dispute earnestly against it. Disputations Pro and Con grew somewhat hot, and the Disputants Minds were a little inflamed: Yet the Disputation was tolerable and modest, and without Reproaches. But at last, after a second Day's Dispute, one of the Pastors protested that he Condemned this Doctrine as thwarting the Word of God. After the Difputation, the Adversaries of Discipline began to write against it, and to disperse their Writings: and in one above the rest was afferted, That Excommunication could not be proved either by the Old or New Testament, and that none ought to be driven from the Sacrament, no, not the most wicked and impenitent Person, unless of a different Judgment. Those that were for Discipline, wrote nothing all this while, for this Reason, because they would not make disturbance in the Churches, and because they expected the Prince Elector (who was for Discipline himself) would constitute something herein. And all this was occasioned by this English man's Disputation. (heny, Bishop of Gloucester, who also held Bristol in Commen-

Bristol com-

October 21.

dam, had given great Offence to the Citizens of Bristol, by his plain of their Sermons preached at the Cathedral there: And particularly three Sermons preached in August and September this Year, in vindication of himself. Which some of the Preachers there took the Confidence to confute in their Pulpits. And one of these that did this, was Dr. Calfhill, in two Sermons preached in the same Cathedral, the Bishop present to hear himself disproved: And one Norbrook, a Preacher here, was another. And this was not all, but certain Aldermen and other Citizens, in a Letter to the Lords of the Council, complained of him; fending divers Articles enclosed, of Erroneous Expressions and Doctrines, collected out of those his Sermons preached among them; as they had also fent them to the Ecclesiastical Commission. Of which this is the Transcript, as I found them in the Original Papers.

Affertions and I. ' T am come, good People, not to recant or call back any Expressin thing, that I have heretofore said. For I am of that Mind the Eishop's ' now as I was then, as concerning Matters in Controversy; and Pap. House 'will be to the End. If I had one Foot in the Grave, and another upon

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Chap. 52. 525 upon the Ground, I would fay then, as I do now. And therefore, ANNO good People, I give you that Counsel that I follow my self. Wherefore, be not too swift or hasty to credit these new Writers, for they are not yet thoroughly tryed and approved, as the Catholick Fathers are. II. 'These new Writers in Matters of Controversy, as Mr. Calvin New Writers. and others, agree not together, but are at Dissension among themfelves; and are together by the Ears. Therefore take heed of them. Yet read them. For in opening the Text, they do pass many of the old Fathers. And they are excellently well learned in the Tongues. But in Matters now in Controversy follow them not, but follow the old Fathers and Doctors; altho' Mr. Calvin Calvin. denyeth some of them. As for your new Doctors, it is good to pick a Sallet out of them, now and then. III. 'Scriptures, Scriptures, do you cry? Be not too hasty. Scriptures. For so the Hereticks always cryed; and had the Scriptures. I would ask this Question; I have to do with an Heretick: I bring Scripture against him. And he will confess it to be Scripture. But he will deny the Sense that I bring it for. How now? How ' shall this be tryed! Mary, by Consent of Fathers only, and not by others. IV. 'In reading the Scriptures, be you like the Snail: Which is a goodly Figure. For when he feeleth a hard thing against his Horns, he pulleth them in again; so do you; read Scripture a God's name; but when you come to Matters of Controversy, go back again: Pull in your Horns. V. 'I never brought Free-Will into the Pulpit. I would to God Free-Will. it had never been brought into that Place. Luther wrote a very Luther. ill Book against Free-Will; wherein he did very much Hurt. But Erasmus answered him very learnedly. So that I am not of Erasmus. Luther's Opinion therein, but of Erasmus's Mind. VI. 'They which of long time have been exercised in Prayer and Study, and are aged, cannot be eafily ignorant or erre, or be deceived, or be without Grace. Now these young men, which are of a lower Vein, having not the Use of long Frayer and Study, be not men perfect, as they feem; nor have such Grace. VII. 'These Matters now in Controversy are as it were in an equal Pair of Balances; and may weigh which way they shall as yet. VIII. ' Let them not fay, as here of late was preached, that the Fathers. 'Fathers had their Faults; which they had indeed: but let them all bring me the Confent of Fathers in these Matters now in Controverfy; or otherwise I shall not, nor will yield to them; nor be of their Judgment. IX. ' A Question may be asked concerning the young Maid and Naaman: Whether that a godly Man may be at Idol-Service with his Body, his Heart being with God, without Offence or Sin? I fay, you may, without Offence or Sin. And because you shall not think, that I am of this Opinion only, I will bring you Peter Peter Martyt. Martyr, a learned man, and as famous as ever was in our time,

being your own Doctor. Who faith, a Man may be present without Offence. Whose very Words I will read unto you; which ANNO 'are these: Non enim simpliciter & omnibus modis interdictum eft piis hominibus, ne in Fanis præsentes adsint, dum profani & execrandi Ritus exercentur. [This he seems to say, to take off an Accufation laid against him by some, that he was present at Mass in the last Reign.]

X. 'Some among you find great fault with me, and are offended. as I perceive at my Preaching; and you do murmur, I'must out of doubt call back something that I have preached. Indeed, I faid here, that Naaman gave to Gehazi Ten Thousand Suits of Apparel, where it was but two Suits. That I call back again. Another is, that I faid in this Place, If any were offended or grieved with any thing I should preach; he should come friendly to me, and I would reason with him. Among all, a poor man of late came to me, being offended with my Preaching, to reason with me, and I refuted him. And that I call back. But for any other thing that I have preached, I fay now as I did then; and fo I will do to the End.

∫ens.

XI. 'Good People, I must now depart shortly. Keep therefore ' this Lesson with you. Believe not, neither follow this City; nor Carbolick Con. ' yet 2, 3, 4, 5, 6, 7. but follow you the Catholick and Universal Consent. For if you will go but to the River of Rhine in Ger-many, and behold the Cities, how they differ, and are at Contention among themselves, you will wonder. At Helvetia is one Réligion; at Wirtenberg another; at Strausborough another; and at Geneva is another. So that there were never fo many Religions and Errors in any mens time, as are now among them.

The Bishop Secretary in his own behalf.

These were the Informations sent up to the Privy Council against the Bishop, together with a Letter signed by two Aldermen, the too Sheriffs, the Chamberlain, a Schoolmaster, and about thirty But before they were fent, the Bishop by some of his Friends in Bristol (whereof he had many) understanding the Intention of his Adversaries, prevented them by dispatching from Gloucester two Letters to the Secretary, who bare him a good Will, because of his Learning, and old Acquaintance. To him he related his Case, and the Matters lately fallen out between him and some Preachers in the faid City; apologizing for the Sermons he had made. stance of what he writ, was as followeth.

October 7. October 15.

The Bishops

That he had been lately at Bristol, and preached three Sermons there, which (as he heard) many well liked; but some (quibus nihil placet nisi novum & nimium, as Philonius said) were grieved. and kept a great Stir in the Pulpit. And one Norbrook among others that were against him (one more earnest than skilful) he had gently used; oftentimes calling him to his Table, and talking with him privately. But what he had spoke to him in private, he uttered to Dr. Cawfield or Calfhil. Who twice, in his own hearing, confuted what was brought to him, a great deal more than needed; using therein Dealing with the new coined Phrase of Free-Willers. The Bishop added, that he Dr. Cawfie d, could better have liked that Doctor's preaching, if he, the faid spainst him. Doctor, had first conferred with him; especially, since he had not dealt

dealt ungently with him at his first coming; but offered him to take ANNO fuch as he had every Meal, so long as he could tarry in the City. He offered him Conference also after his first Sermon. He bad him to Supper after his Second. But he could not have his Company. And if he had come, he should peradventure have heard from the Bishop somewhat out of the old Church, and consenting Orthodox Writers, that he would not much have misliked. Which Writers proved by the Scriptures that which he by other Scriptures, not unknown to them, confuted. And that which he confuted, was thought by them to be Dozma Ecclefia & Veritatis, i.e. a Doctrine of the Church and of Truth; and so, he said, it was termed of tome. That they faw great Causes why they so wrote, as Men of this time wanted not theirs. Whether fort ought to be believed, however others doubted, he doubted not at all.

What Articles, his unquiet and uncharitable Adversaries might have gathered against him, and were offered, as was told him, to the Queens Council, he knew not; but his Conscience was clear; and that that poor Learning he had uttered, being indifferently heard and considered, he trusted, would not be much missiked. If he were perswaded, that he had preached any thing against Scripture, against the holy Catholick Church, against Orthodox Writers consenting, against the best General Councils; it should be his first Deed that he would do, to ride to Bristol (altho' at present he were not well able to ride) and there he would humbly acknowledge his Error. But if he by Norbrook and his Adherents, was falsely accused, and that he was able to prove what he had said by such Learning as was before rehearsed, Norbrook should perceive he had not done well. Who had lost already a Number of his Friends

through his late Misbehaviour.

That it was well perceived, (as the Bishop proceeded,) and more and more it was spoken, that young and rash Preachers did more hinder the free Course of the Gospel, than further it; the more was the Pity. That he was counselled by some well seen in the Laws of the Realm, to commence an Action against Norbrook and his Adherents, for their too bad accusing him in the Pulpit and other Places; but, he faid, he would end as he had begun. The accusing of any man had not hitherto cost him two Pence in the That he loved neither to fue, nor to be fued, altho' he hadin his time met with many crooked Attempts. But if he should prove his rash Adversaries to grow in Malice, he would trouble his Friends, which, he thanked God, were many in number, as he knew he had many Enemies, who faid, that he was an utter Enemy to the Gospel of Christ. But he said, they spent their Wind in vain, that said fo; and he would that they should think, that as they favoured the Gospel, so did he.

That when such as Norbrook heard any thing they could not like, That he factory straightway hawked at their Adversaries the terrible Name of Gospel, the High Commission. But, said he, if such busy-Bodies were not punished, they would marr all. In the mean time they hindred, and that very much, the Gospel, which they would be thought to sayour.

ANNO 1568.

In fine, he trusted to have the Continuance of the Secretaries accustomed Goodness towards him in the Way of Right. He was threatned to lose whatsoever he had at Bristol, if his Adversaries might have their Will. Others said lustily, that he should be put from all the Living that he had. To which he only said mildly, Fiat Voluntas Domini.

Free-Will and the Real Prefence, bit Opinions.

In another Letter, he express to the Secretary more particularly, what the Causes were of the willful Attempts of his Enemies; Viz. Free-Will and the Eucharist sholding the Real Presence.] Not that he had given any Occasion in Pulpits, for them to stir in these Matters, more than at the length in his third Sermon at Brissol, after two Sermons, or rather Invectives of Dr. Camsield; when he said, he could better like the Judgment of Erasmus than that of Luther, in the Controversy of Free-Will: and withal, asserting, that he dissented not from the Fathers of this Realm in that Article, when it was offered him, to be subscribed in Latin, [that is, in the Synod I suppose, Anno 1562.]

Some preach at Gloucester against Free-Will.

Bishop of Sa-

He observed to the Secretary, how odly and unrespectfully he was used by some of his Bristol-Ill-Willers; that ar his Return to Gloucester, one came thither, as it was thought for the nonce; and in his own Church there brake as it were the Ice; and another followed him; whose Scope and chief Mark was, to prove, that there was no Free-Will. But said the Bishop, they both, as also Norbrook, a Preacher at Bristol before mentioned, and others, might seem not to have waded in the old Writers, that consented in the contrary Doctrine: and that they followed much, if not too much, the Learned of this Time; not considering what had been thought and determined in the old Time: That my Lord [Bishop] of Sarisbury, and others, being great Learned Men, and well treated in Antiquity, well knew what had been taught of this Matter in the Primirive Church with great Consent. Their Judgment he could better like, than the Impugners of them in this Time. Upon this, he faid further, that if young and hot Heads should be suffered to fay what they lift in Matters of great Weight (as no doubt certain of them did very rashly, to the exceeding Hindrance of the Gospel) there must needs ensue a Babylonical Confusion.

Endeavour to bring these Controversies before the Council. It was reported to him, that the Earl of Bedford was laboured with by Dr. Humfrey and more, to bring those and other Matters before the Queen's most Honourable Council. If it were so, he said, that he trusted the Truth would by this Occasion be better known. And that if he were strong in Body or in Purse, (as he was not) it should be the first Deed that he would do, to confer with the Learned in this Point of Free-Will. But now being not well able to journey, he should be very loth to be drawn to London, namely, at such mens Suit and Complaint, as his Adversaries were. And that if he were not deceived, their chief Mark that they shot at, was not Free-Will and such like, but rather Nolumus hunc regnare super nos; i. e. We will not have this man to reign over us. Which, if they should bring to pass, they would, he said, suffily triumph: To which he only said, God speed them in their well-doing as my self.

And thus we have feen this Bishop's open Declaration of his ANNO Mind concerning Free-Will. Now, for the Readers Satisfaction 1568. (tho' the Bishop himself hath nothing of it here but the bare What the Bi-Mention) I shall insert something of his Opinion concerning the state the Bi-Mention) other Article that rendred him so distassful to many, namely that of was of the the Eucharist. For which we may have Recourse to the first Synod Sucrement. under Q. Mary; when he, with five more of King Edward's learned Clergy, disputed openly there (amongst other Points) against Transubstantiation. Which he declared himself against, altho' he was for a Real Presence. He desired the Convocation patiently to hear Fox's Marhim, trusting, he said, that he should so open the Matter, that tyrolog. the Verity should appear: Protesting furthermore, that he was no obstinate nor stubborn man, but would be conformable to all Reason: and if by their Learning they could answer his Reasons, then he would be ruled by them, and fay as they faid. For he would, he faid, be no Author of Schism, nor hold any thing contrary to the Holy Mother the Church, which was Christ's Spouse. Dr. Westen the Prolocutor liked this Preamble of Cheny's well, and commended him highly, faying, That he was a learned and a fober man, and well exercised in all good Learning, and in the Doctors; and finally, a man meet for his Knowledge to dispute that common Place. And bid them hear him. Then Cheny defired them that were present, to pray two Words with him unto God, and to fay, Vincat Veritas; i. e. Let Truth have the Victory. And presently all that were present cryed out, Vincat Veritas, Vincat Veritas. Then he began with Watson after this fort. You said, that Mr. Haddon was unmeet to dispute, because he granted not the natural and real Presence. But I say you are much more unmeet to answer, because you take away the Substance of the Sacrament. But Watson then told him, that he had subscribed to the Real Presence, and should not go away And after much Clamour against him, he prosecuted Haddon's Argument in proving that work was a Substance; and added, that it was a great Herefy to take away the Substance of Bread and Wine after the Consecration. These Words I leave with the Reader, whereby we may conclude him not a Papist, but a Lutheran rather, in his Opinion of the Eucharist.

That which I have further to add of this Bishop is, that his Ene-Endeavour: 10 mies laboured to remove him. But he had many Friends (as well remove him to as Adversaries) who valued him. And the Bishop of Chichester being now dead, they laboured much to get him translated thither. But the Archbishop understood it, and signified his Dislike of it to the Secretary. And the Bishop himself upon these his Troubles, shewed a Desire to be quite discharged. But the Archbishop (who liked him not) told the Secretary, that perhaps he meant another thing, Viz. to obtain a Reprimand to his Enemies from the Court. The last thing I have to relate of him, was, that at length absenting himself from a Convocation, and not appearing upon Summons of the Archbishop, he was solemnly pronounced Excommunicate by the fame: But soon absolved, because his Absence was affirmed by his Chaplains Oath, to be by reason of Sickness. More hath been said of him before under the Year 1562. CHAP. Yyy

ANNO 1569.

CHAP. LIII

Cavallerius Hebrew Professor at Cambridge. The French Protestants relieved by the Bishops. The Queen assisteth the Protestants. The Secretary vindicates her Doings. His Letter to an Italian Gentleman abroad, concerning the Religion and Proceedings in England. Advices from abroad. and Rogues in the North. Dr. Story executed. Bishop Boner dies in the Marshalsea. Bonet whether a Bastard. Wrong done to the Archbishop of York's VVidow. The Queen of Scots in Tutbury Castle. Bishop Jewel answers Pope Pius bis Bull. And Ctowley answers the late Bishop Watson's Sermons. Hemming's Postil Set forth in English. History of the Inquisition. The present happy State of the Nation.

Cavallerius

made Professor

Cavallerius, or Cavallerius, or Cavallerius, or Cavaller,
of Hebrew in a French Protestant, (lately, as it seems, sled from his own Country) appointed to be Professor of the Hebrew Language and Learning in the University of Cambridge. And for that Purpose, in May, the said University sent a Messenger to London, to conduct him down. I find him waiting upon Secretary Cecil, who was Chancellor of that University, before his going, and begging his Letters with him, or suddenly to follow him; "Committing them to the " Care of the Bishop of London his Friend, to convey them speedily " after him. These Letters he desired, because they would tend " fo much to the Confirmation of this his Vocation; and that his " Studies and Labours afterwards in the University might be both " grateful and profitable unto all, to the Glory of God, and the "Amplification of the whole University. He also desired Letters of fafe Conduct for his Wife and Family to be brought over into England. This Chevalier had been in the Realm in King Edward's days, and, if I mistake not, was Reader of Hebrew then in the same University. Sure I am, such favour he had then, that in the Year 1552. a Patent, dated August 7. at Waltham, was granted Book of Sales, him to be Denizon, and also the Gift of the next Prebend, or Deanry that should fall void in Christ's Church Canterbury. Which Patent was made in Trust to Sir Anthony Cook, Knight, and George Medle, Esquire, to bestow the same Dignity upon him by their Letters of Collation accordingly, when the same should fall: And also to write, to the Dean and Canons of the same Church to install him. But it was not before this present Year, January 27. that he was actually Prebendary, being then admitted to the Seventh Prebend in that Church. We shall hear of Cavallerius's his Death hereafter.

K. Edward's

This

This Year brake out the third Civil War in France between the ANNO Papists and the Confederate Protestants: the Protestants having 1569. undergone intolerable Hardship; and not being suffered to use their French Pro-Religion, according as it was conditioned between the Prince of Conde testants fly into and the French King at the last Peace. But the Year before very England. many had fled away from their Houses and Dwellings, and dared not to come home without peril of their Lives; because the Catholicks placed strong Garrisons in those Towns that were of the There were also horrible Murders, Robberies, and other execrable Facts committed upon the Persons and Goods of the Reformed. As this stirred the Coals to a third Civil War, so it caused abundance of People to flee into other Countries, and particularly Ours. Which Numbers made the French Church in London unable to relieve their necessitous Countrymen. So that the Case of this The Archbishep Church so overcharged, was recommended, as it seems, by the moves the Bi-Queen to the Archbishop of Canterbury, and other Bishops, for shops, Deans Relief. And the said Archbishop recommended their Case to the for Contribu-Dean and Chapter of Canterbury, as he had done the like to other tions towards Bishops and Churches the Year before. And the Dean and Chapter them. in the Month of June bestowed their Benevolence accordingly; as appears out of the Register of the said Dean and Chapter: Where this Order is Extant: " Anno 1569, June 8. Agreed that " there shall be, at the Contemplation of the Lord Archbishop his "Graces Letters, given out of the Church Treasury to the Poor " [afflicted] French Church in London, towards their Relief, Six " Pounds, Thirteen Shillings and Four Pence.

The Queen pitied the Case of the French Protestants, and laboured The Queen by her Ambassador with the French King, that a firm Peace might finds Aid to be made between him and them. But both that King, and the protestants. Spanyard, and Duke D'Alva, the Governour of Flanders, had made a Combination at Bayonne to root out the Religion every where. This made the Queen jealous of her self and her own Kingdoms. And partly this, and partly her Commiseration of the wretched State of the Professors of the Gospel in France, made her resolve to send over Assistance to them, being excited and counselled thereunto chiefly by her Secretary Cecil, a man very cordial to the Protestant Interest. The Prince of Conde's Agent was now at the English
Court, and solicited his Masters Business, and succeeded according The Prince of to his Mind: and departing home, being at Plimouth, he fent a Conde's agent Letter to the Secretary, dated June 4. wherein he acknowledged to the Secretarith with much Thanks the Queen's great Favour to them, and the Secretaries cordial Mediation: "Owning, that the Illustrious Prince " his Master, and the whole French Christian Church were upon " many Accounts indebted to him, that with 10 great Pains and " study he had forwarded with the Queen the Business committed " to him by that Prince. And that all whom God the Father had

"exercised at that time for the purer Profession of his Son, had not only their Hope, but even their Confidence in him. And that they looked upon him to be raised up by God in those daily Extremities of the poor Church, to use both his Piety and his Y y y 2 "Prudence"

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1569.

UNNO" Prudence in their behalf. That he for his part, as often as he "thought on the most Christian Queen's Care and good Will to-"wards the scattered and afflicted Christians, so often he had an " honourable and grateful remembrance of him; who seemed by "the special Will of God to be added to the Queen in those most difficult Times. This was the Sum of Theodore Wierus's

No. XLI.

The Secretary Que**en'**s Actions.

A Italian Gent leman writes to him,

But this Step of the Queen was judged very hardly of abroad. Vindientes the Therefore it was the Secretaries Business to spread a truer and fairer Account hereof, than was commonly taken up; and that both by publick Declarations and private Letters. There is a Letter of the Secretary to this Purpose to an eminent Italian, Seignor Bertano, living at Rome, who held Correspondence with the Secretary. Gentleman, in a Letter fent the latter end of the last Year, had declared a great good will to him, and especially towards the Queen and this State, but disliked our Religion, and Assistance of foreign Protestants; Matters, which had been by false English men with Malice, in Italy or other Countries, misrepresented. The Secretary, that a better Information of the Queen and the English State might pass in Rome, gladly took this Opportunity of Writing to this Noble Italian. Which Letter, because it giveth an Account of Religion, and of the Queen's Doings, with respect to her Neighbours, I shall subjoin.

the Italian at

His Letter to " T Have thought good to advertise your Lordship of the Receipt of your Letters, dated the of February, which came to MSS. Cocilian. " my Hands about the 26th of March, by order of my Friend " and Yours, Mr. Briskill. For the which I thank you, as con-" taining an open Declaration of your particular good Will to me, " but especially an earnest Devotion in Duty towards the Queen's " Majesty and this State. And though thus I think of your good " Mind, yet you must hold me excused, if I think otherwise of " your Judgment, which you do by the faid Letters manifest. " Not that therein I mean that part of your Judgment, wherein you " may differ from me in some Opinions of Religion, wherein either " of us must charitably allow of the other, and yet observe a mu-" tual friendly Disposition; but in that you are I see induced by " means of the Place where you are, whereunto no Good or true "Reports are brought of this Country, to think of us as our " evil Willers are disposed of Malice to tax us. And herein I do " the more bear with the Fault in your Judgment of us, for that " I think affuredly, We cannot do so well, nor live in that Order " towards God or Man, but the contrary will be thither reported.

Informs bis Judgment of the English Affairs ;

Thus much I have thought to inform you for the Amendment " of your Judgment. Which being done, or at the least, if I may perceive by your Letters, your Ears are as ready and open to " hear what we have to say for our selves, as it seemeth you are " what our Adversaries do, then would I friendly at length by "Letters enter into Conference with you, to answer any thing to

" be objected, in respect of the manifest good Will I see in you. ANNO "In the mean Season, I can assure you, whatsoever Slanders are " raised of us for our Errors in Religion, or for our Government " in Policy towards our Neighbours, this I dare affirm, That by In Religion; " no common Law or Order stablished for Matters of Religion in " this Realm, we do differ from Profession of all the Parts of the " Holy Scriptures, of the Articles of the Common Creed; yea, as " for external Discipline, I can assure you, our Church is more " replenished with Ecclesiastical ancient Rites than was the Primi-"tive Church in Five Hundred Years after Christ. Insomuch as " the Church of England is by the Germans, French, Scots, and " others that call themselves Reformed, thought to be herein " corrupted, for retaining so much the Rites of the Church of Rome. " As for the Queen's Majesty's Dealings with the Kings her and towards "Neighbours and Brethren, certainly she hath had that Regard the neighbour-" to pity their Troubles, and to further the Quieting of their ing Princes. " States, as she may be thought by many wise Men, in such a "Simplicity, to have overfeen her own Surety. And whatfoever " is flanderoufly reported of her Maintenance of any Rebellion in "their Subjects, I can make it manifest, that the same is falsly " reported. For furely she desireth Nothing more than that both " the Kings were at good Accord with their Subjects. And so shall " it be proved, and appear to them that may be found indifferent "Beholders; which is hard to be found in this Age, wherein the " whole State of Christendom seemeth to be divided into two Parts. "Whereof is the greater Pity, and with all my Heart I lament it, " and befeech Almighty God to reconcile us all to his Spouse and " immaculate Church.

I will subjoyn here a Paper of foreign Advices, chiefly relating Advices from to the State of Religion in France, Flanders, Spain and Germany; abroad, contained from Rome to Secretary Cecil by Killigrew.

The gratistima Litera mihi Scripta 26 Maii, & spero te jam rediiste domum ex Gallia. Scribuntur multa qua sunt sabulosa. Omalius conjunxit suas vires cum Copiis fratris Regis. Bipontinus conjunxit sese cum Amiralio. Quem Amiralium Galli aiunt esse mortuum. Sed non est certum, ut est mors Andelotti. Regina ex Lutetiis die 27 Maii profecta est ad Exercitum Filii, Comitata Cardinalibus Lotharingio & Borbonio. Ista omnia scribuntur ex Lugduno die 7 Junii. Galli de pace nihil omnino scribunt. Galli mihi videntur magis valere verbis quam sactis. Eso credo illis qui dicunt Bipontinum cum Amiralio cum totis suis viribus redituros in mediam Galliam. Galli videntur habere spem Reginam Anglia non missuram Exercitum ex Anglia: neq; ex Germania venturum in Galliam novum exercitum. Et sic Regem posse facile vincere Bipontinum & Amiralium. Qua vulgus dicit de Francfordiano Conventu parum hactenus credo, ob eam Causam quam scribis.

Pontifex singulis annis consecrat in Festo Natalis Christi Gladium & Pileum, quos mittit alicui Principi, qui illi videtur bonam operam ANNO navare rebus Pontificatus. Hoc anno misit ista duo Albano, (a) quippe qui liberavit Belgium ab Hugonottis, & ob bellum seliciter gestum adversus Uranium: (b) & est ratio quædam honestandi & admonendi adversus Uranium: (b) & est ratio quædam honestandi & admonendi adversus Uranium: (b) & est ratio quædam honestandi & admonendi adversus Monachis, Prothonotariis & Inquisitoribus in Navibus in Anglia; Principem. verum satis crediderim id genus hominum consluere ad Belgium, quibus postponantur ipsi Belgæ in gubernandis Provinciis, ceu Corvi ad Cadaver. Seditio Mauritanorum apud Hispanos adhuc viget propter multitudinem, sed non habent unde expesient auxilia. Vulgus Hispaniarum non satis feliciter cum illis belligeratur. Cpus est militi stipendiario, qui superiori mense in Hispaniis conscribebatur.

Metuendum puto, si non fallar, novos Exercitus ex Anglia & Germania ituros in Galliam, si res non componuntur. Galli hic negant Regem accepturum Conditiones Pacis. Pontifex tamen id metuit, & publicis supplicationibus ad Deum jubet rogari Victoriam adversus omnes Hugonottos. Rex Galliæ petit à Genuensibus Libertatem conscri-

bendi Peditum in Corsica. Quid vero respondit Resp. nescio.

Rex Philippus statuit ducere in uxorem Filiam Cæsaris, & petit à Pontissee Diploma venia propter propinquitatem Sanguinis. Et certum est Regem Galliæ ducturum aliam Filiam Cæsaris, & Regem Lusitaniæ ducturum sororem Regis Galliæ. Ex Hispaniis scribitur de mense Maii ista matrimonia esse stabilita. Ex Aula Cæsaris scribunt, prospettum esse, ne Bipontini milites in reditu in Germaniam excitent tumultus; acst nunc discederent ex Gallia, aut ob Pacem, aut ob Francofordiani Conventus Jussum. Bene vale; Romæ, die XVIII. Junii. 69.

Orders for Vagabonds and Rogues in the North.

As the Queen and her Council had a jealoufy of certain that went about in the North, and in other Parts of the Nation, as Vagabonds, Beggars, Gamesters, and such like, whereof there were now great Store, the Lords of the Council, in the Month of March last past had sent to the High Sherist of Torkshire, to enquire after Vagabonds and common Rogues, and to punish them, and to make Certificate of the same. And now the second Time in the Month of June, they fent a larger Letter to the faid Sheriff and the Justices of the Peace, for the redress of, and taking Order about this fort of People: Injoining this Course now to be taken. First, That distributing themselves, with the help of other inferiour Officers, to cause a strict Search, and a good strong Watch to begin on Sunday ar Night, about Nine of the Clock on the Tenth of July, in every Town, Village and Parish; and to continue the same all the Night, until Four of the Clock in the Afternoon of the next Day, And in that Search, to apprehend all Vagabonds, sturdy Beggars, commonly called Rogues or Egyptians; and also all idle, vagrant Persons, having no Master, nor no certainty How and Whereby to Live: and them to be imprisoned. Directions were also given for Pasports to send these idle Persons Home to their own Countries. That the same Search should be made Monthly until the First of November, or longer, as they should see Cause. And these Orders they were to communicate to the Officers of every Corporate Town. They were also to confer, how the Statutes provided for avoiding

all unlawful Games, and especially of Bowling, and Maintenance ANNO of Archery, might be speedily and roundly executed. And that if any of themselves were guilty hereof, to forbear for good Example fake; and that it would be hard for them who were Justices, to obferve their Oaths, if they should commit such open hurtful Offences themselves, which ought by them in their Sessions to be enquired of and punished. They warned, that by no lewd Practices of evil disposed, crafty Persons, passing by them in the Night, by Pretences of Watchwords or the like Devices, any raising of the People were made, as in some Corners of the Realm had been attempted, but stayed by the wifer Men. That all Tales, News, spreading of unlawful Books should be stayed, and sharply punished. And that if any of the Justices should be negligent herein, the rest were required to advertise the Queen's Council thereof. This Letter was figned by the Lord Keeper and many other great Counsellors, con. No. XLII. taining these and other the like Matters at large.

The 2 rst of June, that is, the Day after the Date of the former Letter, the Lords of the Council wrote again to the Lord Lieutenant of the North, signifying that they had sent him the Minutes of a Letter written from them by the Queen's Commandment unto divers Shires within the Realm, concerning the searching for, and punishing Vagabonds, Rogues, and other idle and disorderly Persons. And they required his Lordship to cause this Order to be notified by his Letters unto those Shires, that were within the Compass of his Commission, with straight Charge to return their Certificates unto him of their Doings, that he might signify the same to the Council.

This was a notable Search: For it was so ordered, that it was the effect made throughout the whole Realm, or at least the most suspicious Parts of it, on one and the same Day. And I find it had this Issue (which is almost incredible) that Thirteen Thousand masterless men throughout the Nation first and last were taken up upon this Search. Which undoubtedly very much brake the intended, and attempted Insurrections this Year.

John Story, Doctor of the Civil and Canon Law (of whole Temper Dr. Story we heard something before in the Queen's sirst Parliament) was this ner to London. Year seized and brought from Antwerp, whither he was sled; and there tollowed his old Malice against the Queen and his own Country, which he stirred up the Duke of Alva to invade. And being brought to London, was first lodged at Mr. Wattes Archdeacon of Middle-sex's House near S. Paul's; and afterwards conveyed to the Tower; and Anno 1571 executed for a Traitor at Tyburn. I leave other Executed. Historians to relate with what Crast he was caught on board an English Vessel and conveyed away; and the manner of his Execution. I shall only set down what a kind of Manhe was, and how deservedly the Judgment of God met with him, from a Memorial, which it seems John Fox gave in against him as to his cruel persecuting Spirit; as I find in a Paper written by his own hand.

'Story by his Confession, the chiefest Cause and Doer, in putting instances of his most of the Martyrs to Death.

Story

AN NO

' Story caused a Faggot to be cast at the Face of Mr. Denley, sing-' ing a Psalm in the Fire; saying, he had marred the Fashion of an old Song.

Story scourged Thomas Green.

Story coming from the Burning of two, at the Lord Mayor Mr. Curtys his Table, said, That as he had dispatched them, so he trusted within a Month he should also dispatch all the rest; faying moreover, That if he were of the Queen's Council, he would devise to torment them after another fort. shewed the Way most cruel, which he would use.

' Story at another time coming from the Burning of Richard Gibson, and there demanded of the Lord Mayor, what he would do, if the World should alter, said, If he were so sick in his Bed, that he could not stir without Hands; yet would he sit up to give Sentence against an Heretick; and tho' he knew the World

would turn the next Day after.

Story was forry [as he faid in the Parliament House] that they struck not at the Root.

In Summa, Story Worse than Boner.

'Yet notwithstanding Story is made a Saint at Rome; and his

Martyrdom printed and set up in the English College there.

Together with this man, who was sometime Principal of Broadgates Hall Oxon, I join another likewise of the same Hall, and his Contemporary; and as like him in Savage Fierceness against the Professors of good Religion, as any two could be, Viz. the said Boner, late Bishop of London.

Boners Death and Burial,

In September died that bloody man, that had washed his Hands in the Blood of fo many religious Men and Women in Q. Mary's Days. He was kept a Prisoner in the Marshalsea for many Years under an easy Restraint; and was buried thence about September the 8th at Midnight, in S. George's Church-Yard in Southwark; attended with some of his Popish Friends and Relations. Which was ordered to be done at that Season of the Night, and in that Obscurity, by the Discretion of the Bishop of London, to prevent any Disturbances that might have been made by the Citizens; who hated him mortally for having been the Death of so many of their Pastors, Friends and Relations, if they should have seen him in the Day time carried with Pomp and Show to his Burial, as many of his Acquaintance had intended to do. He stood Excommunicate many Years, and took no Care for his Absolution; and so might have been denied Christian Burial; but the Bishop of London would not make use of that Rigour. And of this, and to prevent false Reports that might be carried to Court of this Affair, the faid Bishop thought fit to give Secretary Cecil the foregoing Account.

This Man was commonly reported to be an Atherst, and to have be an Atheift. faid fecretly, that there was no fuch Place of Torment, as Hell, that he denyed God, the Scriptures and any Life after this; and that he used Conjuring and Witchcraft. This was upbraided to him in a Letter by one unknown, upon his Condemnation of Mr. Philpot. But whatsoever Credit is to be given to all that, this that follows

is Matter of Fact; which I transcribe out of an ancient Paper among ANNO other authentick MSS. in my Custody: Viz.

Boner burnt Thomas Tomkins's Hand with a Candle in a most horrible manner, as is evidently known. Which Tomkins before his Crueltier.

Apprehending, dwelt in Shoreditch.

Boner put an hot burning Coal into a blind man's Hand; and so burnt him very piteously. The said blind man dwelt in S. Thomas

Apostles.

Boner also did beat a married man, called Mills, upon the Buttocks. And while he did the Deed, he caused one of his Men to hold his Head between his Legs. Which man is yet alive and dwelleth by Creechurch.

Boner also whipped with Rods divers others in his Orchard, with his own hands, being in his Doublet and his Hose. Whose

Names are to be known.

Among other his Tyrannies, a Boy came to his Gate of eight Years of Age, or scarce so much; desiring to see his Father who then was kept in Lollard's Tower. But the Boy was gotten into Boner's House, and there whipped with Rods in a most lamentable manner. And so being all in a gore Blood was carried up to his Father into Lollard's Tower. And afterwards being brought down again, went home; and about a Fortnight after, even the same Day that the Queen's Majesty, that now is, came to London, the Child died. The Father of the Child yet being alive; who then was hanged in the Stocks by the Heels, in Lollard's Tower.

Boner did also misuse a Preacher, one Sir Thomas Whittle, with beating of him about the Face, and plucking off half his Beard. That when he came to be burnt, his Eyes were manifestly seen to be

black with beating.

Boner had in his Prison of Lollards Tower one Angel's Wife: (who is now a Midwise) and was brought to Bed there: Unto whom he would suffer no Woman to come: Wherefore the Child perished,

Also there was one Reynold Estland came before him the 12th day of July, the last Year of Q. Mary, who refused to be sworn to answer such Articles, as they should minister to him. And Boner condemned him the said 12th day, although they had nothing at his Mouth to condemn him. And the 14th day of the same Month he was burnt with Six others.

Boner kept in his Stocks at Fulham one Thomas Henshaw of nineteen Years of Age; and gave him nothing but Bread and Water; and in the end whipped him in his Orchard. Thus far the Manu-

icript.

Boner is in all Historians given out as a Bastard begotten of one Boner whether Savage a Priest; and so have I read it in some good MSS. Yet to a Bastard to do him and History as much right as things will bear, I shall relate what the late Honourable Baron Lechmore hath asserted to me concerning him, being at his Chamber in the Temple, April 11, 1695. He supposed the World had given him out begot of Savage, because of his Savage and butcherly Nature; but that he was certainly as legitimately begotten as himself or any other; that he was born at Z z z

ANNO Hanly in Worcestershire of one Boner an honest poor man, in a House called Boner's Place to this Day, a little Cottage of about five Pounds a Year. And that his great Grandfather, Bishop Boner's great Friend and Acquaintance, did purchase this Place of the said Bishop in the Times under Q. Elizabeth, and that he had it still in his Possession. He added, that there was an extraordinary Friendship between Boner and his said great Grandfather; insomuch, that he made Leases to him of the value of 1000 l. per Annum, two whereof he remembred were Fering and Kelvedon in Essex. And that he had been told by some of their Family, that Boner shewed this Kindness to this Gentleman out of Gratitude, his Father or some of the Relations putting him out to School, and giving him his Education. But as to his Birth, the Baron said, he thought he could make it out beyond Exception, that Boner was begotten in Lawful Wedlock. And that he had several Letters yet in his keeping between the Bishop and his great Grandfather, but of private Matters.

The last Year, Viz. 1568. Tong Archbishop of Tork, that had been the Archbishop Lord President of the North, deceased. He was a married man, Widow. and lest a Widow and Children behind him. To a married man, To her by his last Will and Testament he left all his Lands in the County of Salop or elsewhere for one and twenty Years, if she lived so long. But they were detained from Mrs. Tong after the Archbishop's Death by one Leigh of Shrewsbury, whom he had joined joint Purchaser with him. only of Confidence and Trust which the said Archbishop had in him. But Leigh, contrary to the Trust committed to him, to the great Prejudice of the faid Widow and her Children, retained to himself the Estate of the Inheritance of the said Lands, and since the Archbishop's Death received the Profits thereof to his own Use. In this Distress, such was the Kindness of George Earl of Shrewsbury, as he sent a Letter to the Secretary, who was also Master of the Wards and Liveries, acquainting him with this Oppression of the Widow and the Fatherless; ' And that it being a Matter in Conscience to be weighed, and touched Mrs. Tong very nigh, and also her Son, being the Queen's Ward, he craved at the faid Secretaries Hands his Favour and Help for her and her Child. And that the faid Leigh might be called to the Court of Wards, where he, the Secretary, was Judge, to surrender up his Estate and Interest in the Premisses; and to suffer the same to go according to the Testae ment of the said Archbishop, whose Goods paid for the same Lands; which Leigh would not, nor could deny. He added, that ' if either this Way, or any other the Secretary could think of, he would do this piece of Justice, he, the Earl, should think himself endebted to him for it. This Letter was dated from Tutbury

Shrewsbury's Letter. Heralds Office.

Earl of

Castle in April, 1569. In this Castle this Noble Earl had Mary Queen of Scots in Custody. Shrewibury's Which, whatsoever publick Allowance he had, was extraordinary the Queen of expensive to him. And among other things provided, the Wine only amounted to a considerable Charge; for when she bathed, she bathed in Wine: Wherefore he thought convenient to acquaint the Marquiss of Winchester, Lord Treasurer, that the Charges he did daily

fustain, and had done all the Year past by reason of the Queen of ANNO Scots, were so great, that he was compelled to be a Suitor to him; that he would have a friendly Consideration of the Necessity of his large Expences; and that two Tun of Wine a Month hitherto would not fuffice ordinarily; besides that was used at times for her Bathing, and such like Uses. And therefore he desired of the Treafurer, that he might have a convenient Allowance of Wine without paying Impost, as other Noblemen had for their Expences in their Household; and that he might be considered in such large Proportion in this Cause as should seem good to his friendly Wisdom.

This was dated January the 15.

But it is more material to relate the Cause why Q. Elizabeth did The couse of thus detain her at this great Cost to her Self and her Subjects. She detaining her. was the Chief Head of the Frenchified and Popish Scots. By whose Means the Guihan Faction that mortally hated the Queen, and were conjured together to invade her Kingdom, and dethrone her, and overthrow the Religion established, did hope to obtain their Ends. And therefore, there was a Necessity of keeping her in Hold (tho' at first the Queen did not intendit) for her own Safety and Desence; besides the long Jealousies between that Queen and Q. Elizabeth. There is a Letter of hers fent from Tutbury Castle in March to the Queen; wherein she doth in some Places closely touch upon her in her Expostulations, and even threaten her. It is too long to infert it here; but it will be found in the Appendix.

Mischies are now hatching in England, which were greatly so-Bishop Jewel mented by a Bull of Pope Pius V. fent into this Realm lately, to answers Pope curse the Queen, and to deprive her of her Kingdom. But Bishop Pius his Bull. Tewel soon gave Answer to it in certain Sermons by him preached in his Cathedral. Which are printed among his Works, and called, A View of a Seditious Bull. He told his Congregation, that there came to his hands a Copy of a Bull lately fent into the Realm by the Bishop of Rome, 'That he read it, and weighed it thoroughly, and found it to be a Matter of great Blasphemy against God, and a Practice to work much Unquietness, Sedition and Treason against our blessed and prosperous Government. For it deposed the Queen's Majesty, (whom he prayed God long to preserve) from her Royal Seat, and tore the Crown from her Head. It discharged all her natural Subjects from all due Obedience. It armed one fide of them against another. It emboldened them to burn, to so fpoil, to robb, to kill, to cut one anothers Throats. And that it was much like Pandord's Box sent to Epimetheus, full of hurtful and unwholesome Evils. And then the learned Bishop and Champion of the Church, went on piece by piece to confute it, as may be seen in his Works.

To this I shall subjoyn the Mention of another Book set forth Crowley's this Year against Popery. Watson, late Bishop of Lincoln had Answer to preached two Sermons in Lent 1553. before Q. Mary; which he sermon. also printed soon after, the better to satisfy the People now lately fallen under a Popish Prince, in two great Points of the Roman Religion, now setting up, Namely, The Real Presence, of Christ's Z z z 2 Body

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ANNO Body and Blood in the Sacrament; And the Mass to be the Sacrifice of the New Testament. These two Sermons received an Answer in Print by Robert Crowley, an Exile under Q. Mary, and late Minister of S. Peter's Poor, and S. Giles's Criplegate, London: but now living more retired in Southwark; having more leifure by God's Providence now, than at any time fince his Return out of Germany. The faid Answer bore this Title, The setting open of the Subtil Sophistry of Thomas Watson D. D. which he used in his two Sermons made before Q. Mary on the 3d and 5th Friday in Lent, 1553. to prove the Real Presence, &c. There seemed to be need long before this, to have those Sermons answered; for they were in great Vogue among many, and had prevented their complying with the Religion established, (as Crowley writ in the Entrance of his Book) That he had oftentimes Occasion to be in place where such were as were not yet perswaded that the Popish Church could erre, and boldly uttered their Minds, affirming, That the Doctrine which the Protestants taught was erroneous and false, especially, concerning the Presence of Christ in the Sacrament, and the Sacrifice of the Mass. And he perceived, that these had been chiefly perswaded and stayed by those two Sermons of Dr. Watson. Crowley recommended this his Answer to both the Universities in a Latin Dedication. There was alio prefixed an Epistle to Thomas Watson D. D. the Author of the Sermons; assigning two Reasons that moved him to take in hand his Answer. One was, for the Estimation he had in the Popes Church; which was fuch, that whatfoever was known to be of his Doing, was thought to be so learnedly done, that none could be found among them of the present Church of England able to answer any Part thereof. The other was, Watson's subtil handling of the Matters he treated of; which might eafily deceive the simple Readers. and aftonish the Learned that had not seen and weighed the Places that he alledged for his Purpose. The Subtilty whereof he had laid open.

The Use of

Poftils.

To these Books I shall add one or two more that came forth Postil translatals also this Year, 1569. One was A Postil, or an Exposition of the ted comes forth. Gospels that are usually read in the Churches of God upon Sundays and Fealt-days of Saints. Written by Nicolas Heming, a Dane, and Preacher of the Gospel in the University of Hafnie. It was tranflated into English by Arthur Golding, a great Translator in these Times. These Postils, which were practical Sermons upon the Epistles and Gospels, or other Portions of Scripture, were now of very good use, for the help of the unlearned Clergy in the Countries about; who skilled not to compose discreet and profitable Discourses to be preached to their People for their Edification. But by making use of such Possils or other Homilies in their Churches, (whereof feveral were now printed) the People might receive In-Aruction in true Religion, and have their great Ignorance in spiritual Things, and their old superstitious Traditions sucked in from their Fathers, redressed and informed. And that this was the good End in publishing this Book, the Translator signified in his Epistle Dedicatory to Sir Walter Mildmay, Chancellor of the Exchequer, Viz.

That

1569.

That the two Stationers Lucas Harrison and George Bishop, well- ANNO minded towards Godliness and true Religion, took upon them to imprint this Work at their own proper Charges; and requested the Translator to put it in English. Which he shewed himself the willinger to do; for that he hoped it might be a Furtherance and Help to the simple and unlearned fort of the Ministers in England. Whose Knowledge he wished to God were as great as their Number.

For the Fame of the Man as well as the Subject of the Book, we Cardinal must not omit the Mention of a Discourse that had laid by many Justification. Years, but set forth in print this Year at Lovain in Quarto. a Treatise of Justification, found among the Writings of Cardinal Pole, remaining in the Custody of Henry Pynning, Chamberlain and general Receiver of the faid Cardinal, late deceased in Lovain. Also, certain Translations touching the said Matter of Justification. In the Preface the Noble Author saith, he followeth S. Augustin. And it is fo writ, as tho' he intended to publish it himself; for he

makes a Preface to the Reader.

Now also came forth the History of the Holy Inquisition, intituled, and the History A Discovery and plain Declaration of Sundry Subtil Practices of the fition. Holy Inquisition of Spain. Set forth in Latin by Reginald Gonsalvo Montanus: Translated by Vincent Skinner, a Gentleman of Lincoln's Inn, and Secretary to Sir William Cecil (if I mistake not.) This was a Second Edition, (the First being printed but the Year before) which he dedicated to Matthew Archbishop of Canterbury. In this Edition, at the latter end were some Additions. As I. A Register of fuch Persons as were burnt in Sevil in the Years 1559, which were 18. and 1560, which were 14; and the Bones and Pictures of two more deceased, all in one Fire. And 1563, were 6 more burnt in one Fire. II. A Register of such as were executed and burned; or otherwise punished by Imprisonment and Confiscation of their Goods in Valledolid, Anno 1559. of the former fort were 23; of the latter 53. The Defign of the Publisher, was, to give the People of England Warning of the Papills, that as they would be free of most barbarous Usages and inhuman Cruelties (which this History in part let them see were exercised, where the People were under the Roman Yoke) so they all should unanimously set themselves to keep them and their Religion out of our Quarters. And that at this Time especially, when there were great Apprehensions of them. shewed in his Preface, how near us they were come with their Inquifition; it being now lately brought into the Low-Countries with Fire and Sword. 'Where was also the sudden Imprisonment of honest Men without Process of Law; where was now the pitiful wan-' dring in Exile and Poverty of Personages some time rich and wealthy, the Wives hanging on their Husbands Shoulders, and the poor banished Infants on the Mothers Breasts; the monfirous racking of Men without order of Law; the villainous and shameless tormenting of Women naked, beyond all Humanity; their miserable Deaths without Pity or Mercy; the most reproachful Triumphing of the Popish Synagogue over Christians, as over ' Painims and Ethnicks; the conquering of Subjects as tho' they

ANNO were Enemies; the unsatiable spoiling of Mens Goods to fill the Side-paunches of ambitious idle Shavelings; the slender Quarels picked against Kingdoms and Nations. And then he suggested, how the Persons that thus suffered were our Neighbours by their Habitation and dwelling Place; our Acquaintance by Intercourse, our Friends by long Acquaintance; of the same Household of Faith, and our very Brethren in Christ. And that we also had cause to fear what might follow upon us. That if we thought our felves fure and the Storm passed, we should foolishly and dangerously abuse our selves. For who was so ignorant (as he proceeded) of the State of these Times, that knew not, or had not heard tell of the Holy Complor and Conspiracy agreed on by the Pope and his Champions for the Execution of the Council of Trent, and the general establishing of this Inquisition. And that we never knew what Persecution meant, in comparison to that meant and threatned now. And therefore in fine, he exhorted the English Nation to pray for the Deliverance of our Neighbours, and to turn from us the same justly deserved Plague: And to be strong in Faith, and couragious in Deed, to repel these common Enemies from our Country, whensoever they should offer what they had so long determined.

State of the Kingdom.

And now we are travelled thus far in this Queen's Reign, and entred even into the 11th Year of it, we may pause a while, and look back upon the State of the Kingdom: and make some Comparison between the Government of this Queen, and the former Government under her Sister Mary. And that I may give some Prospect of this, I shall take it from the Words of one that lived in those Times, and bore a great Share in them.

Jewel's View of the Pope's Bull, P. 22.

' Let us look upon the State, faith he, as it was before. What Hunger [i.e. Famine and Dearth] was in this Land? Many of our Brethren died for lack of Food. What cruel Executions were then in London? There were few Streets, where was not fet up a Gallows, or a Gibber. In Cxford Fifty Two were executed at one Sessions. What Diseases fell upon us? The gravest, and wisest and richest Men were taken away. Calais was lost. A Stranger and foreign People had the Rule over us. All things went against us, because God was not with us. But he restored by his Servant our Queen those Joys again which we lacked. He hath given us civil Peace among our felves, and Peace with foreign Nations. 'He hath given us Health of Body, and store of Victuals, Dif-'charge of Debts, and avoiding of Strangers. He hath given us '. Mercy, in Justice abandoning all Cruelty. We are now with God: and all things go well with us.

The Pope's Curse turned to & Bleffing.

To which his Observation of the Pope's Cursing and Banning the Queen in his said Bull is apposite enough: 'He accursed England, but (Thanks be to God) it was never better in worldly Peace, in ' Health of Body, and in Abundance of Corn and Victuals. As he ' likewife accurfed the Princes and States of Germany; but they ' were never stronger. He blessed his own Side, [Viz. France, Spain, 'Venice] but it decayed and withered. He cursed the Gospel, but it prevailed and prospered. Nay, and the more he curled, the

' more it prospered. For God did turn the Pope's Curse into a ANNO
' Blessing to us.

1569.

And then in regard of the Nations singular Happiness in the En-

joyment of the present Queen, thus he sets it out;

God gave us Q. Elizabeth, and with her gave us Peace, and so long a Peace as England hath seldom seen before.—They [the Papists] talk much of an unbloody Sacrifice. It is not theirs to offer it; Q. Elizabeth shall offer it up unto God, even her unbloody Hands, and unbloody Sword, and unbloody People, and unbloody Government. This is an unbloody Sacrifice; and this Sacrifice is acceptable unto God. Oh! how graciously did her

Sacrifice is acceptable unto God. Oh! how graciously did her the Queen's Majesty commend us her Subjects to the careful and wise Governing her People, ment of her Council and Judges, when she spake thus unto them? They are my People: Do you that which I count to do. They are my People. Figury man appressed them and

I ought to do. They are my People. Every man oppresseth them and spoileth them without Mercy. They cannot revenge their Quarel, nor belp themselves. See unto them; see unto them. For they are my Charge. I charge you even as God hath charged me. I care not for my self: My Life is not dear to me. My Care is for my People. I pray God, whosoever succeedeth me be as careful as I am. They which know what Cares I bear, would not think I took any great Joy in wearing the Crown. These Ears, said Bishop Jewel, heard, when her Majesty spake these Words.

CHAP. LIV.

Great Dangers to the Church and Nation apprehended at hand. Memorials of it by Cecil. A Portugal's Offer to the Queen. The Rebellion in the North. The rebellious Barls, their Declarations. The Queen's Declaration against them: The Earl of Sussex fent against them: His Proclamation. Further Relation of this Insurrection. People in other Parts how affected.

managed and brought to pass her great and good Designs, in threaten the casting off the Pope's pretended Power over her and her Kingdom, and settling a Religion well purged and reformed from Popery in her Church. But now this Year the Clouds begin to gather over her Head, and her Peace seemeth to be much threatned by Popish Combinations. Which, however, was not so susprizing, but her Counsellors were well aware of it. They both saw the Kingdom's present Danger,—and were providing Remedies against it. I have seen a Memerial of that careful and wise Statesman Sir William Cacil; drawn up under two Titles, Vin Perils and Remedies; which he sent to the Duke of Norfolk, perhaps by the Queen's Order. This Memorial will plainly discover the dangerous State of the Church and Kingdom-I shall therefore exemplify it.

ANNO 1569.

Perils.

Cecil's Memo. A Conspiration of the Pope, K. Philip, the French King, and riel thereof. fundry Potentates of Italy; To employ all their Forces for the MSS. pen. me. Subversion of the Professor of the Gospel.

The Intention of the same formed to be extended against England, immediately after the subduing of the Prince of Conde, and his

Associates.

The Spaniard daily avaunts in the Low-Countries, within short

time to possess this Realm without any Battel.

The Opinion they have conceived of the Weakness of this Realm, by reason of the Lack of Experience of the Subjects in Feats of War. And secondly, for that the Papistical Subjects, being fled out of the Realm, have made Books in manner of Registers; accounting every Shire and great Town of the Realm, who be assured to the Roman Religion; making their Estimate of more than the best half of Noblemen and Gentlemen to be theirs.

The fecret Collections of Money that are made in the Realin

by Procurators of the Papists.

The evident Knowledge had for a Truth, what the Judges, the Lawyers, both of the Common Law and the Civil, are in this Matter.

The Danger hereof also is the greater, because the wise Papists of England; as well those abroad as those at home, are by former Examples taught, if ever the Power shall be in their Hands, never to suffer any, being contrary to them, to have Power: Remembring that which is said in the Science Military, Non licet bis in Bello peccare.

The Discovery of a great number of Gentlemen lately in Lancashire, that have upon Perswasion, forborn to come to the Church:

with opinion shortly to enjoy the Use of the Popish Religion.

Lastly, to speak as my entire Thoughts be by the Examples of the Scripture; the long Tranquility which this Realm hath enjoyed, the plentiful teaching of the Truth, and the general neglecting thereof, must needs provoke the Wrath of God.

Remedies.

The Principal is, to amend our Lives; and to be thankful indeed for the Benefit of the Gospel.

The second resteth in using those Means that Almighty God hath

left to this Realm: Which consisteth in many Parts, Viz.

That the Queen's Majesty unite all her faithful Subjects, that profess the Gospel sincerely, both to her felf by giving them Comfort, and Credit; and also among themselves by removing of all partial Faction.

The procuring of some Aid secretly for the Prince of Conde, if the French King will refuse to have the Queen a Moderator of Peace; as presently she hath sent to offer the same: Whereof as yet no Answer is had. But if it be refused, then is made apparent by themselves.

themselves, that their Intention is to prosecute the Subversion of the ANNO Common Cause of Religion.

To view the Power of the Realm, and to put it in order,) and especially the Countries upon the Sea-Coast towards Flanders and France) by special Commissioners. To make the Navy ready.

To embrace such Leagues as the Princes of Almain do offer for Defence of Religion.

I know not well what to make of it, but I must interpose here affortugueze fomething which this Summer happened from a private Portugueze for Service to Gentleman, and Merchant, as it feems; who pretended zealously to offer his Service to the Queen, to make up the Breach between her and Spain her Enemy, as being well known to both: Whether he was fecretly employed to amuse her, and render her the more fecure at this Juncture, when so much Mischief was contriving against her, I know not. He gave out, that he came post from Portugal to Antwerp, and from thence to Calais. Where he met with one Wight a Merchant of London, who being a Man to whom he found he might entrust this Secret, he disclosed it to him, and withal, gave him a Letter to the Secretary, dated from Calais, July the 14th. 1569. Wherein he gave this Relation of himself and of his Offer: That at Antwerp he heard particularly the Troubles and Unquietness that were in the Countries of Flanders, and in the Realm of England: the which had been so long time past in League and Friendship together. That he considered and saw, that this was rather the Work of the Devil, than the Service of God; and therefore he determined with God's Help, and for his Service and the Princes, to offer his Person and all his Ability; being moved hereunto by no other Person of any Degree, but his own proper Mind and Will; since he was as good an English man as he was a Portugueze, and esteemed the one Realm his natural Country as well as the other. In Confideration whereof, he departed from Antwerp and was come to Calais: From thence to give Knowledge hereof to the Queen's Majesty and to him, the Secretary. And as the Thing that God ordaineth he giveth good Beginning to, and better Ending, so he trusted he would. give it in this Matter.

And for a Remembrance in this behalf, he also gave this Merchant

a Paper with these Words written in it:

Whereas Mr. Anthony Fogassa Portingal, and Gentleman to the His Offin.

'King of Portugal, and one John Wight of London Merchant, ar-' rived by chance at Callis in one Lodging, upon the 20th of June

last past; and upon Communication between them of sundry

Matters, the said Anthony Fogassa said, It grieved him not a little

to see the Lack that England, Spain and Portugal had, in not having presently the like Conference and Traffick as they have had com-

monly ever heretofore; the which cannot be but to the much

Differvice of God, to the Destruction of the Countries and their

Subjects: And whereas the like Discord and Variance about 24 Years past chanced to be between the King of England, K. Henry

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VIII. and the K. of France; and two Merchants, by name, Bartilmew Compane and Mysere Bernard Venetian, attempted to conclude the Peace between them, by their own Wills, and at their own proper Costs and Charges; And the said Bernard sinished the faid Peace between the faid two Kings: And seeing the said Anthony Fogassa hath seen so fair a Precedent pass in his time, he being then in London; and now calling the same to remembrance, having no less good Will and Capacity to do the like; and also being known of the Queen's Majesty, and of the other two Princes; hopeth with his Travel to do the like Good. And feeing all things must have a Beginning and Travel before they can be brought to any Conclusion or End, and a better Means than this cannot be devised, to the Honour of all the Princes, the said Anthony Fogassa being moved by his own proper Will and Mind. and not being procured thereunto by any other Person, for good Service fake unto God, for good Commonwealths fake unto the faid Countries; as also for his Esteem of England as his Native Country; and for much and many Pleasures and Honours that the Queen's Majesty hath done to him, and the Honorable Secretary Cecil; all these Considerations have moved him to come to the Town of Callis, to certify the Queen's Majesty and her Honourable Council this his good Will in this Behalf, and is ready to travel therein, 'knowing their Pleasures. Which Answer he attendeth. I leave this to the Readers Contemplation, nothing coming thereof; and so

A Rebellion of

Now tho' there happened this Year no open Invasion from the Papifis in the Popish conspired foreign Potentates; yet in the latter part thereof, Viz. in the Month of November, happened a dangerous Rebellion raised by her Popish Subjects in the Northern Parts bordering upon Scotland; abetted and encouraged, in all likelihood, from abroad. This Faction was headed by two great Earls, Viz. Northumberland and Westmorland. They declared at first the Cause of their appearing in Arms to be, to have the old Religion restored. Afterwards, (to stop the Clamours of some, that the Insurrection of these Earls tended to the Overthrow of the Queen and Realm, and in Hopes to bring in the more to joyn with them) they fet forth another Declaration, Viz. That their gathering together in that manner was in behalf of the true Succession, and for the better Establishment of the Crown; which was endeavoured to be hindred by divers evil Men about the Queen's Person; And that this was a Matter deliberated upon and defired by the High and Mighty Prince, the Duke of Norfolk, and others of the antient Nobility, and many that were Favourers of God's Word, [that is, the Queen's Protestant Subjects.]

Their Decla-PASSONS.

. Now, because these Declarations are to be found in none of our Historians, nor hardly any Mention made of them, I shall here infert them as they were fent up from the Dean of York to Grindal Bishop of London; who conveyed them to the Secretary: Among whose Papers I had them.

The

The first ran in this Tenor: 'WE Thomas Earl of Northumberland, ANNO and Charles Earl of Westmorland, the Queen's true and faithful Subjects, To all the fame of the old Catholick Religion. Know, yee, that we with many other well disposed Persons, as well of the Nobility, as others, have promifed our Faiths in the Furtherance of this our good Meaning. Forasmuch, as divers disordered and evil disposed Persons, about the Queen's Majesty, have by their fubril and crafty Dealing to advance themselves, overcome in this our Realm the true and Catholick Religion towards God; and by the same abused the Queen, disordered the Realm; and now lastly, seek and procure the Destruction of the Nobility: We therefore have gathered our selves together to result by Force; and the rather by the Help of God and you, good People; and to fee redress of these Things amiss, with restoring of all ancient Customs and Liberties to God's Church, and this noble Realm: Lest if we should not do it our selves, we might be reformed by Strangers, to the great hazzard of the State of this our Country: whereunto we are all bound.

Next, came abroad this Declaration from them.

'WHEREAS it hath been, by the finister and wicked Reports of fundry malicious Persons, Enemies both to God's Word, and the publick Estate of this Commonwealth, devised and published, that the Assembly of these Noblemen, the Earls of Northumberland and Westmorland, with sundry of the greatest Worship and Credit in this Part of the Realm, is and hath been to the Overthrow of the Commonwealth and the Crown; it was therefore thought good to the Earls and their Council, to signify to all and every the Queen's Majesties Subjects, the true and sincere meaning of the said Earls, their Friends and Allies.

'Know ye therefore, that where of late it hath been faithfully and deliberately considered and devised by the Right High and Mighty Prince Thomas, Duke of Northfolk, Henry Earl of Arundel, Earl of Pembroke, together with the said Earls of Northumberland and Westmorland, and divers others of the ancient Nobility of this Realm, with a common Consent of sundry the principal Favourers of God's Word; And the same, as well for the avoiding of Bloodshed and utter Subversion of the Commonwealth, as the reforming of certain Disorders crept in by th' Abuse and malicious Practices of sundry wicked and evil disposed Persons; to make manifest and known to all manner of Men. to whom of meet right the true Succession of the Crown apperteineth, dangerously and uncertainly depending, by reason of many Titles and Interests pretended to the same: The which godly, good and honourable Meaning of the faid Nobility hath been fought by all manner of Means to be prevented by certain common Enemies of this Realm about the Queen's Person; by whose sinister and detestable Counsel and Practice well known to us, and to the rest of the Nobility, their Lives and Liberties are now endangered; and daily Devices made to apprehend our Bodies, the true Remain of their vertuous Counsel and Intent; A aaa 2 the

ANNO the which their unjust and ambitious Policies and Practices can by no Submission on our Parts be avoided, but only by the Sword: WE have therefore, of just and faithful Meaning to the Queen's Majesty, her Commonwealth, and the true Successors of the same; assembled our selves to resist Force by Force; wherein we commit our felves (feeing no Intercession will help) to the exceeding Mercy and Goodness of God, and to all true Favourers of this Realm of England, resolved in our selves, in this so just and godly Enterprize, wholly to adventure Lives, Lands and Goods: Whereunto we heartily crave the true Aid and Affiltance of all faithful Favourers of the Quietness of the Commonwealth, and the ancient Nobility of the same.

God fave the Queen and the Nobility.

The swe Earls Proclaimed Traiters. Camd. Amals.

The Quen's

When the Rebellion in the North was thus broke out, being about 5500 Horse and Foot strong, according to the Account sent to the Lord Treasurer by Sir George Bowes, or less according to Camden, the Queen commanded the Earl of Suffex, her Lieutenant General and Lord President of her Council in the North, to Proclaim the two Earls of Westmorland and Northumberland Traitors, and all that adhered to them. And to prevent others from joining with them, and to shew all the World what fort of Men the two Earls were that headed the Rebels, she set forth at large a Declaration concerning "That she was about the latter end of the Summer their Treasons. informed of some Secret Whisperings in certain Places of Torkshire " and Durham, that there was like to be some Assemblies of lewd " People in those Parts tending to a Rebellion: Which the Queen at "first little regarded, because the said Information contained no " evident or direct Cause of Proof. But afterwards, the Reports renewed again, upon the two Earls having fecret Meetings with certain Persons of suspected Behaviour. Of this the Earl of " Suffex gave Advertisement; adding nevertheless, that to his

"Knowledge there were nothing but lewd Rumours suddenly raised, and fuddenly ended. But shortly after, he sent for the two Earls. "with whom he conferred of those Rumours. Who then falsely dissembling, protested themselves free from all such Occasions, "Offering to spend their Lives against any that should break the " Peace. The Lord President of the North upon their Oaths so

" much trusted them, that he gave them leave to depart, and Power " to examine the Causes of these Bruits: But the fears of their "Treasons, however covered, were so great, that they newly burst out

in more Flames.

"Whereupon, the Queen, being loth to enter into any Distrust " of her Nobility, that the Earls might be cleared from " Slander, and the good People that lived in fear of Spoil, be " quieted, commanded the Lord President to require the two " Earls in her Name to repair unto her: Who accordingly sent his Letters to them, to come to him to consult upon Matters apper-" taining to that Council. Whereunto they made dilatory Answers. And when he once again earnestly required them to come, they " flatly

"flatly denied. Then the Queen sent her own private Letters of ANNO Commandment to them to repair to her Presence. All which notwithstanding they refused to come. But before the Delivery of the Queen's Letters, they had got as considerable Numbers with them as they could, which were not many. For the honester sort did resuse to associate with them. And so they entred into an open and actual Rebellion, Arming and Fortifying themselves in all warlike manner. They invaded Houses, and Churches, Published Proclamations in their own Names, to move the Queen's Subjects to take their Parts; as meaning of their own Authority to subvert Laws, threatning the People, That if they could not

" atchieve their Purposes, then Strangers would enter the Realm to finish the same. Yet they declared, that they meant no Hurt to

" her Majesty.

"But as to the Reformation of any great Matters, they were as " ill chosen two Persons, if their Qualities were considered, to have " Credit, as could be in the whole Realm. For they were both in " Poverty; one having but a very small Portion of that which his " Ancestors had left; and the other having wasted almost his whole The Queen therefore faw in what fort they went " about to fatisfy their private Lack and Ambition, through the " Perswasion of the Number of desperate Persons, associated as " Parasites with them. And she thought good, that all her Loving "Subjects should understand, how the said Earls, contrary to the " natural Property of Nobility, which was instituted to defend the " Prince, being the Head, and to preserve Peace, had most openly " and treacherously entred into the first Rebellion, and Breach of "the publick blessed Peace of the Realm, that had happened (beyond all former Examples) during her Majesty's Reign, which now had continued about Eleven Years. An Act horrible against "God, the only Giver of so long Peace, and ungrateful to their " Sovereign Lady, to whom they two particularly had heretofore " made fundry Professions of their Faith; And lastly, most un-" natural and pernicious to their Native Country, that had fo long " enjoyed Peace, and now by their only Malice to be troubled in " that Felicity.

"And lastly, she charged all her good Subjects, to employ theif whole Power to the Preservation of common Peace, and speedily to apprehend and suppress all manner of Persons, that should by Deed or Word shew themselves favourable to this Rebellious Enterprize of the said Earls and their Associates: And declared them to be Rebels and Traitors; and so be taken and used to all Purposes: Not doubting but this Admonition and Knowledge given should suffice for all good Subjects to retain themselves in their Duties, and to be void from all Seducing by the foresaid Rebells. This Proclamation was given at the Castle of Windsor,

November the 24th.

Four Days after, Viz. November 28. the Earl of Suffex hastened the Earl of Suffex's Presabroad his Proclamation, subscribed with his own Name at bottom, clamation do declaring the Falsehood and vain Delusions, whereby the Earls of gainst the Northum-Rebels.

AN NO Northumberland and Westmorland and their Consederates, did abuse the Queen's Subjects to maintain their Rebellious Enterprizes, as the Title ran. And these Abuses and Delusions were, That they commanded the Queen's Subjects in her Highness's Name to repair

I. to them in Warlike manner, for the Defence and Surety of her Person, when their Intent was indeed to maintain their own Trea-

II. fons, and thereby to put in Peril her most Royal Majesty. That they affirmed their Doings to be with the Advice and Consent of the Nobility, who indeed where wholly bent to spend their Lives in

III. dutiful Obedience against them and all other Traitors. That they pretended for Conscience sake to seek to Reform Religion, where indeed it was manifestly known, many of them never had Care of Conscience, or ever respected any Religion, but continued a dissolute Life, untill at this present they were driven to pretend a Popish Holiness, to put some salse Colour upon their manifest Treasons.

IV. That they declared that they were driven to take this Matter in hand, least other foreign Princes might take it upon them to the great Peril of the Kingdom. Where indeed they not contented with the good Quiet and publick Administration of Justice, so long continued under the Queen's Majesty, as the like was never before in any Princes time, had by all the means they could, practifed with foreign Princes to aid them in this wicked Enterprize: And thereby sought not only the manifest Peril of our most Sovereign Gracious Lady's Person, State and Dignity Royal, but also to bring the whole Realm to perpetual Thraldom and Misery, under the

the whole Realm to perpetual Thraldom and Misery, under the Subjection and Slavery of foreign Powers and Potentates. they covered their naughty Intent with a Shew of Desire to preserve the State of the ancient Nobility from Destruction; where indeed it manifestly appeared, that in the whole Twelve Years past, the Queen had fuch a Care of preserving that State, as from the Beginning of her Reign to this Hour, there had not perished one of that Flock. And they themselves, who abused the People with those slanderous Devices, had most graciously and liberally tasted of her Majesties Fayour, good Countenance, Bounty, and familiar Usage, more than others did of their Equals, and far above their Deserts; and of whom she had conceived so good Opinion, as hardly could she of long time be induced to think, that such lack of Duty could enter into their Hearts against her, or such Ingratitude towards her, that had so liberally dealt with them, and so lovingly towards them: altho' she knew that some of them lived in danger of her Laws: Whereof she gave them to understand, she had good Knowledge, and did tolerate them in Hope of their Loyalties otherwise.

In consideration whereof, the said Lieutenant-General, seeing how the ignorant People was abused by these Delusions, and knowing what Covenants, Promises, Assertions and Oaths they had heretofore made to the Queen, and also to him, to be reported to her Highness for the Continuance of their Truths and Loyalties to her Majesty, and seeing by the Sequel, that all they had done, presently did, or hereaster intended to do, were but fore-pretended Falsehoods; thought it convenient to notify to all her Majesty's

Subjects

Subjects their manner of Dealings, whereby they might manifestly ANNO fee their principal Intents to be, to put in Peril the Person of the 1569. Queen, and to sow Sedition and Rebellion, and to draw foreign Nations into the Realm, to the utter Subversion and perpetual Bondage of this ancient free Commonwealth, to spoil all kinds of People (whereof the whole Country selt the present Smart,) and to maintain and continue their licentious and unbridled Assections, and with Falshood, open Lyes and vain Delusions to seek to abuse all kind of Estates, for the surthering of their wicked Intents.

Which Matters, evidently appearing to the whole World, were fufficient to induce all Men, that had either Reason, Duty to their Sovereign Lady, or Love to their Native Country, and had been by these Delusions abused, utterly to forsake and detest them and their wicked Doings: And all such as had not hitherto been abused, to forbear to repair to them, or any ways to aid or succour them, or any of their Traiterous Enterprizes, abominable before God, unduriful to their Sovereign Lady, and most perillous to the quiet and prosperous State of the Realm; wherein all honest Persons have lived from the Beginning of her Majesty's Reign, in Freedom of their Persons, with Surety of Life, Lands and Goods.

After this dangerous Rebellion was scattered, and many came in, the Oath to be and submitted and begged Pardon, this was the Form of the Oath raken by the made by them in order to their Pardon: "First, you shall swear, to their Pardon.

"that yee be heartily forry that yee have offended the Queen's Maighty in the late Rebellion; and that you do and shall repute and
take all Oaths and Promises heretofore made to any Person or
Persons, for and touching the said Rebellion, to be wicked, unlawful, and of none effect; also, that you have offended God and
her Highness, in taking any such Oath, or in making any Promise
for that Purpose. And that from henceforth, yee shall be true and
faithful Subjects unto the Queen, our Sovereign Lady ELIZA-

"BETH, &c. And that you shall from henceforth obey and allow all Laws, &c. not being repealed. And all the same yee shall against all Persons maintain and defend to the uttermost of your Power; and shall assist all such Judges, Justices, Commissioners, Officers and

"Ministers, as well Ecclesiastical as Temporal, as the Queen's "Majesty shall appoint, for the due Execution of any of her Ma-

" jesty's Laws, Ordinances, Injunctions, Statutes, or Proclamations.

" Item, Ye shall never hereafter during your Lives make any un" lawful Assemblies or Commotions, nor put your selves in any
" Number in any forcible Array, at the Commandment of any Person
" whatsoever but only at the Commandment of the Queen's Majesty.

"whatsoever, but only at the Commandment of the Queen's Majesty, or her Lieutenant, &c.

"Item, You shall not do or commit any Treasons, Murders, "Felonies, nor suffer any such to be done by any Person whatsoever, but you shall open and bewray the same to the Queen's Majesty, or to such as have her Majesty's Laws in Administration. And in Case there shall happen any Person or Persons, which shall utter and declare unto you privily or openly any seditious Matters,

" or move you to any Insurrection, &c. or speak any slanderous "Words

UNNO" Words of the Queen's Majesty, or any of her Counsellors; You shall likewise open and disclose the same, and shall endeavour your felf to apprehend all fuch Persons, and so have them committed to fure Prison.

> " And you shall also swear, that you do utterly testify and declare " in your Consciences that the Queen's Highness is the only su-" preme Governor of this Realm, and of all other her Highness's " Dominions and Countries, as well in all Spiritual and Ecclefiastical "Things or Causes, as Temporal; and that no foreign Prince, " Person, Prelate, &c. [as in the Oath of Supremacy.] So help

you God, and the Contents of this Book.

While this Herd of Papalins were got together in Arms, they The Rebels cuit and tear in shewed their Popish Zeal, among other Outrages, in entring pieces the Bible into the Churches, and there cutting and tearing the Bibles and the Common Prayer Books, and treading them under their Feet. Prayer.

In the mean time the Archbishop of Canterbury caused a Sermon From fromed in fix Parts to be composed, and often read in the Realm, Against willful Rebellion; and a Prayer for the Preservation of the Queen and Kingdom, to be used during this Rebellion, beginning, O most Mighty God, the Lord of Hosts, the Governor of all Creatures, &c. As at the Quelling thereof, a Thanksgiving to God for the same, beginning, O Heavenly and most Merciful Father, the Defender of those that put their Trust in thee, &c. Which Thanksgiving, by some Strokes in it, I believe was composed by the Archbishop himself. This Sermon, Prayer and Thanksgiving were added to, and be still extant in our Book of Homilies. By the Sermon we may understand somewhat of the Practice and Mischiels of the Rebels, and what fort of Men they were.

she Mischiefs

the Sermen.

"He that considereth the Persons, State and Conditions of the the Rebels, and "Rebels themselves, the Reformers as they take upon them of the present Government, he shall find that the most rash and hairbrain'd men, the greatest Unthrists, that have lewdly wasted their Third Part of " own Goods and Lands, those that be over the Ears in Debt, and fuch as for their Thefts, Robberies and Murders, dare not, " in any well-governed Commonwealth, where good Laws are in " force, shew their Faces; such as are of most lewd and wicked " Behaviour and Life, and all fuch as will not, or cannot live in " Peace, are always most ready to move Rebellion, or take part " with Rebels. And are not these meet men, trow yee, to restore the "Commonwealth decayed, who have so spoiled and consumed all " their own Wealth and Thrift; and very like to amend other mens "Manners, who have so vile Vices, and abominable Conditions themselves? — Let no good and discreet Subjects therefore Standard, The co follow the Flag or Banner displayed to Rebellion, and born by Rebels, tho' it have the Image of the Plough painted therein. " with God speed the Plough written under in great Letters: Know-" ing that none hinder the Plough more than Rebels, who will neither go the Plough themselves, nor suffer others that would go to it. And tho' some Rebels bear the Picture of the Five Wounds painted, the true Christians are those, who put their only Hope

And the Five Wounds:

The Rebels

Plough:

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of Salvation in the Wounds of Christ, not those Wounds which are painted in a Clout by some lewd Painter, but in those 1569.

Wounds which Christ himself bare in his pretious Body. Tho they, little knowing what the Cross of Christ meaneth, which neither Carver nor Painter can make, do bear the Image of the Cross painted in a Rag against those that have the Cross of Christ painted in their Hearts. Yea, tho they paint withal in their Flags, In hoc figno Vinces, i. c. By this Sign thou shalt get the Victory, by a most fond Imputation of the Poesy of Constantinus Magnus, that most Noble Christian Emperor, and great Conqueror of God's Enemies; a most unmeet Sign for Rebels of God, their Prince and Country; Or what Banner soever they shall bear; yet let no good and godly Subject upon any Hope of Victory or good Success, sollow such Standard-bearers of Rebellion.

And again, speaking of the chief Author of this Rebellion, the The Bishop of Bishop of Rome: "He [the said Bishop] hath procured the Breach Rome the due there of this of the publick Peace of England (with the long and blessed Con-Rebellion." tinuance whereof he is fore grieved) by the Ministry of his dif-Sixth Part of guised Chaplains, creeping in Laymens Apparel into the Houses, the Sermon. and whispering in the Ears of certain Northern Borderers, being

"then most ignorant of their Duties to God and to their Prince, of all People in the Realm: Whom therefore, as most meet and ready to execute his intended Purpose, he hath by his said ignorant Mass-Priests, as blind Guides leading the Blind, brought the filly blind Subjects into the Ditch of horrible Rebellion, damnatible to themselves, and very dangerous to the State of the Realm,

"had not God of his Mercy miraculously calmed that raging Tempest, not only without a Shipwrack of the Commonwealth, but

"almost without any shedding of Christian and English Blood at all. How People Many now in other Parts of the Nation, however they tempo stated as rized before, shewed at this Emergence how well affected they stood to Popery, or at least how indifferent towards Religion; both Magistrates as well as others. What the Dispositions of Men were in Worcestershire may be judged by Dr. Sandys the Bishop his Letter to the Secretary wrote in the Month of December. This small Storm Sandys Bishop maketh many to shrink. Hard it is to find one faithful. The bis Account of Rulers will not displease, but so serve the Time, that they his Diocess.

may be fafe in all times. Religion is liked as it may ferve their own Furn: Not one that is earnest and constant: They are all as wavering Reeds. In appointing of Soldiers from hence, no respect was had to Religion; a Matter to have been minded in my Opinion. They well considered to spare their own Tenants, and to send forth mine. [Such was their Kindness to their Bishop.] So that if I should need, I must stop the Gap my Self, saving for my Servants. Wales with the Borders thereof, is vehemently to be suspected. If such a Mischief should fall forth, I shall be first assaulted. Percutian Pastorem, &c. If I might have Authority to prest one Hundred of mine own Tenants, to be employed in

her Highness's Service, and for my Safety, it would stand me in

B b b b

great

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ANNO '

great stead. If you can like hereof, I must pray your Help herein. Surely, Sir, I am not afraid of the Enemy, neither is my Life dear unto me, yet wittingly to fall into Danger, wise Men will think Folly. But this way, or what way you shall think best for me, shall well content me.

CHAP. LV.

Books written on Occasion of this Rebellion; Addressed to the Rebels and Papists. The Earl of Westmorland in Flan-Insurrection in Suffolk. Subscription required of all Justices and Gentlemen to the Act of Uniformity, and Promise of going to Church. Inns of Court Popish. Sectaries called Puritans.

B Biblioth. Elien.

Two traffs

N this Juncture were two Books written upon Occasion of this written by Occasion, the former in the time of the Rebellion, the latter foon after. That in the Rebellion was directed To the Queen's poor deceived Subjects of the North Country, drawn into Rebellion by the Joh. D. Ep. Earls of Northumberland and Westmorland. That after the Rebellion was intituled, A Warning against the dangerrus Practices of Papists, and especially the Partners of the late Rebellion; Gathered out of the common Fear and Speech of good Subjects. It is worth giving some brief Account of these Tracts (which the once printed, yet by this time are as rare as MSS.) which discover so much the State of those Times, and the Grounds those Rebels went upon.

former Tract.

The former Treatife (which by the Stile, Strength and Spirit of it seems to be composed by the Head and Pen of Sir Thomas Smith) began thus, addressing to the Rebels, ' Albeit I know not by what Name to call you, since you have lost the just Name of English Men, by disturbing the Common Peace of England, with cruel Invasions and Spoils, like Enemies; and the Queen's Subjects you cannot well be named. ' having thrown away your due Submission and Obedience: And yet her Subjects still must you be; and cannot enjoy the Name of Lawful Enemies, being under her Highness's Authority of Correction, not to be ranfomed; nor by the Courtefy of Martial Law to be dealt with, as just Enemies; but to be executed as Trairors and Rebels: Christians I cannot term you, that have defaced the Communion of Christians, and in destroying the Book of Christ's ' most holy Testament [for they tore the Bibles and Communion Books wherefoever they came,] renounced your Part by that Testa-' ment bequeathed unto you: Yet I remember what you have been: By Country, English men; by Nature, our Kinsmen and Allies; by Allegiance, Subjects; by Profession, Christian Men. I pity what you now are; by Cruelty and Spoil of the Land, worse than Enemies; by unnatural Doings, further from Duties of Love, than extreamest

extreamest Strangers; by Rebellion, Traitors; by blaspheming ANNO 'Christ our Saviour, and destroying the Monuments of his Religion, worse than Jews and Infidels, &c. -- Call, I pray you, to remembrance your Matter, Cause and Quarrel, and therewith the End whereto it tendeth, the Shews and Colours wherewith it is cloak-'ed: and therein, the likelihood of those Successes that you are promised, with the Hope of your Aids, Complices, Favourers and Succours, the Estates and Qualities of those that have misguided 'you; how far you be any ways bound unto them; and to whom you rather be bound; and for what Causes; the manner of your 'own Doings in following them; the Power and Force of her Ma-'jesty; her true Subjects and others bent against you; your own 'manifest Mischief and Danger both bodily and ghostly; Almighty God's Infinite Mercy, and the Queen's Majesty's excessive Clemency. [These were the Heads of the Writers ensuing Discourse; which he proceeded to treat of fingly in their Order. Now to repeat only some Passages of more Remark.]

Your very Matter, Cause and Quarrel indeed is not any Enter-'prize for your Commodity, nor meant for your Benefit, no more than if ye were fet a work to hang your felves. Such good Will they bear you, that thus deceive you. The very Matter indeed is this, to alter the State and Government of the Realm; to overthrow her Majesty our most Gracious Sovereign Lady's Crown and Dignity; to fatisfy the Need and Poverty of fuch your Leaders, as are fallen into Lack, by their lewd Unthristiness and wastful spending in most 'vile Things and Doings; to fet up the Ambition of most unworthy Persons; to serve the Turn of our foreign Enemies; by whom in-4 tending our general Destruction, your Misleaders are but with prefent Means and great Hopes most traiterously corrupted, to advance 'a fained and false Title; that hath neither Foundation of Right and Law, nor can stand with the Safety of the Queen's Majesty; and cannot but most manifestly threaten to the Realm Spoil, Tyranny, Alienation of Honour, of Sovereignty, and of necessary Defence, with most grievous Bondage to Strangers unjust Power [i. e. Spaniards] &c.

Then he descants upon the two Earls Declarations and Proclamations 'Your great Captains (a likely Matter!) pitying the foul Disorders of the Realm of England, so impoverished and decayed from the marvellous worthy Estate wherein Q. Mary left it; so far indebted, beyond the Expences of infinite Treasure, that King Philip brought and left in this Land; so subjected to Strangers, that had for small Likelihood to have ought to do here in Q. Mary's Reign; so troubled with foreign Wars and Invalions, as we have been in the Eleven Years and more of the Queen's most Noble Government; so defrauded of due Execution of Justice, that no Subject can have his Right by Law: Whereas indeed none wanteth his Right, but they and you, that yet want your due Execution; but may have it time enough: And that most lumentable Case, those good devout men, as your holy Earl of Westmorland and others, in whom no kind of 'Lewdness lacked but Rebellion, which they have now added to make Bbbb 2

ANNO 'up their full Heap of Iniquity, that they might be perfectly stark nought; Being grieved for sooth to see God evil served in the Common Order of Prayer, Preaching and Administration of Sacraments; and especially, in that the Book of God lieth open to the People, and that God is ferved after God's own teaching. To remedy all those Mischiefs, these notably well chosen men, like themselves, have called a Noble Parliament and Convocation; that is, a Rout of unlearned, rude Rebels, forgetting all Duty to God, Prince, Country, Neighbours and all that ever honest is. And in this deep, wise and godly Assembly, by the Inspiration of the Devil's Spirit, whom under the false Name of the Holy Ghost, they have in abominable Sacrifice called upon; it is at length decreed, enacted and proclaimed, that your two Earls, with the rest of their Faction, are the Queen's true and faithful Subjects; that they have a good Meaning; that the Nobility hath given their Faith to further it; that disordered and evil disposed Persons about the Queen, seeking their own Advancement, have overthrown true Religion, disordered the Realm, and seek Destruction of the Nobility. That these your good Governors will with the Help of God and good People, redress things amiss, and restore ancient Customs and Liberties to the Church and Realm, &c.

But wherein is the Realm so dangerous, that it must have violent 'Remedy? That it may abide no delay of Counselling; no ordinary Means of Reformation ? Northumberland, Westmorland and Swinborn, 'like Cataline, Lentulus and Manlius, must erect a new Triumvirate, to repair or new melt and fashion the decayed Commonwealth of England. Sooth, many disordered and evil disposed Persons about the Queen have marred all. Disordered, faith my Lord of Westmorland: Evil disposed, faith my Lord of Northumberland: About the Queen, say Good-Fellows, Wight-riders and Robbers in the Borders of the two Realms. Oh! vertuous and holy Thieves! Oh! wellmeaning Traitors! Oh! likely Surmise! Is there any greater Diforder than Rebellion? Is there any worse Disposition than Treason? Is there any greater Falsehood, than thus to desame the Queen's most Noble Government? Are you so blind, not to see the Queen touched, tho' to beguile you, her Name be spared? Come they, whom you call disordered, to the Queen uncalled? Are they not of her Majesty's Council by her wise and good Choice ? Deal they not in the Causes of the Realm, to such Ends and with such Means, as her Majesty appointeth? Do they any Thing without her Authority and good Liking, as there is good Cause? Make they any Laws? Require they any Subsidies? Do they the greatest Things without the Assent of the whole Realm; your own Assent by your Deputies and Burgesses, in open Parliament, whereunto her Majesty's Assent is had? Or in Causes out of Parliament, is ought put in Execution without her Highness's Will and Pleasure? -Take that Shadow away; and take it as then to be so beguiled. Truth is; that your Earls Proclamation indeed faith, tho' not in the self-same Syllables, that the Queen's Majesty with her Nobility, Parliament and Council, have done these Mischiefs, that my Lord of Westmorland and his Fellows must redress in hast. And these, *Nobility

Nobility and Councils, your wife good Rulers call *Difordered and ANNO* evil disposed Persons. If you know them not, will you believe, that 1569.

fo wife, learned, vertuous and noble a Queen calleth to her Council Disordered and evil disposed Persons: Yea more, if you know them not, will you believe, so great Weakness and Poverty, wherein her Majesty sound the Realm, is (Thanks be to God) repaired, so great Quietness and Peace procured and kept; so good and equal Distributing of Justice maintained; such Amity with Neighbours; such Love, Credit, yea, Awe of her Highness among foreign Princes and Potestates conciled and upholden so firmly and so many Years; will you believe so great Things, so well done, so long continued, by

'Disorderly and evil disposed Persons?

If you know them, then need I say no more. You know your Proclamation is salse. You know they be slandered. You know your felves to be deceived. God give you Grace to know how to recover your selves again. But on the other Side, when you remember that which you daily see, the Vanities, the Doltishness, the borrowing without caring to pay, the prostitute Abuse without regard of Chastity, that lewd Unthristiness without respect of well getting or well spending, the Rashness without Discretion, the ungodly Life without all Vertue, the glorious Lustiness without Fear of God, and without all Foundation of Honesty; the Adulteries, Fornications, Thefts, Robberies, Spoils, Murders and other Mischiefs, in some of your Captains, professedly open, and daily exercifed, even with the gay Name of a jolly, stout Gentleman and lusty Courage; and in some of great Raveny; yet like Reynard the Fox, cloaked with some more Hypocrify. These when you mark and weigh truly, (as you fee them daily) apply the Words of Disordered and ill disposed Persons, as you see them deserved. Let every Work have his true Name, &c.

But what have these disordered and evil disposed Counsillors about the Queen done? say you, Evercome true and Catholick Religion: Disordered the Realm: Sought the Destruction of the Nobility. O! Shameless Falsehoods! O! fading, salse and vain Colours! Come

out of Darkness; open your Eyes, &c.

They have overcome true Religion, fay your Seducers and false I.
Teachers. Is there any Alteration of Religion made so rashly as They destroyed
your Rebellion? or teacheth it so ungodly Doings, as you do execute? Or is it received from any other than from the Word of God
himself? If you will have any Religion, I trust, you will have
Christ's Religion. If you will have the Religion of Christ, I hope
you will best believe himself, to tell you what it is. If you will
hear himself speak, you may not distrust his Word. Even they
that would deceive you most, cannot deny that the Holy Bible is the
Word of God: What is taught therein is true; whatsoever is against
it, is Heresy and Falsehood. How think you then? Do they mean
you well, that take God's Word from you? That destroy the Bible;
tear and tread under Footthe Scripture of the Word of God: Forbid
you to hear or know that whereby only you should hear and know
Truth, and learn to see their Falsehood? Can they wish you to see,

ANNO that would take away your Light? Can they wish you to fare well, that would deprive you of your Food? The Blasphemy is hainous: the Offence dangerous. This Path is not the Way to true Religion. but to Error: Which they would not have you see, that perswade 'you to blindfold your selves against the Truth of God's Gospel.

II.

Besides your destroying of God's Book, can you think that And the Monu- they mean to draw you to true and Catholick Religion, that perment of Christian Communion, if wade you to destroy the Monument of Christian Communion, flian Religion, [i. e. The Common Prayer Book?] Read or Hear the whole Form of that Service: Judge of every Word and Sentence; and then shall vou see, what Comfort your false Deceivers have taken from you. Compare what Good you find in that, and what Edifying in the · Contrary. What Sweetness it is to join with God's Congregation. sin partaking of Christ's Body and Blood, by means of the Sacraments? and what Vanity, or rather Sorrow it is, to gaze upon a 'Thief, [the Mais-Priest] that robbeth you of that Treasure, pretends to take it all himself; and holdeth up that which he calleth A Sacra-"ment as it werein Insultation and Triumph over your filly Simplicity. Do but hear, read and know the Things that you yet despise, and I doubt not God's Grace shall creep into you for your Comfort.

`III.

'Where, thirdly, you have raged against the Marriage of God's Ministers, behold your own Madness. I hope you be not 'all Popish Priests Bastards, thus rebelliously to rise for the Honour of your false Fathers. Do you think all your Popish Priests to have lived Chast? Know you not their old Incontinency; common-'ly misnamed Lustiness and good Fellowship? Remember the Ex-'amples your selves. Is Marriage worse than Whoredom? Was it not by themselves taught to be a Sacrament? Is it not the Holy Ordi-'nance of God? Is the Marriage of your selves and your Foresathers, become Uncleanness or displeasing to God? Think not so evil of 'your Selves. No, no, there is another Matter. You are beguiled, Poor Souls: Look home to your own Beds. Preserve the Cleanness 'and Honesty of your own Houses. This is a Quarrel wholly like the old Rebels Complaint of enclosing of Commons. Many of 'your Disordered and evil disposed Wives are much agrieved that Priests. which were wont to be Common, be now made Several. Hinc ille Lachrymæ. There is Grief indeed, and Truth it is, and so shall 'you find it. Few Women storm against the Marriage of Priests. calling it unlawful, and incenfing Men against it, but such as have been Priests Harlots, or fain would be. Content your Wives your felves, and let Priests have their own.

Sound Religion.

'And for whole [i. e. found] Religion, receive it as God hath 'taught it. Read his Word; and for the Delivery and Explication of it, it behooveth you, being no better Clerks than you are, to 'credit the whole Parliament, the Learned Clergy of the Realm, and 'those that reach you by the Book of God; and learn it in such fort and Place, as it is to be taught. Your Camp is no good School of Divinity. Your Churches as they were reformed, the Word of God 'read in such Tongue as you understand it; the Sacraments mini-'stred to your Comfort in such fort as you might feel the Sense of them,

them, and be edifyed by them; the good Example of your Mini- ANNO fters living in holy Matrimony with their own Wives, and abstaining from yours; their Teaching you Obedience, Justice and Charity; be the Means to learn Truth.

Know, of those that complain of the Overthrowing of that Ree ligion that liketh them, if ever they fought good Means to defend it, and were denyed; if ever they offered Conference, where it was meet, and were refused; if ever they maintained it, in Place convenient, by the Word of God, and were not fully, truly and charitably answered. Think you her Majesty, and the Wisest of the Realm have no Care of their own Souls, that have charge both of their own and yours? Think you, they would have entred into the Troubles of changing Religion, unless very true Conscience, and Zeal for all our fouls had enforced them ? God wot, you are deceived; you are out of the Way for true understanding of Reli-'gion; you are out of the Way for true seeking it. And you are very far out of the Way, in thinking that your Captains have any Care of it. They abuse you in this Zeal. In the rest, they regard ono Religion, that go fo irreligiously to work: All is bur Shews and Hypocrify. They have frequented the Service established by comomn Authority: They have received God's Communion with his · Church: They have confessed it. Which if they had had the contrary Religion to Heart, they would not, nor might have done; unless they would confess themselves such as you ought not to believe. But the Truth is, they knew, that for want of sufficient 'Preaching, and especially for want of Grace to receive the Truth of God preached; and partly also, for that long settled Error even in 'Men otherwise good and honest, that must have their time of In-'struction and Perswasion; by these Means, I say, there be many 'yet within the Realm, not well taught; the Multitude of which fimple Men they hoped by this Colour to draw to the Fellowship of their Rebellion; and that Way to have more help to shield themfelves from the Power of Justice, &c.

Afterwards he proceeded to shew them the Characters of their Heads. What be your Leaders? Your two Earls you know well are even of the meanest of all the Nobility in Haviour, Credit and Power, to conduct you through so great and dangerous an Enterprize.

The one you see hardly beareth the Countenance of his Estate Earl of Norwith the small Portion of that which his Ancestors some time had estumberland. His daily Sales and Shifts for Necessity, (even then when he had less Charge than to maintain an Army,) both in Suffex and elsewhere, are well known. Such Power as he hath had and used in those Parts about you, is to be ascribed to her Majesty's Authority, under whom he served; which now is bent against him. Otherwise, neither is his Policy great to rule or redress a Realm; nor yet to espy the true Faults; much less the Remedy: An unsit Judge of Religion, and a very ill-chosen Chastiser of disordered Life.

The other, of no Credit, no Wisdom nor Governance, no Abili-Earl of Westty, no Vertue. Who knoweth not the Enormities of his Life, the morland. Indiscretion of ruling his own, the great Lacks of Debts wherein

UNNO he is, by his own fault, endangered; the Estimation of him, as of a contemned Man, none otherwise regarded, than for the Namesake of Honour, and some Probability that he might perhaps leave a better Son to amend the Estate of his House. The his Father were touched with many great Faults, much noted in the World, (some whereof this Gentleman hath, as by Inheritance, received) yet never did he so hurtful a Deed, either to the Commonwealth, or to his own Name, and Family, as when he begot fo Ungracious a Son: Even he, that never governed well himself, nor any thing that he had; whom no wife man, nor I think any of you, as mad as you be, would privately trust with ordering of a mean Household; now must take in publick Charge the Power of a Shire or two, yea, of all the Realm, if the Rest would adventure as madly as you. For the Cause of Religion, did any man know, that ever he pretended any Religion or Conscience at all, till now he maketh an Apish Counterfeiting of feigned Popish Devotion. And now yet by your good Judgment, he that knoweth neither Religion, Faith nor Learning, must come to controll the Judgment, Learning and Faith of the Queen's Majesty, her Council and all her Clergy. What mad Abfurdities are you run into, to believe so apparent Untruths, Dissimulations and Hypocrifies?

Their Captains.

The Residue of your doltish Captains, what be they? Think you, they be men able to bear you out against the Power of a Prince, all her Nobility, Cities, Realm, Subjects, Friends and Allies? One with little Wit far set: Another in his old Age, weary of his Wealth: Another a Runaway with a young wild Brain, tickled to fee Fashions. Alas! what be these to carry you through the serious, earnest and dangerous Enterprize that you have in Hand?

The Percys and Nevils.

The Names of Percys and Nevils have long been honourable and well-beloved among you. Some of you, and your Forefathers have been advanced by them and their Ancestors. Some perhaps be Knights in Kindred, some be Tenants, some be Servants, &c. Great Things be these to move Love and good Neighbourhood: and of great Importance and Efficacy, to draw honest, true and kind-hearted Men to stick to their Lords and Friends, in all Wars against their Prince's Enemies; and in all honest Quarels and Perils. But small Matters they be, yea, no Causes at all, to draw any man to stand with any man in Rebellions and Treasons. Is Percy and Nevil more ancient, more beloved and dear unto you, than your Natural, Sovereign Lady, the Queen of England, yea, or England it self? Doth one small Tenancy move you more, than the holding of the whole Realm? Is not, in all your Homages and Fealties unto them, faved your Faith and Allegiance to your Sovereign Lady, &c.

As I have compared your small Duties pretended to your great Duties forsaken; Compare again your most due Duties with your undue Doings, &c. You have in your rebellious Outrages committed many hainous and horrible Facts. You have destroyed the Monuments of God's most holy Communion: You have torn and defaced the Sacred Bible of God's most holy Word, the very Pledge of your Salvation: You have prefumed to alter the Form of Christ's

Religion:

Religion: You have, in Dishonour of Christ's most blessed and only ANNO fufficient Sacrifice, set up the most abominable and blasphemous Sacrifice of the wicked Mass: You have committed unnatural and vile Cruelties upon God's Ministers, and Dispensers of God's Mysteries, and of the Health of your Souls: You have defaced God's holy Ordinance, whereby all Mankind is preserved in Chastity, and continued by Lawful Encrease: You have robbed your Neighbours. spoiled and destroyed the Queen's true Subjects: You have wasted the Provision for your Wives and Children: You have undone your Sclves. Trow you, this be your Duty, either as Christian men, English men, Subjects, Tenants, Husbands, Fathers, Neighbours, yea, or natural men?

And when you have done thus, think you to bear it thus away? The Rebelt

A piece of the Bilhoprick of Durham and Richmondshire, containeth Weakness. not all England. Your Courage may be good: I would it were employed to better Causes. Your Power is but small; you know you are but few, weak, unarmed, unfurnished to hold out, unlawfully called, unskilfully guarded, flenderly headed, falfely abused, fondly blinded; your Captains not trusty to you, nor bound by any Authority so to be. - Your Succours fail you within and without; your Victuals in a barren Place, not like long to endure: the Season hard; your Lodgings incommodious; your Households in Peril of Famine, or Destruction in your Absence: No store of Armour, Weapon or Munition: Your Number of Horse, tho' not now many, yet daily like to be fewer. Those Necessaries that you have either for Defence, Invasion or Sustinence, being once spent, no Way to recover more. One Overthrow destroyeth you wholly. You have no Means to repair your Force. You are enclosed round about; no Refuge by Land; no Escape by Sea. Are not you in a

gay taking? And this you know to be true.

Thus was their feeble Condition fet before them. Then on the The Queen's other hand, for the Queen's Strength coming against them.] The Strength. whole Nobility for their Duty, and the rather, for Revenge of the dishonourable Spots and Suspicions sprinkled upon them by your traiterous Proclamations, is earnestly bent to overthrow you. whole Number of her Highness's true Subjects ready to die upon you. The Number is great against you, infinitely exceeding your perit Multitude. They be furnished of all things necessary, with a Prince's Store, and so great Store as never had any of her Ancestors; Weapons, Armour, Shot, Powder, and all sorts of Munition; Victuals abundance; Choice of commodious Strong Holds: One Knot of just Authority, from which the Power assembled cannot start nor sever: Skilful Captains, wise Governours, orderly Proceedings; daily fresh Succours at Pleasure; Power to save and kill by Law; a wide and large Realm gathered together; the Country round about within her Obeisance; a strong Navy; good and fure Friends, even in the next foreign Parts unto you. The very Grounds, Colours and Foundations of your Enterprize be in her Majesty's Power. And in all Necessities and Missortunes, Army upon Army to be new repaired; fo as a few Victories cannot suf-

Finally, all Advantages against you, infinite, incompara-AN NO fice you. ble. Trow you, this Match be well made, &c?

This notable Book addrest to the Rebels was seconded by A second Book another soon after the Rebellion was quelled, being A Warning against the dangerous Practices of the Papists; and especially the in the late Rebellion. Partners of the late Rebellion. It began thus:

The bappy Go.

'The State of this Realm confidered, and especially such Accivernment under dents touching the same as late times have ministred, do make it daily more and more evident, how precious and how dear a Jewel ' is the Safety of the Queen's most excellent Majesty, our most loving and beloved Sovereign Lady. Compare the time of her most noble and gracious Government with Ages long ago past; and especially with the miserable and dangerous Days immediately preceeding her most happy and comfortable Reign: Call to Memory the Weakness and Perils wherein the Commonwealth stood before her Highness coming to the Crown. Weigh the Benefits, both bodily and ghostly, that the whole Realm and all her Subjects have, and do daily receive by her Means. Think upon the grievous and unspeakable Miseries, that we all shall be like to fustain by Loss of her unvaluable Presence.

> It shall be plain, that he is wilfully blind, that cannot see: he is wickedly malicious that will not acknowledge; he is obstinately stone-hearted, that shall not with forrow and trembling deeply imprint in careful Heart, those Motions and Thoughts that such Considerations shall lay before him. Remember the Quiet of Confcience, the Comfort of true Servants of God, the Freedom of the Realm, the Deliverance from foreign Thraldom of Souls. the Escape of the heavy Yoke of Strangers Dominion, the Recovery of Wealth, the Benefit of Peace, the common and egal Distribution of Justice, the familiar cherishing of Nobility, the good preserving and Love of the Commonalty, the mutual and tender Kindness at home, the Amity and Awe abroad, the sweet enjoying of all these Commodities. Match here with the Danger

and Fear of losing them, &c.

Thus fully doth this Tract begin to lay abroad before the Peoples Eyes the ample Bleffings of Q. Elizabeth's Reign; and how many degrees it furmounted the former under her Popish Sister Mary. Discourse goeth on with the same Life and Quickness, shewing the Mischies of Popery, the Treachery of Papists, and many Historical and Political Observations: And seemeth to be writ by the former Author; unless perhaps it be the Pen and Stroke of Secretary Cecil; who commonly framed occasional Discourses upon more eminent Occurrences in the State, and did as much by his Writing as by his Counfil. This Advantage was taken by this dangerous and disloyal Rebellion, to disparage Popery, and the more to open the Eyes of the People to beware of it, and to abhor it, and withal, to be sensible of their present Happiness under a Protestant Queen and Government. I will therefore, as I did with the former Book. fet down some of the more remarkable Passages that I find herein.

Cecil.

He observed, how at this Time, and before, Papists were frequent ANNO in Church, in Court, in Place; writing thus: 'Popish Priests, who 1569. fometimes triumphed that they were so esteemed Popish, and by Papish in that means got those things together; still enjoy the great Ecclesi-Place and fastical Livings, without Recantation or Penance; yea, and in Simo-Office. iniacal Heaps Cathedral Churches are stuffed with them, as Dens of They are in Offices: The meaner fort depend upon them; and partly by Example, partly by common Defire to creeb into Favour of their Superiors; and partly also, for that the great Ones are loth to have others about them, are perillously infected. The very Spies and Promoters of Q. Mary's time, without Change of their Opinions, are cherished, and mark men against another Mercy may have her Excess; and Clemency may be great Cruelty, when it overfloweth to the good man's Danger. [And a little before] 'The Licentiousness of Papists Speech is great. They dare do and say, they care not what. They have their Assemblies and ordinary Conferences together; their lewd and sedicious Books, and fuch Courage as the truer fort of her Majesties Part are overcrowed, as the good Preachers daily complain, &c.

'If any of this Part [i. e. Protestants] have been seduced by Bad trusting Papists, as perhaps there be, Error I hope it was, and not Malice. Papists Pro-And as it was Error, so it is meet to be forsaken, as Error I mean: mise. fand not only forfaken in pursuing, but also in defending, succouring pacifying and helping. For let fuch make their Account to find no true Defence, Mercy nor Kindness in Papists, when they get above, howsoever their present Turn be served. Too late shall they wish for the good Prince, whom their own Follies shall have lost. Let them remember the Policy of Charles [the Emperor] used with Maurice and others, for Assurance of Religion against the Confederates of Smalcald. Let them remember the Fremingham Promises [of Q Mary to the Suffolk men, who had affisted her in gaining her Crown for not altering of Religion. Let them remember, that the very Promisers, either indeed shall not be able, or will be glad to say they are not able, to keep promise with them. Or, if they would fain keep Promise, they may hap to be sent after their Predecessors. [As K. Edward was supposed to be dispatched.] Let them remember the keeping of Edicts and the Word of a King in other Places [meaning the French King's Truces with the Prince of Conde and the Hugonots, broken as foon as made, by means of Persons fomewhat allied, [i. e. the Guises, Fatal Enemies to the Protestants.] Let them remember that themselves shall not dare to challenge such Promises, no more than the Crane his Reward for pulling the Bone out of the Wolf's Throat. Let them remember that they shall have to do with such as think not themselves bound to keep Faith with them, nor any of our Side; and can have any Dispensation at their · Pleasure.

And then reflecting upon the late Rebellion, the Writer shewed the Rebellion how favourable it proved to the Queen, as tho God above had favourable to ordered every Circumstance to her Advantage. God hath so guided the Queen. the Success of this late Rebellion, as if he should have said to her C c c c 2 Majesty:

' Majesty; Lo! Daughter, altho' Necessity of mine Ordinance, and the Disposition of Things for my Glory (which shall be in the End also your Benefit) be such as there must be a Traiterous Rebellion in your Realm, yet this I will do for you. You shall understand it in time: You shall have the Means, whereby they should accomplish their Intent, in your own Power: You shall make your own Match: You shall have the Choice to name the Parties your felf, that shall be the Leaders and Doers of it; even the weakest of Credit, Wit, and Power, that you can choose to withstand you. You shall choose the Time, when they shall attempt it, the most unseasonable for them, either to proceed in their own Doings together, or for having Aid to refort to them either of foreign Enemies, or Domestical Traitors. You shall choose the Place where you would have it begun; such as lyeth best for danger of Contagion of others, easiest for your self to enclose; hardest for your Enemies to come to, [i. e. either the French or Spaniard, situate Southwardly from them in the North,] and nearest bordering upon your best Foreign Friends [i. e. the Scot s.] They shall want Furniture; your self shall have Abundance. Your good and true Counsellors shall nobly and truly stand by you. Your Nobility shall be provoked to revenge the Dishonour and slanderous Suspicions thrown upon them, by the Rebels, [giving out in their Declarations as tho' the Nobles favoured them.] And thereby shall have cause to strive who may best ferve you. Your good Subjects shall every way shew their Zeal in your Service. Your poor Clergy shall pour out their devout Prayers for you; and I will hear them. I will guide the Success to your Victory. Your Enemies shall be so snared, as the Victory well followed, the Treason well examined, the Faulty well removed, the Root well and clean hewed up, you may fit free from Traitors, while you live; and your good and true Counsellors and Subjects may be fet in fafe Ability, and encouraged to ferve you truly, and stand faithfully and boldly by you.

Now if we enquire what became of these two unhappy Earls, of the Earl of the chief Ringleaders of this Disturbance, one of them was taken and executed, as our Histories will tell us: the other, Viz. Westmorland, after his ill Success, made a shift to fly into Flanders, and there was harboured; and at length, for his good Service to his Country, got a Pension of 200 L. a Year from the King of Spain, to maintain him; and afterwards obtained to be Colonel to a Runnagate English Which Regimenr, was after some time, Regiment in Flanders. deservedly cashiered by the Spanyard, to whom they deserted. to shew how little both the Earl, and the rest of the English Captains of the Regiment were regarded, the Commissary a Spanyard, who came to cashier them, took away violently certain new and fair Ensigns, which the Captains had bought and made with their own Monies, from them that carried them; and that in the Presence of the Earl their Colonel. And for a greater Difgrace both to him and the rest, when he and Captain Tresham with the other Captains complained to the Duke of Parma, and defired Redress, they could

Stat. English Fugitives.

not obtain it; and the Spanyard that had them, made his Brags, that ANNO he had turned the English Ensigns into Spanish Field-beds. And tho' 1569. the Earl got to be Colonel to the faid Regiment, yet there was a Spanyard joined with him as his Assistant, or rather as Master and Commander over him and the Regiment.

And to relate another Passage of this Earl, shewing as well his The Earl the dissolute as unhappy Life; as the Judgment followed him. A Cause of the Death of one Quarrel happened about some frivolous Matter between him and of his Captains. one Taylor, a Captain of one of his Companies, as they were both riding home from a Treat, at which they had drunk liberally. The Earl being in great Passion light down from his Horse, drew his Sword, and bad Captain Taylor do so. But he knowing how extreamly the Law there determined of him that should draw his Sword against his Colonel, put Spurs to his Horse, and galloped home to his Lodging. This the Earl interpreted a Scorn; and in great Choler mounted again and rid after him, even to the Door of his Lodging. This Indignity the other not able to endure, drew his Rapier likewise, and encountred him, and after some Thrusts, ran the Earl very dangerously into his Breast. At which Instant, a Spaniard accompanied with many Soldiers of the Earls Company came running, and invironed Taylor on all Sides, and most cruelly murthered him with above twenty Wounds. But upon Complaint made of this Matter, and the earnest Suit of the other Companies, the Earl (who indeed was the Cause of all) was banished the Regiment for a time by the Duke of Parma, and the Government thereof given to an Italian. And in this fort of dissolute as well as needy Life, the Earl lived for many Years, and ended his Family, being the last Earl of Westmorland of that Family.

With the Earl, fled also into the King of Spain's Dominions others of the Traitors; as the Dacres, the Tempests, the Nortons, the Newyls, the Markensields, some whereof had likewise small Pensions

allowed them; and they but illy paid.

Besides this Insurrection in the North, another Rebellion was Another insurpeeping forth this Year in Suffolk, and lookt very dangerous. Of rection intended which, especially because Camden maketh no mention at all of it in " Suffolk. his History of Q. Elizabeth, take this Account from a Letter wrote by a certain nameless Person to Sir James a Crost his Friend and " For our Home-matters, here hath been the Beginning Cott. Librar. " of an Insurrection in Suffolk, who were very mean Personages, Titus B. s. " and should have assembled at Becklesworth Fair. But what by the " general Search throughout England, wherein were found about " 13000 masterless men; and by the Apprehension of the principal " Parties before-hand, the Matter was wifely foreseen, and the "Head of a further and more general Mischief cut off in Time. "Their Colour was against the Multitude of Strangers and foreign " Artificers; by whose Number and Faculties the natural Subject "was opprest, they said. But their Intent was plainly, as the "Custom is, to have spoiled all the Gentlemen and worthy Per-" fonages that they might overtake: Beginning with Sir Ambrose "German, and so marching towards London, to have provoked with " this Example the whole Realm to the like Uproar.

ANNO1569. Persons seized 66 at the Sea-side.

"Two Things more are reported; That a certain Tinker should. have been intercepted at the Sea-fide, feeking Passage with certain Letters in the double Bottom of a Kettle. And the other, that one Mullins an Englishman, and his Companion, was taken with a Commission from K. Philip to serve by Seas against all Hereticks " and Enemies to the See of Rome, exempting none. This was the

" dangerous Condition of this Kingdom this Year by Papists.

Upon this Rebellion, and Reports and Jealousies, that the Gentry Reports and Jealousies of the were generally affected secretly towards Popery; and that there was now great tampering to dissuade People from coming to Church: I find two things done about this time; the one relating to the Justices of Peace, the other to the Gentlemen of the Inns of Court.

Juftices.

required of all to the several Sheriss of the Counties, and other chief men there, that all fuch as were in the Commission of the Peace in all Shires and Counties of England, should subscribe their Names to an Instrument: professing their Conformity and Obedience to the Act of Parliament for Uniformity in Religion, and for due relorting to the Parish Churches to hear Common Prayer there. Several of the Instruments Pap. House, are still extant in the Paper House, to signed by the Justices of many or most of the Counties; as Wilts, Cornwal, Devon, Hereford, Hampshire, Somerset, Suffolk, Norfolk, Middlesex, Esex, Warwick, Dorset, &c. Which Subscriptions were made in the Months of November and December; and sent up signed with their Letters.

For it was now required by Letters fent from the Privy Council

giving Account and Information of what was done.

One of these Papers ran in this Tenor; 'Our humble Duties remembred unto your Lordships. This is to fignify to the same, 'That we, whose Names are by our selves underwritten, do acknowledge, that it is our bounden Duty to observe the Contents of the Act of Parliament, intituled, An Act for the Uniformity of the Common Prayer and Service in the Church, and the Administration of the Sacraments. And for Observation of the same Law, we do hereby firmly promife; and every of us and our Families will and shall repair and resort, at all times convenient, to our own Parish Churches, and upon reasonable Impediment to other usual Chapels and Places for the same Common Prayers: And there shall devoutly and duely hear, and take part of the same Common ' Prayers, and all other Divine Service. And shall also receive the Holy Sacrament from time to time, according to the Tenor of the faid Act of Parliament. Neither shall any of us that hath fubscribed, do or say, or assent, or suffer any thing to be done, or faid by our Procurement or Allowance, in Contempt, Lack or Reproof of any part of Religion established by the foresaid Act. In Witness whereof, we have subscribed this present Writing.

The Bishop of Winchester and some Justices in Hampsbire, together disaffected Per- with their Paper of Subscription, sent their Letter to the Council; fons in Hamp- shewing how some refused to subscribe, and others would not be found out by the Constable. And that there were divers Persons within that Country of great Livelihood, Credit and Estimation, neither presently nor heretofore in Commission, vehemently to be luspected

fuspected of Contempt of her Majesty's Proceedings, altho' divers ANNO of them might seem to cover their Hypocrisy. They thought it also their Duty to manifest the same unto their Honours. And beseeched, if their Wisdoms thought sit, to direct unto them another Letter of the like Essect to the former; and to authorize them to deal generally with all, as they had already in Commandment, especially to deal with some. Whereby they should doubtless discover a great many, which otherwise might continue as they did, and had done. This was dated November the 28th.

And in Worcestershire, the Bishop there in December 1569. gave Justices in this Account of the Justices: 'That fundry Justices there had not thire.' yet subscribed; which thing to avoid suddenly, some of them

went out of the Country. He added, that it would give great

Offence and much hinder the Cause, except they were in short time compelled to do as others had done: And that more gave

their Hands than their Hearts; and might say with Euripides, Lin-

🕈 guâ juravi, mentem injuratam gero.

the County.

The Letter from the Council for Essex (besides H. Golding the the Council High Sheriss) was directed to Robert L. Rich, John Darcy, Thomas Letters for Smith, G. Nycolls, and the L. Morley: Who in their Answer to the Council, shewed, that when the said L. Morley, (who appeared L. Morley. with the rest of them at Chelmsford) was required to subscribe, he made Answer, that perusing the Letter sirst, he perceived by the Superscription, that the Letter was to the Sheriss and Justices of Peace, wherein he supposed the Nobility were not comprehended. And surther, that he saw Knights and those under Knights were mentioned; but of the Nobility no Word spoken. Whereby he did gather, it was not their Honours Mind to touch Lords. But that if he might be certified by her Majesty or the Lords of the Council, that it were their Minds, he doubted not to make such Answer as they should be contented with. This seems to be the handsom Evasion of this Lord, who (if I mistake not) was a Papist.

The faid High Sheriffs Account fent up to the Council was, 'That Information out all the Inflices of Effect had subscribed according to a Direction of Effect.

all the Justices of Essex had subscribed, according to a Direction of Essex. given forth in all Parts of the County, to come to Chelmesford. And when all appeared not at first, afterwards the rest did, saving such as either by good Report were known to be sick, or else were attendant at the Court; who were to the Number of Eleven, besides the Bailists and Justices of the Town of Malden. Nevertheless, they that were at the first and second Meeting, as also all the other, which were not in State to be at either of them, had in sine, in the Presence of sour, three or two Justices, that were at the two first Meetings, willingly and dutifully subscribed to the Instrument, saving Thomas Powle, Esq; who was still at his House at London, or Attendant at Court. So generally well affected to Religion, it seems, was our County of Essex about this time; being influenced no doubt by Sir Anthony Cook, Sir Thomas Smith, Sir Thomas Mildmay, eminent Courtiers, and some others living in

Now

ANNO
1569.

Gentlemen of the Inni of Court difuf-feded.

Now as for the Gentlemen of the Inns of Court, as many of them were justly suspected, so several of them were brought before the Ecclesiastical Commissioners, and examined upon three Points: First, for their coming to Service; Secondly, for their receiving the Communion: And Thirdly, for their hearing of Mass; which had been privately said at the Temple. How guilty they were may be guessed by the shifting Answer some of them made to the first Enquiry; saying, 'They came to the Temple Church upon Sundays' and Holydays; meaning no more, than that they came and walked 'about the Roundel there.

Some Sectaries arife, called Puritans.

Vid. Camd. Eliz. fub

ann. 1568.

When the former Tumults and Dangers were pretty well over. the Queen, in thankful Acknowledgment to God for these Deliverances, began to apply her felf to do some further Service for Religion, and to reform what was still amiss in the Church. This some Sectaries took hold of, to unsettle many Things lately established in the Church, and to bring others in their stead. The Church of England's Peace and Unity was lately disturbed by reason of the Habits required to be worn of all Ministers, as we have heard: soon after, another fort, or rather a Rank of the same fort, arose, that were not satisfied with the Reformation of this Church, but would have it reformed again by the Word of God, as they urged, disliking the Discipline and Government and Ceremonies of it; so far forth as it varied from some of the Churches abroad; and out of a great Admiration, chiefly of that at Geneva, crying out to have our Church framed according to their Model. These were men of more Zeal than Knowledge: Who afterwards throughout the Queen's Reign were the Causes of great Differences and Discords among the Queen's Protestant Subjects; and at length of Separation and Withdrawing in many Places from the publick Worship; and setting up new Disciplines and Presbyteries among themselves. These were

Tho. Cartwright. Discipline; the chief of their Writers was Thomas Cartwright, who was fully and learnedly answered, and our Church, as it stood, vindicated by Dr. Whitgist. But to go back again to this present Year: One of the first of whom I have been speaking of, thinking to take some Advantage of the Queen's pious Inclinations, now writ an earnest Letter to the Secretary, to use his Interest for such a new Resormation as before was spoken of. His Name was Christopher Foster alias Colman, intending well, but of little Learning; for he scarce wrote true English. This Letter being one of the first Writings of this fort I meet with, I think it not amiss to insert the Tenor thereof.

those they called Puritans. They set out many Books of their

Colman's Letter for Refermation.
MSS. Cecilian.

Grace and Peace with all Heavenly and Spiritual Feeling be with your Honour for ever.

'Right Honourable, after most humble and lowly wise my Duty considered: Upon certain Occasions offered of late which I heard, that the Queen's Majesty and the Honourable Council is well bent to have a good Reformation, according to God's Word, which will be no small comfort to many a Thousand good and godly Hearts; which will bring no small Peace and Quietness to the Church,

Church, Love and Unity among Brethren, which long hath been ANNO at varying, for the Miss thereof; and because mens Inventions 1569.

' have not been subject to God's Word.

'Right Honourable, I write in Zeal, and Love hath compelled me out of a simple Heart; praying your Honour, that ye will not be offended with nothing; beseeching God to make your Honour e zealous in promoting hereafter. The godly Prophets have been many times ignorant of God's Will, and have done things of their own Affection. As when David asked Nathan of the Building of the Temple, the Prophet knowing that he was a godly King, and that God did prosper him in many things, bad him do what his Heart thought good, yet after forbad him. Again, Samuel would have anointed the eldest Son of Saul [surely he meant Jesse.] Even so the Prophet told Ezechias, that he should die. ' wards he came again, and told him that he should live. It is the Nature of the Godly, when they know further of God's Will revealed, they are not ashamed to tell it, and amend it. The Lord knoweth what great Imperfection is in the Holiest. David had a great Zeal in bringing home the Ark, yet he failed in the Gideon made an Ephod; it was the Destruction of his House. Uzzah in touching the Ark did not well; for God will not have Man's Devices in his Business, but Obedience to his Word. Jeroboam's Policy in setting up the Calves, the Lord despised it. The Altar that Achaz would have in Samaria, it was to garnish the Temple; and a fairer Altar than the first, was a jolly Shew for worldly men, desiring always outward Things to please their Senses. Manasses builded a new Altar, and was reproved for

The more God openeth unto us his Will, the more is our Frowardness to attempt any thing against it. It is a great Blindness that godly Preachers and English Men shall cease preaching, unless they will obey Traditions; which he desireth not [being] of the Flesh, [and] is very pernicious; and it springeth of too much of worldly Wisdom. It is best when all Laws have their Foundations out of the Scriptures. Disposures [meaning perhaps Disappointments] and Crosses, are very grievous to the Flesh, when they are pondered by themselves. And who is more subject to them than the Christians: But when they are conferred with the Anger of God

and everlasting Death, then it is but small.

'It is good for Rulers to be in the Church, and the Chief thereof:
but not above, for that belongeth to Christ. The House of God
hath been long a building; yet far from finishing: The Lord be
merciful unto us. Your Honour doth know the great Letts
thereof: The Lord give you grace to help it. For good Reformation will be the chiefest Stay that ye shall long enjoy your Estate
and Honour: Otherwise it will be your Overthrow. The Lord
grant us that the Church may be swept clean according to God's
holy Word: That it may be once comparable to the best Reformed
Churches. The Lord work in your Honour's Heart thereto: For
now God hath given great Occasions, that in his rich Mercy, and
D d d d

ANNO for the Love he beareth always to his Church, hath overthrown 1570. all the Devices, Conspiracies of the wicked Papists, unnatural Papists and Monsters, that had lost the Knowledge both of God, their Prince and Country: The Lord give them better Grace.

Now seeing God hath so visited us in Love, the Lord give his holy Spirit always to the Queen's Majesty, and to the Honourable Council, to visit the Lord again with a good Reformation according to his holy Word: That his Grace and Favour may continue with

'us for ever, &c. Yours most humble in the Lord,

Christopher Foster, alias Colman.

I fet down this Letter at large, that men may fee the Cant of these men, what they would have, and how weak their Arguments and Examples from the Word of God were, however they talked so much of it.

CHAP. LVI.

This a Year of Danger. Bullinger answers the Pope's Bull against the Queen. She sends an Army against Scotland. Seditious Books dispersed by the Rebels. A Libel from Scotland. Proclamation against the Rebels abiding there. A Rebellion hatching in Norfolk, discovered. Jewel's Defence, a second Edition, comes forth: And Demosthenes's Orations in English; seasonably in Respect of King Philip.

This a dange.

E are now arrived to the Twelfth Year of the Queen's Reign; a Year of extream Danger and Apprehension to the Queen and to the whole Kingdom.

For this Year the Spaniard sent great Store and provision of Arms and Ammunition into Scotland. This Year the Bishop of Ross, a busy stirring Factor for the Queen of Scots, stirred up that King, the French King and the Pope, to rescue her by Force and Invasion. This Year Pius V. caused a Bull, (more privately sent about 1569.) to be publickly set up in London against the Queen; which was daringly done by one Felton, upon the Bishop of London's Palace Gates. In which Bull the Pope deprived her of all Title to her Kingdoms, and absolved her Subjects from their Oath of Allegiance, and charged them not to obey her upon pain of his Curse and Excommunication. This Year a new Rebellion was ready to break out in Norfolk, had it not been timely discovered and prevented. For which several lost their Lives. And the Papists this Year were full of confident Expectation of their Golden day, as they termed it. And divers Wizzards predicted strange things in their behalf. And in the Conclusion of this Twelfth Year of the Queen, when these threatning Dangers were blown over, and the Queen and the

Realm still safe, it was thought convenient, that there should be a ANNO publick Thanksgiving celebrated, and Sermons in Churches, Ringing of Bells, Tilting, with all the extraordinary Signs of Joy and The 17th of Triumph. This was done on the 17th Day of November, being November, the Day of her Entrance on her Kingdom. And from this Twelfth from benee-Year of the Queen, the Nation began yearly to keep that same forth celebrated day with Solemnity, during her long Reign. And which was continued indeed long after, even to our times, and was called by some. the Birth Day of the Gospel.

But to take up Particulars as we go. The Queen, while Things Bullinger anthus threathed round about her, stood upon her own guard as well for the Bull as the could. As for the Pope's Bull, that received a complear and guess. learned Answer by the wise and grave Divine Henry Bullinger, chief Minister of Zurich; wherein he undertook the Defence of the Orthodox Queen and the whole Realm. Which, when he had finished it, he sent into England. Cox, Bishop of Ely, hereupon wrote him a Letter: Therein he attributed this his Confutation of the Bull to his Love to England, Abhorrence of the Thing it felf, and his most ardent Zeal for Truth. He told him, that the Queen should know his good Will to her and her Kingdom, and that he would take care that She, who well understood both Latin and Greek. should take a pleasant Tast of his Book; and that he would procure it to be Printed. Thus amicably and gratefully did this Letter of Bishop Cox to Bullinger on this Occasion run.

It was thought fit indeed by the Bishops that it should be seen by Consultation the Queen before they proceeded to publish it. For it was doubted about printing (fuch was the Disposition of some of the Court at this time) whether ". it would be allowed to go abroad. And so Archbishop Grindal consulted with the other Archbishop of Canterbury in a Letter from Cawood, Jugust 28. 1571. Signifying to him, that he stood in doubt. whether the Queen and her Council would be contented that this Book of Bullinger's were published in Latin or English, or both. Because possibly they would not have the Multitude to know that any fuch Vile, railing Bull had past from that See: And so asked his Opinion about it. But upon Deliberation, the printing of it was permitted. For there would be Copies enough of the Bull dispersed to make it known; and therefore it was needful to have an Answer dispersed also in the Queen's Vindication. Which came forth in the Year 1571. that is, after it had lain near a Year in England.

This Bull of Pius V. some of the Bishops, Bullinger's former vindicates the Acquaintance, when they were Exiles, had fent him, and put him Queen, and her Ringdom. as it seems upon this Work of answering it. Which when he had finished, he conveyed it over to them: who were Grindal, Cox, and Jewel; and to whom he writ the Epistle Dedicatory: Telling them therein, that they had given him the Occasion of doing, or at least endeavouring, fomething for the Glory of Christ our Redcemer. and for the Safety of that Church of theirs in England against the Roman Antichrist; and so leaving what he had writ to their good Pleasures to do with it as they should think fit. They soon caused it to be printed, bearing this Title, BULLÆ PAPISTICÆ: Dddd 2

ANNO ante Biennium contra Sereniss. Angliæ, Franciæ & Hiberniæ Reginam ELIZABETHAM, & contra Inclytum Angliæ Regnum promulgatæ, Refutatio, Orthodoxæq; Reginæ & universi Regni Angliæ Defensio. Printed by John Day, 1571. In this Consutation, after the Learned Man had in several Chapters consuted the Pretences of the Pope to his extravagant Jurisdiction and Plenary Power of Universal Bishop, vainly displayed in the said Bull, he came more particularly to defend the Queen and the Kingdom of England from the Slanders, Falschoods and unworthy Imputations cast upon both. As, that she was not monstrously called (as the Bull express it) The Supreme Head of the Church of England: And that the Queen, and likewise every Civil Magistrate did not monstrously decree concerning Causes of the Church; nor monstrously took or managed the Care of Ecclesiastical Affairs, deposed bad Bishops, and substituted better. And that she chose not to have the Opinions of Men followed by her felf and her Kingdom; but the pure Word of God, hererofore received by K. Edward VI. Nor that she had appointed impious Rites and Institutions, as the said Bull charged her. But that, as the Reformation of the Church of England was effected according to the Rule and Prescription of the holy Scriptures, by the Pains and Piety of Blessed K. Edward, (which for a little while was abolished by Q. Mary,) so Q. Elizabeth sully restored it again. And, that she therefore received, and delivered to her Subjects nothing else to observe, than what her Brother of Holy Memory before, had piously and prudently out of the Word of God judged fit to be received and believed, and so to be delivered to his People. For that King, having called together to London all the Chief Nobility, Bishops and Doctors out of the whole Kingdom, admitting also among them very eminent Doctors of other Nations, being the Servants of God, commanded that they should shew him out of the holy Scriptures, what he and his Kingdom, in so great a Diversity of Opinions, should follow. And that they, faithfully discharging the Trust committed to them by the King, drew up and framed certain Heads [or Articles] at that time unanimously, out of the Word of God. Which the King both received, and without Delay set forth, under this Title, Articuli de quibus, &c. i. e. Articles, concerning which, in a Synod held at London, Anno 1552. for the taking away Difference of Opinions, and establishing Consent of true Religion, it was agreed between the Bishops and other learned Men: Published by the Kings Authority. Whence it was most manifest, that all those Things were false and seigned, which the Lying Bull declared of impious Mysteries, odiously inserting the Name of Calvin [namely, that they were entertained by the Queen according to his Prescript] received by the Queen, and enjoyned upon her Kingdom.

Nor did she propound Heretical Books, nor obtruded them upon all her People. For she propounded no Books but those which the King her Brother had commanded to be set before the People; the chef of which was the Sacred Volume of the Bible. But if the Bull meant the Book of Publick Prayers and Ceremonies of the Church of England; it ought to have been shewn what Heresies

Were

were contained in it. That the Synod of London mentioned before, ANNO made honourable mention of it. Nor would there be wanting Men 1570. to answer the Charge of any Heresies that might be pointed out in that Book, if the Bull indeed spake of it.

That whereas the Bull further charged the Queen to have cast the Catholick Bishops and other Rectors of Churches out of their Bishopricks and Livings; and thrust them into Prisons, where many of them ended their Lives in sorrow; Bullinger in Reply, mentioned, how cruel they had been, while they were in Power against the Consessor of Christ; and how obstinately they adhered to Idolatry, and the Idol of Rome, to whom they had bound themselves by Oath: What most pernicious and manifest Errors they had defended; and what implacable Enemies they were to the Truth of the Gospel. So that the Queen could not make use of their Pains; nor ought she to wink at the Snares and ill Endeavours of those Rebels, since she was minded to promote and conserve the Peace of her Kingdom, the Sasety of her People, and the Progress of the Gospel.

I may subjoyn, that there were but two of these ejected Bishops that dyed under Restraint before the Publication of this Bull, Viz. Boner, who dyed a few Months before in the Marshalsea. But lived there plentifully and wanted for Nothing; had the Liberty of the Garden to take the Air, and his Friends had free Access to him. The other Bishop was Tonstal, who dyed at Lambeth, having been treated by Archbishop Parker there with all Respect, and died very

aged.

Bullinger again justified the Queen, That she did aright in commanding her Subjects, not to acknowledge the Roman Church, nor to obey its Commands; and by an Oath compelled them to abjure the Authority and Obedience of the Pope of Rome: which was another of the Crimes the Bull laid to her Charge. And lastly, That the Queen was not an Heretick; and therefore not struck with any Curse, nor yet rent from the Unity of Christ's Body, as the Bull thundered.

The Queen, for her further Security after the Defeat of the Re-TheQuen sends bellion the last Year, and this anathematizing Bull, was obliged to " " fend an Army towards Scotland, whither many of the Rebels were land. fled, and where they were harboured, to reduce them, and to awe the Scots, that favoured them. But this looking like an Invasion of that Kingdom, she issued out a Declaration to vindicate this her Doing, and to assure that Nation of her Favour and Friendship. It was intituled, A Declaration of the just, honourable and necessary Causes, Her Declarathat move the Queen's Majesty to levy and send an Army to the Borders tion why of Scotland, with the Assurance of Her Intention to continue the Peace with did fo. the Crown and quiet Subjects of the said Realm of Scotland. The Substance of it was, "That she doubted not, but that it was notorious to " all Persons of Understanding, both in England and Scotland, in what " fort certain of her rebellious Subjects fled into Scotland, and there "were maintained, kept and favoured in the Continuance of their "rebellious Enterprizes. That by Succour of Outlaws, Thieves and difordered Persons, living upon the Frontiers of Scotland, " (with whom they had former Intelligence to begin and profecute

ANNO " their Rebellion) they entred and invaded fundry Places of England " their native Country, and that with Fire and Sword: That no con-" jured or mortal Enemies could have done more. That she under-" stood, a great part of the ancient Nobility and States of Scotland, " had of long time, like natural good Fathers and Members of their " native Country, nourished Peace and Concord between both Realms, and at this present were desirous with all their Powers to conserve the same their native Country in common Peace among " themselves. But that they were not able for the present, according " to Justice and the good Orders of the Treaties, speedily to repress " and stay the said Outlaws and disordered Persons upon the Borders, " from open Maintenance of the faid English Rebels, and from the The Earl of " Invasion of England. For that during the Life of the Regent, " the " Realm of Scotland was free from a Multitude of Calamities, now " incident thereto: But since his horrible Murder, other Persons of " mean Calling, took their Commodity by his Death; and as it " feemed, unnaturally envying the Continuance of the common " Peace between both Nations, and being infected with private, " ambitious and unquier Humours, stirred up certain Factions of " great Troubles within the Bowels of their Country: and thereby gave Comfort both to the English Rebels and Scotch Outlaws and

"Thieves, to continue in their Wickedness and Disorders.

" That the Queen had some doubt hereupon, that these Authors " and Stirrers of these wicked Enterprizes, would not spare to " slander and falsly report her Majesty's Intent in levying and sending " certain Forces to her Borders, for defence of the same from any " further Invasion, and to pursue according to Justice her rebellious " Subjects. That therefore fuch as were noble, wife and godly, " should not judge otherwise hereof, than in former times she had given just cause to be thanked and praised immortally. When " with her Army certain Years past, being entred into the Heart " and principal Towns, Ports and Strength of that Realm, She, as " was manifest to the World, never sought or coveted any particular "Interest in that Realm for her self, as She easily might; but to " her great Charges delivered and made free that Realm from the "Yoke of foreign Forces [the French] wherewith the same was " then oppressed, as the whole Nation then did lament. " Act! worthy of thankful Memory of all good and natural People " of that Realm, to be left to their Posterity to behold.

"That yet, because the simple People that are commonly easily " feduced by the craftier fort, should not any ways fear any Evil or Harm to follow to the good People of the Country, or to the " publick State of that Crown, by the Army now to be conducted " towards that Realm, her Majesty thought fit to publish to all " manner of Persons her Intention and plain Meaning herein. "Therefore, in the Word of a Prince, she affured all manner of " Persons that her Intent and Meaning was to treat all the Subjects " of Scotland as lovingly and peaceably as her own; Excepting " only notorious Outlaws, Thieves, Enemies, and Peace-breakers, " who lately with her Rebels invaded and spoiled her Realm, and

fuch other of the Nation, as should support and maintain her ANNO "Rebels, contrary to the Treaties between the Realms. Against " which disordered Persons, according to the Law of Arms, except a " fufficient and reasonable Amends should be made, her Majesty " intended to use her Forces now levied. That she had therefore given strait Order to her Right well-beloved Cousin, the Earl of " Suffex, her Lieutenant of the North Parts of her Realm, and "Captain-General of her faid Army, that he should use all and " every the good Subjects of Scotland, that had, or should keep " Peace with her, in like Honourable fort to all Purposes, and them " as Need should require, to Defend, as she should, or might do, " her own Natural Subjects; however the Malice of some Seditious "and corrupt Members should misjudge and mifreport. Who in "these their slanderous Inventions were justly to be suspected to the " whole Nation, that for their only private Ambition of Rule and "Gain, would upon Pretences labour to bring into the same such " Strangers with Forces of fundry forts, as might shortly hazzard "the whole State there, and make thereof a Prey, and reduce that " ancient Crown and Nation into a Subjection, and perpetual mife-" rable Tributary Servitude. Whereof her Majesty could not but " give that manner of Admonition to the whole Nation, for the natural Love she bore to the Realm; being to her Crown and "Dominion fo near a Neighbour by Situation, Blood, natural "Language, and other Conjunctions, as none was so like again "in Christendom. This Declaration was dated April 10. From her. Honour of Hampton.

This Summer many People were very busy in throwing about Papifts bring in infamous Scroles and Bills in some Parts of the Realm; and in other traiterous Books Parts brought in Traiterous Books and Bulls, as it were from Rome: and Bulls. Whereby with Untruths and Falsehoods, yea, with divers monstrous Abfurdities, endeavouring to flander the Council and Nobility of the Realm: And in the same uttering High-Treason against the State and Royal Dignity of her Majesty, to ingender in the Heads of the simple ignorant Multitude, a milliking or murmuring against the quiet Government of the Realm: And namely, in malicious depraving of such Actions as were by good Counsil providently devised, necessarily attempted, and well atchieved by the Queen's Order, for the Defence of her Self, and the whole Body of the Realm, from the open Fury of Rebels, and intended Invasions by open Enemies: This therefore caused the Queen to set forth a Proclamation to warn all her Subjects, " That if any fuch Bills or Bulls came into their A Proclama-"Hands, either in Writing or Print, that were of fuch lewd tion against "Qualities against the Queen, or any of the Nobility or Council, them. " or tending to the flander of any other publick Officer, that without " shewing or Report, or Speech thereof to any Person, he should " bring it forthwith to the Lieutenant of the Shire, or his Deputy, " or to the next Justice of Peace or Head-Officer that could read. "And he to examine the Finder of the Manner, and other Circum-" stances to his Discretion necessary, how the same was found.

" And thereupon to feal it up close with the Examination of the

"Finder, and fend it immediately to the Queen or Council. " without giving Knowledge of the Accounts thereof to any. " to apprehend all Persons charged or suspected as Authors. "that if any Persons could by any means discover, who were the "Authors of fuch traiterous and scandalous Bills, they should be " fo largely rewarded, that during his or their Lives, they should " have just Cause to think themselves well used. And if he had " in any wife been a Partner in the fame Fault, and would discover "the principal Author and Owner therein, he should not only be " favourably pardoned for the Concelement, but should also be well " rewarded. And the Discoverers should be preserved from the " Note of Blame of accusing, as far forth as might be any ways "devised. But those that should concele them, should be com-" mitted closely to the next Gaol, as Counsillors and Maintainers " of Sedition and Tumults.

"And all Lieutenants and Officers were to be very diligent and " careful in apprehending these kind of wicked Sowers of Sedition; " and to examine all Persons any ways suspected by their disordered "Lives or Speeches; and to inflict Severity. For so it seemed " very necessary at that time, wherein appeared a malicious, hid-" den and cankered Purpose of some wicked Number of lewd " Persons, that had an inward and greedy desire to stir up Tu-"mults and violently to burst asunder the Bands of the publick " Peace, which the Realm enjoyed. Whereby they and their Confederates might make Havock of all the good Subjects of the "Realm; and as Traitors make their Gain by conspiring and con-" federating with foreign Enemies, to the hazzard, or at lest, to "the great Charges of the Realm. This was dated from the Queens Manor of Otelands, July 1. By which it appears that the Danger of the last Year's Conjuration and Rebellion by Papists, was not yet at an End, and that great labour was now used with the People to join with foreign Enemies, that were to Invade the

Scotland.

Among these Libels there was one dated May the 30th. as it were ming on Invo-from Edenburgh; writ against some of the Queen's chief Counsellors. Viz. the Lord Keeper, Secretary Cecil, Sir Walter Mildmay, and Sir Ralph Sadleir. The Writers hereof talked of sudden Dangers like to enfue, and of the imminent Peril wherein the Realm was falling; and that they as true English men had a great Concern, if That those Counsellors above-named possible, to prevent them. did so misgovern the State, and abuse their Sovereign, that all, or the most part of those Dangers arose from them. And that by them and the Bishops, whom they called Paganical pretending Bishops, the People were continued in a Religion of their Devising worse than Turkery. And that therefore the Commons had advised the Queen, that they might return to the Catholick Faith, before they should be compelled to do it. This Letter was fent by these English out of Scotland to Sir John Littleton and Sir Tho. Ruffel, the Queen's Lieutenants in the County of Worcester. In their faid Letter they spake of two Books, which they pretended were sent to them by

the Commons of England: The one, Of their humble Submission, and ANNO Defire to return to the Catholick Faith: The other, A Detection of certain Practices. A Copy of which latter they fent enclosed; but not the former upon some Considerations. In the Conclusion of their Letter, they faid, " They thought not fo much as evil to the " Queen their Sovereign, but only upon a Christian Intent to " come home, and to unite themselves to the Church of God, and " to all Christian Princes. And they thought it their Duties to be " aiding in those Enterprizes, carrying both Vertue and Necessity, " and nothing against Laws, lawfully constituted, [as tho' they were " just ready with others to invade the Land.] But they said, they " would do nothing, until they should have Knowledge what " Effect should ensue the Publication hereof. For which Purpose " they intended to fend to all Shires of the Realm as they had done " to that of Worcester; expecting the respective Lieutenants should " see these their Letters published.

For the Rebels and Fugitives, remaining out of the Realm Aprolamation in Scotland and other Parts, were very bufy still to raise Tumults commending the Loyalty of by fecret malicious Instructions, by feditious Messages and false the Subjects, Reports fent into the Nation by them, tending to provoke others and to discover to partake with them: While others of their Adherents secretly the Seditioni. remained in, or repaired to, the Realm: Wandring in Corners, and moving good Subjects to be disobedient to the Law; and scattering falle Rumours and News both by Speech and Books and Writings, only to break the common Peace. But when the Kingdom still continued Quiet, the Queen fet forth a Proclamation November 14th. "That confidering how it pleased God to conserve her Realm in an "Universal good Peace, and her Subjects in constant Obedience " unto her, she could not but first give the due Praise thereof to Al-" mighty God, and withal to Commend the Loyalty of her Sub-" jects, and to allow of their universal Constancy in the Conserva-"tion of themselves together with the Band of common Peace. " And further, to give them Admonition and Warning, that they " be no wife abused by the wicked Practices of the said Fugitives " and Rebels. And she commanded all her Subjects to apprehend " fuch fecret Perswaders of Disobedience and breaking of Laws, " and Sowers of Sedition; and especially such as brought into the " Realm any Seditious Books or Writings, and to discover any who " had fuch Books. This was dated but three Days before her compleat passing over this dangerous Year, even the Twelfth Year of her Reign.

The Danger of which confifted partly in another Rebellion hatch- A Robellion ing in Norfolk by Papists, viz. for the compassing of these Ends, the Tale hatching in Portolk by Papists, viz. for the compassing of these Ends, the Tale hatching in Portolk berty to refer the Duke of Norfolk, who was a Prisoner for listning to a Match with that Queen; likewise to seize the Persons of the Lord Keeper, the Earl of Leicester and Secretary Cecil, Persons near about the Queen, and to make Insults upon the poor Protestant Strangers, and to drive them out of the Land; and finally to bring in the Duke Alva from Flanders to invade England. These were sermidable Practices now on Eeee

ANNO Foot, and might have been very destructive, had they not been timely discovered by Kete one of the Conspirators. But who these mutinous Persons were, and what was laid to their Charge, and what they said, and pleaded for themselves; and lastly, what their Judgment and Condemnation was, and fuch like Particulars, may partly be understood by a Letter to the Earl of Shrewsbury, written from London the last Day of August, concerning the Assizes held at Norwich some few Days before.

A Letter about it to the Earl of Salop. Epist. Comit. Salep in Offic.

The great Sitting is done at Norwich; and as I do hear credibly, Appelyard, Throgmorton, Redman and another are condemned to be hanged, drawn and quarter'd. And Hobert and two more to be condemned to perpetual Imprisonment, with the Loss of all their Goods and Lands, during their Lives. The Four condemned for High Treason, and another for Reconcilement [to the Church of Rome] were charged with these four Points, Viz. the Destruction of the Queen's Person; the Imprisonment of my Lord Keeper, my Lord of Leicester and Secretary Cecil; the setting at Liberty out of the Tower the Duke of Norfolk, and the Banishment of all Strangers. And it fell out in their Examination, that they would have imprisoned Sir Christopher Haydon and Sir William Buttes, the Queen's Lieutenants. None of them could excuse themselves of any of the four Points, saving that Appelyard said, he meant nothing against the Queen's Person. For that he meant to have bid them to a Banquet, and to have betrayed them all, and have won Credit thereby with the Queen. Throgmorton was mute and would fay Nothing, till he was condemned; who then faid, They be full merry now, that will be as forry within these few Days. Mr. Bell was Attorney for Mr. Gerrard, he being one of the Judges. And Mr. Bell alledged against Appelyard, that he was assenting to the Treason before; alledging one Parker's Words that was brought Prisoner with Dr. Story out of Flanders, that Parker heard of the Treason before Nallard came over to the Duke of Alva. And there stood one Bacon by, that heard Parker say so. My Lord offered a Book to Bacon to iwear, Oh! my Lord, said Appelyard, Will you condemn me on his Oath, that is registred for a Knave in the Book of Martyrs?

They had set out a Proclamation, and had four Prophecies: One was touching the Wantonness of the Court: And the other, touching this Land to be conquered by the Scots. The two other he could not remember.

There were also many in trouble for speaking seditious Words; As Thomas Cecil faid, that the Duke of Norfolk was not of that Religion as he was accounted for to be [i. e. a Protestant;] and that his Cousin Cecil was the Queen's Darling, who was the Cause of the Duke of Norfolk's Imprisonment, with such like. This Man was put off to the next Affize. Anthony Middleton said, My Lord Morley was gone to set the Duke of Alva into Tarmouth: And, that if William Kete had not accused Throgmorton and the rest, we had had a hot Harvest. But if the Duke of Norfolk were alive, they all dared not put them to Death. Metcalf said, that he would help the Duke of Alva

into Tarmouth, and to wash his Hands in the Protestants Blood. ANNO Marsham said, that my Lord of Leicester had two Children by the 1570. Queen. And for that, he was condemned to lose both his Ears, or essentially presently. Chipsine said, he hoped to see the Duke of Norfolk to be King before Michaelmas next, who did interpret it, that he meant not, to be King of England, but to be King of Scotland.

Mr. Bell and Mr. Sollicitor said both to this Essect to these Prisoners, What mad Fellows were you, being all rank Papists, to make the Duke of Norsolk your Patron, that is as good a Protestant as any in England? And being Traitors, to hope of his Help to your wicked Intent and Purpose, that is as true a Man, and as faithful a Subject as any is in this Land? Saving only that the Queen is minded to imprison him for his Contempt.

These Plots and Disturbances this Year did so awaken the Earl Killingworth of Leicester, that whether it were for his own safe Recess, or the fortified. Queen's, or for the bringing of the Queen of Scots thither, he had now many Workmen at his Seat, called Killingworth Castle, to make it strong; and furnished it with Armour, Munition, and all

Necessaries for Defence. This Year came forth a Second Edition of Bishop Jewel's Defence Jewel's Deof his Apology. And let me add also the Mention of another good fence, Demosthenes' Book, now set forth by Dr. Wylson, a Civilian, Master of St. Katha Orations Eng. rines, a very learned Man, afterwards Secretary of State. It was lifted. the Translation of some of Demosthenes's Orations out of Greek into elegant pure English: Dedicating the Book to Sir William Cecil, the learned Secretary. Some of these Orations were spoken by the Orator in favour of the Olynthians, a People of Thrace, which K. Philip of Macedon had conquered; and the rest of them were pronounced to the Athenians against the said King Philip. Which Orations were at Seasonably pabthe Athenians against the last takes up the more the Stomachs of the lish upon the this Time seasonably set forth, to stir up the more the Stomachs of the lish upon the Account of English Nation against King Philip of Spain; who was then threaten- R. Philip's ing England with Conquest. And in the Epistle Dedicatory Wylson Defigns upon ing England with Conquest. faid, That he was carried straitway, and he trusted by God's good Motion, to make these Orations acquainted with the English Tongue for the Aptness of the Matter, and needful Knowledge now at this Time to be had. And in the Title Page, these Orations are said, "To be most needful to be read in these dangerous Days of all them

Time. To repeat a Sentence or two:

"As far as I can see, the Danger that we are in is far different web oration,"

from other Folks. For King Philip means not to have our City P. 94.

"under his Obeysance. No, that is not his Meaning: but altogether to destroy it. For he knoweth well enough you are Men, that
neither will live in Bondage, nor yet, if you would, could tell how
to do it; for you have always been accustomed to Rule: And he

"that love their Countries Liberty, and desire to take Warning for their better Avail by the Example of others. And there are several Expressions of Demosthenes's to the People of Athens in those Orations, that might be used Verbatim to the English People at this

"knoweth well enough, that you are able to work him more Trouble,

Eeee z "if

P. 86.

ANNO " if you will watch your Time, than all others are able to do, what-" foever they be. And therefore he will not spare you, if he can once get the upper Hand of you. Wherefore you must be of that " Mind to fight, like Men that are at the uttermost and very last Cast " of all; and to shew your selves manifest Foes of them, and to put " them to the Rack and Torture, that be apparent Hirelings, and "Bought-and-sold-men of King Philip [As the English Papists Exiles were to Philip of Spain, having Pensions from him.] And again, " By-and-by starts up one, and faith, It is now no time for us to dally, " nor pass a Decree for the making of War; adding straitway in the " Neck of that, What a good Thing it is to be at Peace! how fore a "Thing it is to maintain a great Army! and how thereby they go " about to spoil us of our Treasure! But saith the Orator in answer, "Neither should we think those Charges burthenous unto us, " that we spend and employ in our own Safeguard, but rather those " burthenous which we are sure to abide, if we neglect this, and omit " to devife the Means to keep our Treasure from robbing, by assigning " a good Guard for the keeping thereof. And furely this may well " vex me to the Heart, to see how it would grieve some of you, and " you, well robbed of your Money, which was in your own Powers to " have kept, and to punish the Robbers; and yet that King Philip, " who rangeth thus a spoiling of all Greece, one Piece after another, " grieveth you nothing at all, especially where he robbeth and spoil-" eth to your hurt and undoing [which might properly be applyed to King Philip of Spain's vexing of Flanders and Brabant, our Neighbours.] And once more, "First and foremost, O Athenians! Assure your " felves of this one Thing, that King Philip makes War against " this City, and he hath already broken the Peace, and is an Ill-" willer, and a deadly Enemy to this whole City, and to the very " Ground it stands upon; yea, I may say to the very Gods that be " within the City, Whom I beseech utterly to confound him: For " there is Nothing in all the World that he doth more earnestly " fight against, than the very Form or Manner of our Common-" wealth, and how to undo the same. And at this time he is in " a manner, as it should seem by fine Force driven so to do. For make you that Reckoning with your selves, his Meaning is to " Rule all. And therein he thinketh there is no Body to withstand " him, but you only.

> This is sufficient to shew, how that, beside this Translation went for a Piece of compleat English Language in these Times, it was notably suited to the present State of Assairs, in regard of the Fears of that overtopping Monarch, the King of Spain: and I may add, in this Age, how exactly the Condition of Athens and England corresponds with respect to the ambitious Monarch of France.

> > CHAP.

ANNO 1570.

CHAP. LVII.

Pious Men in Cirencester. Their Complaint to the Council against some Popish Magistrates there. The Queen will not have Inquisition made into Mens Consciences. Cartwright and others in Cambridge condemn the Ecclesiastical State. The Endeavours of the Heads there to restrain them. Their Assertions in XXVI Articles. Treaties for the Scotch Queen's Liberty. The Conclusion.

OTWITHSTANDING the Care that was taken but the Favourers of last Year, that all Justices and other Gentlemen through the Popery in Ci-Kingdom, should subscribe to the Act of Uniformity, and promise for themselves and their Families duely to come to Common Prayer and Sacraments; yet the Temper of their Minds was the same, and many of them bore favourable Hearts to the old Superstition. And these did too often (where they could pick Occasion) use Rigor towards fuch as more fincerely and earnestly served God, and read the Scriptures. There was a pious Society of these in Cirencester A religious in Gloucestershire, who lived quietly and without Offence, and used society. fometimes to affociate themselves, to invocate and call upon the Name of Almighty God; declaring their utter Detestation of all such erroneous and execrable Opinions and Practices, as they heard and saw too much of. This Society, for this their godly and zealous Behaviour, raised up the Displeasure of some chief Men there against them; as one Nicolas Philips, Common Sergeant of the Town of Ciffiter, [i. c. Cirencester] and Servant to Sir Henry Jerning ham Knight, a'great Man under Q. Mary, Robert Straunge, Justice of Peace, Christopher George, Clerk of the Peace, and others their Adherents, to a great Number. By these Persons had ensued to the said honest piously disposed Men no little Trouble, partly by Imprisonment of their Bodies, Confiscation of their Goods, or Fear of Death. They called them Tumultuous and Rebels; and fo over-awing them, that they dared not to confute any Doctrine or Practice repugnant to God's Word; and aiso heartning wicked and traiterous Papists. These hard Dealings compelled these Protestants in this Town, to draw up and prefer a Petition to the Lords of her Majesty's Privy Council.

Wherein they set forth all this before said; shewing also, 'That Their Petition where the Queen's Highness with their Lordships Advice, had supEnersies.

pressed the Tyranny of such infected Members, as tolerated,

' might have imprisoned a Number of good Subjects; yet presently

' remained in the said Predicament a Number of corrupt Hearts:

· And that these, perswaded by a Sermon of late made by one Horton, ' did report the facred Word enclosed within the Bible, to be false

' and full of Error, as untruly translated: and therefore not meet

among the common People to be read and taught: That these flanderous

ANNO flanderous Reports had wounded their Consciences. ' fidering the execrable Doings before-mentioned, whereof those Persons above-named were as the Chiefest, they petitioned, that it would please their Lordships to remove and weed them out from ' having any Authority; and through examining of them, to bolt out a Number of their Affinity.

be sifted.

And yet notwithstanding these bold and exorbitant Practices sciences not to of Papists, they did even at this Time receive a notable Piece of Favour, to gain them, if possible, to be better minded, and to behave themselves quietly, as well as to clear the Queen of false Reports: It was this, 'That the Queen would not have any of their Consciences unnecessarily sisted, to know what Assection they had to the old Religion: Which was in Essect to allow them their Religion to themselves, if they would but be quiet, and make no Disturbances about it in the State. And for the better certifying all Persons of it, the Lord Keeper had an Order to declare as much in the Star-Chamber. And this Matter was drawn up by the Secretary to be published by the faid Lord Keeper in the faid Court on the 15th of June, in these Words:

The Queen's Declaration in cc the Star-cham- cc ber about it.

" Whereas certain Rumours are carried and spread abroad among fundry her Majesty's Subjects, that her Majesty hath caused, or will hereafter cause, Inquisition and Examination to be had of " Men's Consciences in Matters of Religion; her Majesty would " have it known, that such Reports are utterly untrue, and grounded " either of Malice, or of some fear more than there is Cause. For " altho' certain Persons have been lately convented before her Ma-" jesty's Council upon just Causes, and that some of them have been treated withal upon some Matter of Religion; yet the " Cause thereof hath grown meerly of themselves; in that they " have first manifestly broken the Laws established for Religion, in " not coming at all to the Church, to Common Prayer, and Divine " Service, as of late time before they were accustomed, and had " used by the Space of 9 or 10 whole Years together: So as if " thereby they had not given manifest Occasion by their open and " wilful Contempt of breaking of her Majesty's Laws, they had not been any thing molested, or dealt withal:

"Wherefore her Majesty would have all her Loving Subjects to " understand, that as long as they shall openly continue in the Ob-" fervation of her Laws, and shall not willfully and manifestly " break them by their open Actions, Her Majesty's Meaning is, " not to have any of them molested by any Inquisition or Exami-" nation of their Consciences in Causes of Religion; but will " accept and entreat them as her good and obedient Subjects. " if any shall otherwise by their open Deeds and Facts declare "themselves willfully disobedient to break her Laws; then she " cannot but use them according to their Deserts; and will not " forbear to enquire of their Demeanors, and of what Mind and " Disposition they are, as by her Laws her Majesty shall find it " necessary.

" Of all which, her Majesty would have her Subjects in all Parts ANNO " of her Realm discretely warned and admonished, not to be abused " by fuch untrue Reports, to bring them any wife to doubt of her

" Majesty's Honourable Intention towards them: Who meaneth " not to enter into the Inquisition of any Mens Consciences, as long

4 as they shall observe her Laws in their open Deeds: Being also " very loth to be provoked by the over-much Boldness and Will-

" fullness of her Subjects to alter her natural Clemency into a

" Princely Severity.

The Innovators seemed to get more Ground while the State was some in Camthus watching and intent upon the Popilh Party; from whom the bridge openly Kingdom had lately felt some severe Shocks. In the University of oppose the Goa Cambridge, they still shewed their Incompliance and Dislike upon all church. Occasions; but now they began to be more formidable in their Dissensions. For hitherto the Quarrel was only about wearing the Cap and the Surplice, and fuch like Apparel, and the Posture in receiving the Sacrament: But now they attempt to move another, and a more dangerous Matter; in affaulting the Hierarchy of the Church; and disproving and condemning the antient wholesome Government used in it by Archbishops and Bishops, Deans and Archdeacons, and other Ecclesiastical Officers. This Faction in the said University was Headed by one Thomas Cartwright, formerly of S. John's, now a Fellow of Trinity College: But he was watched and withstood by Doctor Whitgift the Master. He was one that always stubbornly refused the Cap, and the like Ornaments, agreeable to the Queen's Injunctions: a bold Man, and wrote Latin well, and had studied Divinity so far, as to have taken his Degree of Bachelor in Divinity. But whether it were out of some Disgust for not being hitherto preferred, or out of an Admiration of the Discipline practised in the Church of Geneva, or both; he fet himself with some other young Men in the University, to overthrow the Government of this Church, and propounded a quite different Model to be set up in the room of it.

And fuch a strong Party he had among the Scholars, that upon Cartwright's Dr. William Chaderton's Resignation of the Divinity Lecture, sounded Dostrines; by the Lady Margaret, in May or June he succeeded, and read some Lectures; Wherein he taught such Doctrine (as the said Dr. Chaderton wrote to Cecil their High Chancellor) as was pernicious and mss. penes intolerable in a Christian Commonwealth. That is, that in the me. Church of England there was no lawful and ordinary Calling and chusing or admitting of Ministers: And that the Election of Miniflers and Bishops at this Day was Tyrannous. And that Archiepiscopi, Decani, Archidiaconi, &c. were Officia & Nomina Impietatis, i. e. Archbishops, Deans, Archdeacons, &c. were Offices and Names

of Impiety.

But besides Cartwright, there was one Chapman of the same and Chap-College, who in a Divinity-Disputation defended (not without great man's; Offence of many) that Christ did not descend into Hell after his Death. And put also his other Question, if it might have been allowed, that duo habere Sacerdotia nefas esfet, i. e. To have two Livings was unlawful.

And

And Some's.

And further, one Mr. Some their Adherent, preached a Sermon ANNO in S. Maries about this very time against Pluralities and Non-residence. Which (faith the abovesaid Dr. Chaderton) had not been greatly amiss; but that he burst out into a Heat of pernicious and rebellious Articles: 1. That all the Court of Faculties was damnable, devilish and detestable; and that he did hope to live to see it trodden under Foot and overthrown. 2. That the Queen's Majesty's Laws did permit and determine many detestable, devilish and damnable Things. 3. That of Bishops he liked well; but as they were now a-days chosen, and did usurp Authority, and Governance over the Clergy, he could not away with them. Neither were they according to the Ats of the Apostles. 4. That those which had Pastoral Charges were bound to be Resident always, without Leave of their Parish But Prebendaries (he faid) they were first asked and obtained. Exhibitioners, and at Liberty to remain whereof, or whereon they 5. That Excommunication used now a-days was not allowed by the Scripture; neither was it in one Man's Hand or Power.

Libels also at this time were publickly scattered in the Schools, viz. That poor Men toil and travel, but the Prince and the Doctors, they licked up all. And many fuch like feditious and rebellious Quarrels and Strifes were now in that University. Minds of these Men were to overturn and overthrow all that Ecclefiastical and Civil Governance that now was; and to ordain and

institute a new founded Policy.

Libels.

And upon these Accounts the faid Dr. Chaderton moved the Chancellor of Chancellor of the University to consider, what Perils might and Cambridge to Would be the Sequel thereof without speedy Reformation by his suppress shele would be the Sequel thereof without speedy Reformation by his careful Procurement, either of his absolute Authority as Chancellor; or from the Queen's most Honourable Council, as Occasion should require: Since such seditious Contentions and Disquietness, such Errors and Schisms, openly taught, and preached boldly and without Warrant, were lately grown among them; that the good State, Quietness and Governance of Cambridge; and not of Cambridge alone, but of the whole Church and Realm, were in great hazzard, unless severely by Authority they were supprest. Wherefore he prayed him for God's Cause, and the Care he bore to that University, to take some Order for Reformation of these Disorders; either by Commission to such as he should like best in the University for Causes Ecclesiastical; or else by his Letters to Mr. Vicechancellor. Who altho' he were minded to call them to Account, yet he thought, he either would, or could not minister sufficient Punishment to suppress their Errors. Otherwise Satan would have the upper hand, and they, of the University, should be all in a Hurly-Burly and shameful Broil. And then he concluded with this Prayer; 'Jesus 'Christ for his infinite Mercy sake deliver us in these dangerous Days; and grant you long Life and Power to be a Patron of his

Glory. This was writ from Queen's College, June 11th.

Grindal, now Archbishop of Tork, sometime of this University, York's Advice judged these Stirs at Cambridge to be of such dangerous Import, that supon these Di- he also wrote a Letter to the said Chancellor, to take some speedy. June 24. Courfe

"Course against Cartwright, who in his Readings did daily make In- ANNO vectives against the Extern Policy and Distinction of States in the Ecclesiastical Government, with other Assertions uttered by him

He shewed, how the Youth there, frequenting his publickly. Lectures in great Numbers, were in danger to be poisoned (as he expressed it) with a Love of Contention and a liking of Novelty.

And so might become hereafter unprositable, nay hurtful to the Church. His Advice and Judgment was, that he the Chancellor, should

write to the Vicechancellor with expedition, to command Cartwright and all his Adherents to Silence, both in Schools and Pulpits; and

afterwards upon Examination and hearing of the Matters before him and some of the Heads, to reduce the Ossenders to Conformity, or

to expel them out of the Colleges, or the University, as the Cause should require. And also that the Vicechancellor should not suffer

Cartwright to proceed Doctor of Diviniry at the approaching Com-

mencement, which he had fued for.

The Chancellor forthwith dispatched his Letters to Dr. John Mey The Chancellor's the Vicechancellor, and the Heads; directing them the Way and Letter to she Course they should take in these Matters. And in their Answer, Their Answer, they fignified to him, That they would take due Deliberation and Advisement in time convenient; wherein they would either bring Disorder to a Conformity, and reform such Things as had been offensive; or, if they could not, they would seek Aid at his Hands, Which might supply the Defect of Ability in them. Which he, the Chancellor, had promifed with a continual readiness of maintaining the quiet Estate of their Body; and shewing his ready Inclination, and favourable Affectation of preferring Learning and Godliness, joined with Gravity and Discretion, and an earnest study of repressing ditorderly Preaching and Teaching, tending to the Eversion of good Laws and Orders Ecclefiastical.

Immediately the same Day this Letter was brought, which was Diffurbance the 29th of June, the Vicechancellor read it in the Regent-House. wright's Grace Which as soon as he had done there have been decided. Which as foon as he had done, there happened a great Confusion for Doctor. made by Cartwright's Friends, who laboured to procure him to be made Doctor. Which they, supposing the ancient Heads of the Colleges were against, made such insolent Attempts as the like had not heretofore been seen. For every one of the ancient Doctors, contrary to their old Custom, and to their great Discredit, were denyed to be in the Head; for fear they should stop Cartwright's Grace upon the Chancellor's Letters, newly read. And so none could be admitted to be in the Head for passing of Graces, but only fuch as were known to favour Cartwright's Cause. Who nevertheless was stopt from his Degree by the Vicechancellor. For which he fuffered the same Day no small Trouble at his and his Favourers Hands; and was like to fustain more (as he wrote to the Chancellor) unless by his Authority he might be in his lawful Doings assisted. And this Mey the Vicechancellor wrote in the Presence of Dr. Perne, Dr. Hawford, Dr. Harvey and Dr. Ithel, some of the abovesaid old Heads.

Nor were Cartwright and his Friends wanting in their Letters to the Cartwright Chancellor in his Behalf. Two Letters of Cartwright's I have seen and kis Friends. Ffff

ANNO writ in Latin: And two more dated in July and August writ by his Friends, subscribed with about 20 or 25 Names. Among which were Thomas Aldrich, Sherwood, Proctor; Rob. Soom, John Knewstubs, Edmund Chapman, Bartholomew Doddin ton, Richard Greenham, Richard Howland, Alan Par, John Stil, - Rockrey. Some of these upon more mature Years quite altered their Opinions; and two of them were afterwards Bishops.

The Chanceller's Advice and Order.

After these earnest Applications to the Chancellor on both Sides, he considered the Matter with much Deliberation and Meekness; and in the beginning of August sent his Advice and Order to the Heads. Which being drawn up with fo much Modesty and Wisdom all with his own Hand, and representing as favourably as might be

Cartwright's Case, I think it worthy to be transcribed.

' As the Office which I have to be the Chancellor of that Honourable University, is of more Importance than my Understanding can wield; fo is my Care the greater, doubting lest my Ignorance should be the Cause of such Inconvenience as may happen to the Profperity of the fame. And therefore for the supplying of this Doubt in my felf, I will forbear to use any Authority to Command, or to direct you who are the principal Heads thereof, in any thing of Weight: And yet not to concele my Carefulness, I will give you Remembrances of Things meet to be considered in a Novelty lately happened in that University; remitting the Order and Execution thereof to your Wisdoms. The Novelty is, the late Entry of Mr. Cartwright, Reader of the Divinity Lecture, erected by the Noble Lady MARGARET, great Grandmother to our Sovereign Lady, the Queen's Majesty, into some new Observations of the Errors in the Ministry of the Church: Taxing such Ministers, as namely Archbishops, and such like as he finderh not expresly named in the Books of the new Testament. The Offence that may grow hereby in the Government of this our Church of England, by moving such Alterations, cannot be small; except it be well considered beforehand, upon what necessary Grounds such Changes should be motioned. How far Mr. Cartwright herein proceeded, I cannot certainly determine; being by himself, and a Testimonial of others of that University of good Name advertised in one fort; and by others also there, whom I have cause to trust, in another fort. What Mind he had in the moving of these Matters, by himself in Communication, I perceive the same not to be much reprehended; being as it seemeth not of any Arrogancy, or Intention to move Troubles; but as a Reader of the Scripture to give Notes by Way of Comparison between the Order of the Ministry in the Times of the Apostles and the present Times now in this Church of England.

But weighing with my felf what Occasions others abroad, harkning to this Novelty, may take to breed Offence in the Church, not only of the Adversaries, but also of the Professors of true Religion; I have thought good to use my Authority, as Chancellor, to charge Mr. Cartwright not to deal any further in these kind of Questions, in his Readings or Sermons, or any otherwise;

until that some Order may be taken this Michaelmas Term therein, ANNO upon more Commodity of Conference meet for such a Matter: Whereto he hath accorded. And in the mean Season I think it also were also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the mean Season I think it also were the season in the season I think it also were the season in the season I think it also were the season in the season I think it also were the season I think it also were the season in the season i good, that no contrary Dispute or Argument be used herein, in the University, to provoke further Altercation. The manner whereof I commit to your Consideration. And for further Determination of these new Questions, as well for common Order, as for the Truth of the Controversy, I shall gladly receive your Advices and Opinions: Meaning thereunto to conform my Self. ' for the Credit I have in your Wisdoms and great Learning, and the Love that I trust you bear to the Truth and common Quietness.

So that Cartwright was forbid by the Chancellor only to read upon Cartwright those nice Questions, but by the Vicechancellor and Heads, he was fayed from now stayed from Reading at all; both for the Contagiousness of the Reading. Time, and the Absence of many of his Auditors. And also lest The Head, his Admistance to read again, being once by them inhibited, without write again to fome Satisfaction, might feem to give Authority and Credit to his the Chancellor. new Opinions, (which they took to be not only untrue, but also dangerous and very inconvenient for the State of this Church of England) some of the Heads, viz. Hawford, Harvey and Whitgift, did in a Letter to the Chancellor befeech him, not to let any thing August 11. be done that might tend to the Encouragement of fuch as would be counted Authors of strange Opinions and new Devices. And they further fignified to him, that when the rest of their Company (now this Vacation-time absent) were returned, he should understand at large (a thing which the Chancellor seemed to require of them) how dangerous and inconvenient these new Opinions were.

To go on therefore with this History of Cartwright and the Heads. Cartwright's The Chancellor by his Answer which he sent them, approved of him by Whittheir Proceedings with him. And to confirm the Chancellor in his gift. Dislike of this Man and in his Allowance of what the Heads had done, Dr. Whitgift soon addressed another Letter unto him, that he August 19. might fully understand Cartwright's Opinions. For these had often Debates together, living in the same College: So the Doctor prefented in Writing to the faid Chancellor, what Cartwright had uttered to him in private Conference, and which he had also openly taught, Viz. First, That there ought not to be in the Church of Christ either Archbishops, Archdeacons, Deans, Chancellors or any other, whereof mention is not expresly made in the Scripture. Secondly, that the Office of the Bishop and Deacon, as they were then in the Church of England, was not allowable. Thirdly, that there ought to be an Equality of all Ministers: And every one to be chief in his own Cure. Fourthly, That Ministers ought to be chosen by the People as they were in the Apostles Time. Fifthly, that none ought to be a Minister unless he have a Cure. Sixthly, That a Man must not preach out of his own Cure. Seventhly, That the Order of Calling and making of Ministers now used in the Church of England, is extraordinary, and to be altered. And divers others depended on these, as he, the Chancellor, might easily conjecture: Which Ffff2

2.

ANNO would (he faid) breed a meer Confusion, if they should take place. 1570.

Cartwright deprived.

Cartwright was after this earnestly dealt withal by the Heads to forfake his Assertions taught in his Lectures. But he still stiffly defended them. Wherefore the Injunction of not reading remained upon him. In the mean time they omitted no charitable, Christian Means to perswade him; but the more favourably he was dealt withal, the more untractable they found him. Therefore they faw it necessary to proceed to deprive him. But before they would do this, they thought fit to fignify their Purpose to the Chancellor: Which Whitgift (now Vicechancellor) and the rest of the Heads Novemb. 7. did by their Letter. Wherein they fent him also a Copy of the Propositions (artwright had set down and subscribed with his own Hand; and whereunto he was fully bent to fland: Which were

His Propositions Subscribed by

I. Archiepiscoporum & Archidiaconorum Nomina simul cum muneribus

& Ificiis suis, sunt abolenda.

II. Legitimorum in Ecclesia Ministrorum Nomina, qualia sunt Episcoporum & Diaconorum. Separata à suis muneribus in Verbo Dei descriptis, similiter sunt improbanda, & ad Institutionem Apostolicam revocanda. Ut Episcopus in Verbo & Precibus: Diaconus in Pauperibus curandis versetur.

III. Epi/coporum Cancellariis, aut Archidiaconorum Officialibus regimen Ecclesia non est committendum; sed ad idoneum ministrum & Presbyterium ejusdem Ecclesiæ deserendum.

IV. Non oportet ministerium esse vagum & liberum: Sed quisq; debet

certo cuidam gregi addici.

V. Nemo debet ministerium tanquam Candidatus petere.

VI. Episcopi tantum Authoritate & Potestate ministri non sunt creandi; multo minus in Museo, aut loco quopiam clanculario: Sed ab Eccleha Electio fieri debet.

Some of these they knew (as they wrote to their Chancellor) to be untrue, dangerous and tending to the Ruine of both Learning and Religion; as the First, Second, Third and Fifth. Some untruly imagined, to make the Common fort believe that to be, which is

not, as the Third and Sixth.

Therefore now Cartwright stood upon his Deprivation. the Heads faid, they must proceed, unless they would open a Door to Schism, Contempt of Authority and other Contentions. But they thought it their Duty to certify their Chancellor of it; both that they might have his Consent thereunto, and to prevent untrue Rumours, which as they were fpred abroad, might probably come to his Ears.

Others in the University restrained.

And new Statutes for that University having been lately made, and confirmed by the Chancellor, the Heads had now more Power given them to correct and remedy Diforders in the Members. Whereby they were enabled the better to proceed with this unreclaimable Reader; as they had already made use of these Statutes with good Success against some Followers of Cartwright: However, the younger fort, for the restraining of their Liberty, murmured, and grudged

much at them. But the Heads let the Chancellor know, that with- ANNO out them they could hardly have been able to keep the University 1570. in good Order; the Stomachs of some were so great, and the common sort so inclined to Novelties and contentious Dealings. And so in fine, Cartwright was deprived of his Place of Margaret Professor, and soon after of his Fellowship in the College.

I shall end my Relation of these Disturbances in Cambridge, oc-Divers other casioned by Cartwright and his Party, after that I shall have given in Cartwright a Catalogue of divers other Articles, (besides the Six above-and others, mentioned) propounded and divulged abroad by the said Cartwright and others in the University; as they were this Year sent up to the

Chancellor.

VII. In reformanda Ecclesia necesse est, omnia ad Apostolicam Institutionem revocari.

VIII. Nemo debet ad Ministerium admitti, si non sit idoneus ad docendum. Qui autem in Ministerio ad docendum sunt inepti, ministerio sunt abdicandi.

1X. Idem Precum, Verbi, Sacramentorum Minister esse debet: Proptereáq; nemini licitum est aut publice pro Ecclesia Preces concipere, aut administrare Sacramenta, qui non sit Verbi Minister.

X. Papistici Sacerdotes vi Ordinationis suæ non possunt esse Ministri

Evangelii.

XI. Solum Canonicæ Scripturæ sunt publice in Ecclesia legendæ.

XII. Liturgia Ecclesiastica debet esse publice ita composita ut sublatis privatis Precibus & Lectionibus, omnes Ministro docenti aut precanti attendant.

XIII. Cura sepeliendi mortuos non magis ad ministerium, quam ad

reliquam Ecclesiam pertinet.

XIV. Omnis Scriptura pari Dignitate & Reverentia est habenda, ut & omnia Dei Nomina. Quare præter rationem omnem injungitur, aut ut Evangelium audirent stantes, aut ad Nomen Jesu genua slestantur, vel nudentur Capita.

XV. Sedere in Sacra Cana non minus est liberum, quam genua slettere

aut stare; atq; adeo convenientius, quod Cænam magis exprimit.

XVI. Sacramenta non sunt in privatis locis administranda; ne ab ipsis quidem ministris; nedum a mulieribus, aut privatis hominibus: ut Baptisma Infantibus, aut Cæna periclitantibus.

XVII. Cruce Infantem in Baptismo fignare, superstitiosum est; addita

autem quam solent ejus Significatione, magis intolerabile.

XVIII. Aquum est ut pater filium Ecclesia baptizandum exhibeat cum Fidei confessione, in qua eum educare studebit; sine Infantis nomine responsione, Volo, Nolo, Credo, &c. Neq; etiam ferendum est, aut ex mulieris Authoritate nomen Infantis in Ecclesia assignetur; aut per imprudentem puerum tanti ponderis stipulatio de Infante educando stat. (Imprudentem intelligo, qui non sit Cænæ communicandæ idoneus.)

XIX. In imponendis nominibus religio est habenda, ut vitetur Paganismus: tum etiam ut vitentur Officiorum Nomina, Christi, Angeli, Bap-

tistæ, &c.

XX. Matrimonium certis quibusdam anni temporibus interdicere, Fapisticum est. Venale autem illud tum facere, aliquanto intolerabilius etiam est. XXI. Po-

ANNO XXI. Potestatem facere aliquibus, ut Matrimonium contrahant, non 1570. conscia Ecclesia, cujus judicio de Impedimentis, siquæ sunt, standum fuit, (prius adhibita ejus promulgatione) non est licitum.

XXII. Quadragesimalis Jejunii Observatio, unà cum dici Veneris & Sabbati, tum propter Superstitionem, tum aliis de causis, est illicita;

quamvis illud politico nomine conentur stabilire.

XXIII. Festorum dierum Observatio est iliicita. XXIV. Nundinatio in die Dominica est illicita.

XXV. In ordinandis Ministris, Accipe Spiritum Sanctum, ridicule & nefaric dicitur.

XXVI. Reges & Episcopi ungendi non sunt.

Queen of Scots remains in Custody here.

Mary the unhappy Queen of Scots remained yet in Custody in England; and that Q. Elizabeth may be justifyed in detaining her hitherto, I shall relate from the Secretaries own Papers, the Treaties that were set on Foot for her Enlargement, and the Several Causes why they took not effect.

Treaties for her Enlargment. Cost. Libr.

Julius F 6.

The first Treaty began at Tork the last Day of September 1568, and was prorogued to London. This Treaty took no Essect, because during it, the Lord Boide and the Bishop of Rosse practised to steal the Queen of Scots. But principally, because the Lord Boide, the Lord Herris, and other Lords, K.ldwing and the Bishop of Rosse, were unwilling to enter into the Examination of the Lord Darnley's Murther, how it came: and by special Commission from the Scotch Queen did disolve the Treaty Decemb. 15. the said Year.

The Second Treaty began the 24th of April 1569. For the Execution whereof the Bishop of Rosse was sent alone as Ambassador from the Scotch Queen, to deal with her Majesty and the Lords of the Council. During this Treaty, which was entertained by her. Majesty with all Kindness, a Marriage was practised under hand, without her Majesties Privity, between the Duke of Norfolk and the faid Queen. This intended Match was fignified in Secret to the Ambassadors of France and Spain, and to the Nobility of the North of England. Candish was sent from the Duke to that Queen with Letters and Tokens, to further this Match. The Earl of Northumberland propounded to that Queen by Leonard Dacres, (whom he fent on purpose) a Means for her Escape. Which not proceeding, he afterwards betook himself to an open Rebellion; and so did the Earl of Westmorland; who by help from Scotland invaded England. These things were Impediments, why this Second Treaty took no Effect.

The 20 of May 1570. a Third Treaty begun from the French Ambassador and the Bishop of Rosse. Who offered thereupon to the Lords of her Majesties Council certain Articles; among which this was contained, That all English Fugitives being in Scotland should be delivered into England, or kept there to be forth coming at the End of the Treaty. The Commissioners in this Treaty were, for the Queen of England, the Lords of her Council; for the Scotch Queen, the Bishop of Galloway, Lord Levingston and the Bishop of Rosse; for the King of Scots, the Earl Morton, Abbot of Dunfermeling, and Master James Mokgile. But while this Treaty was in hand, her

Majesty understood, that the Articles of her Treaty were privily ANNO communicated to the Pope, to the French King and to the Duke of 1570. Alva. And that there was sent to the said King Sir George Barklay; to the said Duke Master John Hamilton, and to the Pope Master Henry Keache; to send Succour and Support for the Scotch Queen against her Majesty.

That contrary to one of the offered Articles, some of the English Fugitives were conveyed into Flanders; and there by means of the Scottish Queen rewarded with Twelve Thousand Crowns. That contrary to another, one was sent to solicite foreign Forces, to in-

vade England.

Lastly, whereas this Treaty, being Tripartite, could not proceed until a new Commission were obtained by those that came from the King of Scots, which was to be procured with all speed, to supply some Difference of the old, the Scotch Queen would admit of no Delay or Respit. And so by means thereof and the Practices aforesaid, this Treaty also brake off without any good Conclusion.

There was a Fourth in 1582, and a Fifth in 1583, and yet a Sixth in 1584. Which all proved ineffectual by Practices carried on at those very Junctures against the Queen's Safety or Life; but these Matters being beyond the Bounds of this History, I say nothing

more of them.

Schismaticks.

And thus I have at length, by God's Affiftance, brought down the Conclusions this History of the Church of England, and the various Transactions in it, from the First unto the Thirteenth Year of Q. Elizabeth. By which Time it arrived to a good Confistency and Establishment; and had in some good Measure got the better of those that laboured to shake and make it totter, nay to overturn it; and became also furnished (especially the Mother Churches) with learned and able Pastors and Ministers. For which I shall produce the Testimony of a very knowing man in those Times; and with it shall conclude. When the Author of the Admonition had flanderously called the Cathedral Churches Popish Dens, he took Occasion to inform the World; 'That he would offer a dozen Cathedral Churches in Whitgift 4-England, which he himself did know; the worst whereof in gainst the Ad-Learning should encounter with all Papists, Anabaptists, and what 1572. P. 2062 other Sects soever in England, for the Desence of Religion now profest, either by Word or Writing. And he thought (without Arrogancy be it spoken) there was never time wherein these Churches were better furnished with wise, learned and godly men, ' than they were at that Day. And this he spoke not boastingly, but to God's Glory, the Honour of the Prince, the Comfort of

the Godly, and the Shame of flanderous Papists, and disdainful

An

AN

APPENDIX;

BEING A

REPOSITORY

OF

Faithful Extracts

Out Of

Various Records and Registers, Papers of State, Minutes of Council; And Transcripts of Speeches, Original Letters, and other Monuments of Antiquity; Referred unto in the foregoing HISTORY:

For the better Illustration thereof and Satisfaction of Inquisitive READERS.



LONDON,
Printed in the YEAR, 1708.

AN APPENDIX

NUMB. I.

Queen ELIZABETH's Proclamation upon ber Access to the Crown.

By the Quenes Majesty.

Pag. 5. ELIZABETH by the Grace of God, Queen of England, Fraunce and Ireland, Defendour of the Faith, &c. Because it hath pleased Almighty God, by calling to his Mercie out of this mortal Lief, to our great Grief, our dearest Suster of Noble Memory, Mary, late Quene of England, Fraunce and Ireland, (whose Soul God have) to dispose and bestow upon us, as the only Right Heyre by Bludde and lawful Succession, the Crown of the foresayed Kingdomes of England, Fraunce and Ireland, with all maner Titles and Rights thereunto in any wise apperteyning; We do publish and give Knowledge by this our Proclamation to all maner Peple, being natural Subjects of every the faid Kingdomes, that from the beginning of the XVIII h day of this Month of November, at which time our said dearest Suster departed from this mortal Lief, they be discharged of all Bonds and Duties of Subjection towards our said Suster, and be from the same Tyme in Nature and Law bound only to us, as to their only Soveraign Lady and Quene. Wherewith we do by this our Proclamation streightly charge and aliye them to us: Promising on our Part no less Love and Care towards their Preservation, than hath been in any of our Progenitours, and not doubting on their Parte, but they will observe the Duty which belongeth to natural, good and true Loving Subjects.

And further, We streightly charge and command all maner our said Subjects of every Degree, to kepe themselves in our Peax, and not to attempt, upon any Pretence, the Breache, Alteration, or Chaunge of any Ordre or Usage presently establyshed within this our Realm, upon payne of our Indignation, and the Perils and Punishment, which thereto in any wife may

belong.

God save the Quene.

NUMB. II.

The Queen's Council at Hatfield, to the Marquess of Winchester, and the Earls of Shrewsbury and Darby, to repair thither, with divers others of the Nobility; to conduct ber to London.

Fpist. Colleg. Armor. Vol. E. Pag 6.

Fter our harty Commendations to your good Lordships. Where the A Fter our narty Commendations to your good wednesday next to Quenes Majesty mindeth to take her Journey upon Wednesday next to Salop. in London, her Highnels Plesure is, that your Lordships shall both put your selves in a Readiness, to attend her Majesty thither with all your Servants and Train; and also give Warning to all such Noblemen remaining presently at London, whose Names you shall receive in a Scedule enclosed, to do the like. The Order of your serting forth, and what else her Majesty willeth to be done herein, your Lordships shall understand by our Loving Friend Sir Rase Sadler, who repaireth unto you for this Purpole.

And for that there should not, in the Absence of the Lordships and the Rest, want such as should see to the good Order of Things there, her Majesty's Plefure

Plesure is, That our very good Lord, the Archbishop of York shall remain at London, and call unto him in all Matters requisite for the Preservation of Order, our Loving Friends, Sir William Petre, and Sir John Mason, and to confer with them therein. Which her Highness Plesure we pray you to signify unto his Grace: And so we bid your Lordships right hartily Farewel. From Hatsield, the 21st of Novemb. 1558.

Your good Lordship's assured Loving Friends,

Pembroke, Tho. Parry, E. Clynton, Edward Rogers, W. Haward,
Will. Cecill, Ambr. Cave.

NOBLEMEN appointed to attend upon the Queen's Majesty at her coming to London.

Duke of Norfolk.

Windfor, Aburgaveny, Oxford, Rich, Audley, Worcester, Morley, Darcy, Rutland, Dacres of the North. Chandos, Cumberland, Scrope, North, Huntingdon, Williams of Thame. Lumley, Bedford. Zouche, Hastings of Loughborough, Borough, John Grey, Vaux, Hereford Dacres of the South, Wharton, Willoughby, Mountegle, Mountagu. Sir Thomas Cheny. Mountjoy,

NUMB. III.

The Queen's PROCLAMATION to forbid Preaching; and allowing only the Reading of the Epistles and Gospels, &c. in English in the Churches.

By the Quene.

Pag. 41

THE Quenes Majesty understanding, that there be certain Persons, having in times past the Office of Ministery in the Church, which now do purpose to use their former Office in Preaching and Ministery, and partiy have attempted the same; Assembling specially in the City of London in sondry Places, great Nomber of People: Whereupon riseth amonges the common fort not only unfruteful Dispute in Matters of Religion, but also Contention, and occasion to break common Quiet: Hath therefore according to th Authoritie committed to her Highness, for the Quiet Governaunce of all maner her Subjects, thought it necessary to charge and commaund, like as hereby her Highness doth charge and commaund, all maner of her Subjects, as well those that be called to Ministery in the Church, as all others; That they do forbear to Preach or Teach, or to gyve Audience to any maner of Doctrine or Preachyng, other than to the Gospels and Epistels, commonly called the Gospel and the Epistel of the Day, and to the Ten Commaundements in the vulgar Tongue, without Exposition or Addition of any maner Sense or Meaning to be applyed or added; or to use any other maner of publick Prayer, Rite or (eremony in the Church, but that which is alredy used, and by Law receaved, or the common Letany used at this present in her Majesty's own Chappel, and the Lords Prayer and the Crede in English; until Consultation may be had by Parlament, by her Majesty, and her Three Estates of this Realme, for the better Conciliation and Accord of such Causes as at this present are moved in Matters and Ceremonies of Religion.

The true Advauncement whereof, to the due Honour of Almighty God, the Increase of Vertue and Godlyness, with universal Charitie and Concord amonges A 2

her People, her Majestie moost desyreth and meaneth essexually by all maner of Means possible, to procure and to restore to this her Realme. Whereunto, as her Majestie instantly requireth all her good, saithful and loving Subjects to be assenting and ayding with due Obedience; so, if any shall disobediently use themselses to the Breach hereof, her Majestie both must and will see the same duely punished, both for the Qualite of thossence, and for Example to all others neglecting her Majesties so reasonable Commaundement. Yeven at her Highness Palais of Westminster, the XXVIIth Day of December, the First Year of her Majesties Reigne.

God save the Quene.

NUMB. IV.

The DEVICE for Alteration of Religion, in the First Year of Queen Elizabeth.

Cott.
Librar.
Julius.
F. 6.

Pa. 53.

I.

III.

V.

3.

I. When the Alteration shall be first attempted?

At the next Parliament: So that the Dangers be foreseen, and Remedies therefore provided. For the sooner that Religion is restored, God is the more gloristed, and as we trust wilbe more merciful unto us, and better save and defend her Highness from all Dangers.

II. What Dangers may ensue upon the Alteration?

The Bishop of Rome, all that he may, wilbe incensed. He will Excommunicate the Queen's Highness, Interdict the Realms, and give it to Prey to all Princes, that will enter upon it; and incite them therto by all manner of Means.

II. The French King will be encouraged more to the War, and make his People more ready to fight against us, not only as Enemies, but as Heretics. He wilbe in great hope of Aid from hence, of them that are discontented with this Alteration, looking for Tumult and Discord. He will also stay concluding Peace upon hope of some Alteration.

Scotland will have the same Causes of boldness; and by that Way the French

King wil feem foonest to attempt to invade us

IV. Ireland also will be very difficultly stayed in their Obedience, by reason of

the Clergy that is fo addicted to Rome.

Many People of our own wilbe very much discontented; especially these Sorts. All such as governed in the late Queen Marie's Time, and were chosen thereto for no other Cause, or were then most esteemed, for being hot and earnest in the other Religion, and now remain unplaced and uncalled to Credit, will

in the other Religion, and now remain unplaced and uncalled to Credit, will think themselves discredited, and all their Doings defaced, and study all the Ways they can to maintain their former Doings, and despite all this Alteration.

Bishops and all the Clergy wil se their own Ruine. In Confession and Preaching, and all other Ways they can, they wil perswade the People from it. They wil conspire with whomsoever that wil attempt, and pretend to do God a Sacrifice, in letting the Alteration, tho? it be with Murther of Christen Men, or Treason.

Men which be of the Papist Sect; which late were in maner all the Judges of the Law; the Justices of the Peace, chosen out by the late Queen in all the Shires; such as were believed to be of that Sect; and the more earnest therin, the more in Estimation. These are like to joyn and conspire with the Bishops and Clergy.

Some, when the Subsidy shalbe granted, and Money levied, (as it appeareth that necessarily it must be don) wilbe therewith offended; and like enough to conspire and arise, if they have any Head to stir them to it, or hope of Gain

and Spoil.

Many such as would gladly have the Alteration from the Church of Rome, when they shall be peradventure, that some old Ceremonies shallbe less still, or that their Doctrine, which they embrace, is not allowed and commanded only, and all other abolished and disproved, shall be discontented, and call the Alteration A cloaked Papistry, or A Mingle Mangle.

III. What

III, What Remedy for these Matters?

First, for France, to practice a Peace, or if it be offered not to refuse it.

If Controversy of Religion be there among them, to help to kindle it.

Rome is less to be doubted; from whom nothing is to be feared, but evil Will,

Curling and Practifing.

Scotland will follow France for Peace. But there may be practifed to help forward their Divisions; and especially to augment the hope of them, who incline them to good Religion. For certainty, to fortify Berwick, and to employ Demilances and Horsemen for the safety of the Frontiers. And some expence of Money in Ireland.

The Fifth divided into Five Parts.

The First is of them which were of Q. Mary's Council, elected and advanced then to Authority, only or chiefly for being of the Pope's Religion, and earnest in the same. Every Augmentation, or Conservation of such Men in Authority or Reputation, is an Encouragement of those of their Sect, and giveth hope to them, that it shall revive and continue, although it have a contrary Blast. Seeing their Pillars to stand still untouched [will be] a Consirmation to them that are wavering Papists, and a Discouragement of such that are but half enclined to that Alteration. Dam in dubio est animus, paulo momento bue illue impellitur. These must be searched by all Law, as far as Justice may extend; and the Queen's Majesty's Clemency to be extended not before they do sully acknowledge themselves to have fallen in the Lapse of the Law.

They must be based of Authority, discredited in their Countries, so long as they seem to repugn to the true Religion, or to maintain their old Proceedings. And if they should seem to allow, or to bear with the new Alteration, yet not likely to be in Gredit, Quiz Neophyti. And no Man but he loveth that Time wherein he did slourish. And when he can, and as he can, those antient Laws and Orders he will maintain and defend with whom, and in whom he was in Estimation, Authority, and a Doer. For every Man naturally loveth that which

is his own Work and Creature.

And contrary, As those Men must be based, so must her Highnes's old and sure Servants, who have tarryed with her, and not shrunk in the last Storms, be advanced with Authority and Credit: That the World may see that her Highness is not unkind nor unmindful. And throughout all England such Persons as are known to be sure in Religion, every one, according to his Ability to serve in the Common-wealth, to be set in Place. Whom, if in the Cause of Religion, God's Cause, they shall be slack, yet their own Sasety and State shall cause to be vigilant, careful and earnest, for the Conservation of her State, and Maintenance of this Alteration. And in all this, she shall do but the same that the late Queen

Mary did, to maintain and establish her Religion.

The Second of these Five is the Bishops and Clergy, being in manner all made and chosen, such as were thought the stoutest and mightiest Champions of the Pope's Church, who in the late Times [by] taking from the Crown, impoverishing it, by extorting from private Men, and all other Means possible per fax & nesas, have thought to enrich and advance themselves; These, her Majesty being enclined to so much Clemency, yet must seek as well by Parliament, as by the just Laws of England, in the Pramunite, and other such penal Laws, to bring again in Order. And being found in Default, not to pardon, till they consess their Fault, put themselves wholly to her Highness's Mercy, abjure the Pope of Rome, and conform themselves to the new Alteration. And by this means well handled, her Majesty's Necessity of Money may be somewhat relieved.

The Third is to be amended even as all the rest above, by such means as Queen Mary taught, that none such, as near as may be, be in Commission of Peace in the Shires, but rather Men meaner in Substance, and younger in Years; so that they have Discretion to be put in Place. A short Law made and executed against Assemblies of People without Authority. Licutenants made in every Shire: One or two Men known to be sure at the Queen's Devotion. In the

the mean time Musters and Captains appointed, viz. young Gentlemen which earnestly do favour her Highness. No Office of Jurisdiction or Authority to be in any discontented Man's Hand, as far as Justice or Law may extend.

The Fourth is not to be remedied otherwise than by gentle and dulce Handleing, by the Commissioners, and by the Readiness and Good-will of the Lieutenants and Captains to repress them, if any should begin a Tumult, murmur or

provide any Affembly, or Stoutness to the contrary.

The Fifth, for the Discontentation of such as could be content to have Religion altered, but would have it go too far, the straight Laws upon the Promulgation of the Book, and severe Execution of the same at the first, will so repress them, that it is great hope it shall touch but a few. And better it were, that they did suffer, than her Highness, or Commonwealth should shake, or be in Danger. And to this they must well take heed that draw the Book.

And herein the Universities must not be neglected; and the Hurt that the late Visitation in Q. Mary's Time did, must be amended. Likewise such Colleges where Children be instructed to come to the University, as Eaton and Winchester: That as well the Encrease hereaster, as at this present Time, be

provided for.

IV. What shall be the Manner of the Doing of it?

This Consultation is to be referred to such Learned Men as he meet to shew their Minds herein; and to bring a Plat or Book hereof ready drawn to her Highness. Which being approved of her Majesty, may be so put into the Parliament-House, to the which for the time it is thought that these are apt Men,

Dr. Bill, Dr. Parker, Dr. May, Dr. Cox, Mr. Whitebead, Mr. Grindal, Mr. Pilkington.

And Sir Thomas Smith do call them together, and to be amongst them. And after the Consultation with these, to draw in other Men of Learning and Gravity, and apt Men for that Purpose, and Credit, to have their Assents.

As for that is necessary to be done before, it is thought most necessary, that a straight Prohibition be made of all Innovation, until such Time as the Book come forth; as well that there should be no often Changes in Religion, which would take away Authority in the common Peoples Estimation; as also to exercise the Queen's Majesty's Subjects to Obedience.

V. To the Fifth, What may be done of her Highness for her own Conscience openly, before the whole Alteration: Or, if the Alteration must tarry longer, what

Order be fit to be in the whole Realm, as an Interim.

To alter no further than her Majesty hath, except it be to receive the Communion as her Highness pleaseth on high Feasts. And that where there be more Chaplains at Mass, that they do always communicate in both kinds. And for her Highness's Conscience till then, if there be some other devout sort of Prayers, or *Memory* said, and the seldomer Mass.

VI. To the Sixth, What Noblemen be most fit to be made privy to these Proceedings,

before it be opened to the whole Council?

The Lord Marquis Northampton, the Earl of Bedfir!, the Earl of Pembroke, and the Lord John Grey.

VII. To the Seventh, What Allowance those Learned Men shall have, for the time they are about to review the Book of Common Prayer, and Crder of Ceremonies, and Service in the Church; and where they shall meet?

Being so many Persons which must attend still upon it, two Mess of Meat

is thought yet indifferent to suffice for them and their Servanis.

The Place is thought most meet [to be] in some set Place, or rather at Sir Thomas Smith's Lodgings in Chanen Row. At one of these Places must Provision be laid in, of Wood, and Coals and Drink.

NUMB.

NUMB. V.

An ACT whereby the Queens Highness is restored in Blood to the late Queen Anne her Highness's Mother.

La Royne le Veult.

TTE your humble and obedient Subjects, the Lords Spiritual and Tempo-Ex Arral, and Commons in this present Parliament assembled, for divers and Edistor. fundry great and urgent Causes and Considerations us moving, most humbly Parli. beseech your Majesty, That it may be enacted and established by your Highness Num.xxx. with the Assent of us, the said Lords Spiritual and Temporal, and the Com. p. 58. mons of this present Parliament assembled, and by the Authority of the same : That your Highness shall be from henceforth enabled in Blood, and be inheritable, according to the due Order and Course of the common Laws of this your Realm, to the late Queen Anne, your Highness's Mother, and to all other your Majesty's Ancestors, and Cousins of the Part of your said Mother: And that as much of every A&, Record, Sentence, Matter or Writing whatfoever as is or shall be hereunto contrary or repugnant, shall be from henceforth clearly and utterly void, and of no Effect. Saving to all and every Person or Persons, Bodies Politick and Corporate, their Heirs, Successors, and Assigns, and the Heirs, Successors and Assigns of every of them, all such State, Right, Title, Use, Possession, and Interest, as they, or any of them have in, or to, any Manors, Lands, Tenements, Rents, Annuities, Fees, Profits, Commodities, and Hereditaments whatfoever, in fuch like Manner, Form, Quality, Condition, and Degree, to all Intents, Constructions and Purposes, as they, or any of them, might or ought to have had, used or enjoyed the same, if this A& had never been had or made.

NUMB. VI.

HETHE Archebisshoppe of Yorke bis Oration made in the Parliament House, 1559. against the Bill of the Quene's Supremacye.

My Lordes all,

VITH humble Submiffion of my whole Talke unto your Honours, I pour Foxii MSS. pose to speke to the Body of this Ace, touchinge the Supremacye. & C. C. And that the Doinges of this honourable Assembly may therein be allwayes C. C. Syfourther honourable, two Thinges are right nedfull and necessary of your nodalia. Wisdomes to be considered. Furst, when by the Vertue of this Ace of Supremacye, we must forsake and siee from the Sea of Rome, it wolde be considered by your Wisdomes, what Matter siethe therin, as what Matter of Weight or Force, what Matter of Daunger or Inconveniaunce, or else whether there be none at all. Seconde, when thintent of this Ace is to geve unto the Quene's Highness a Supremacye, it wolde be considered of your Wisdomes what this Supremacye is, and whether it do consiste in Spirituall Government or in Temporall. If in Temporall, what fourther Authorite can this Howse give unto her Highness, then she hath already by Right and Inheritaunce, and not by your Giste, but by the Appointment of God; She beinge our Sovaraigne Lord and Ladie, our Kinge and Quene, our Emperor and Empresse; other Kinges and Princes of Dewrie ought to paye Trybute unto her, she being free from them all. If you will say, that this Supremacye dothe consiste in Spirituall Government, then it wolde be considered, what this Spirituall Government is, and in what Pointes it dothe cheffely remaine. Which beinge first agreed upon, it wolde be fourther considered of your Wisdomes, whether this House may graunt them unto her Highness, or not; and whether her Highness be an apt Person to receave the same, or not. And by the through Examynation of all these Partes, your Honours shall procead in this Matter groundely

Now to the firste Pointe, wherein I promised to examyne this forsakinge and steynge from the Sea of Rome, what Matter either of Weight, Daunger or Inconvenyence dothe consiste therin. And if by this our relinquishing of the Sea of Rome there were none other Matter therin, then a withdrawinge of our Obedience from the Pope's Person, Paul the IVth of that Name, which hathe declared himself to be a very austerestern Father unto us, ever since his sirst Entraunce into Peter's Chayre, then the Cause were not of suche great Importaunce, as it is in very dede, when, by the relinquishinge and forsakinge of the Sea of Rome, we must forsake and see from these four Thinges. First, we must forsake and see from all generall Councells. Secondly, we must flee from all Canonicall and Ecclesiasticall Lawes of the Churche of Christe. Third, from the Judgment of all other Christian Princes. Fourthe and last, we must forsake and see from the Unitie of Christe's Churche, and by leapinge out of Peter's Shippe, hazarde our selves to be overwhelmed and

drowned in the Waters of Schilme, Seets and Divisions.

First, touchinge generall Councells, I shall only ename unto you these Foure, Nicene Councell, Constantinopolitan, Ephesyne and Chalcedon Councell, which are approved of all Men, doubted of or denyed of no Man. Of the which four Councells S. Gregory writethe in this wife, Sicut enim Santli Evangelii quatuer Libros, sic bec quatuor Concilia, Nicen. scil. Constantinopolitan. Ephesin. et Chalcidonense suscipere ac venerari me fateor. At Nicene Councell, the first of the Foure, the Bisshoppes which were affembled, did write their Epistle to Sylvester. then Bisshoppe of Rome, That their Decrees made ther, must be confirmed by his Aucthorytie. At the Councell kept at Constantinople, all the Bisshoppes there were obedyent to Damase, then Bisshoppe of Rome. He as Chesse Judge of that Councell, did give Sentence against these Heretickes, Macedonians, Sabellians, and Eunomians; Which Eunomius was bothe an Arrian, and the first Author of this Heresie, That only Faith doth justifie; and here, by the wave, it is muche to be lamentid, that we, thInhabitants of this Realme, are muche more inclined to rayle uppe the Errors and Sects of Ancyent and Condemned Heretickes, then to follow the approved Doctryne of the most Catholicke and Learned Fathers of Christe's Churche. At Ephelyne Councell, Nestorius, the Hereticke, was Condemned by Celestine, then Bisshoppe of Rome, he beinge the Cheffe Judge there. At Chalcedonense, all the Bisshoppes assembled ther, did wryte their humble Submission unto Leo then Bisshoppe of Rome, wherein they did acknowledge him to be their Cheffe Head. Therefore to deny the Sea Apostolike, were to contempne and set at nought the Judgments of these Foure notable Councells.

Second, We must forsake and slee from all Canonicall and Ecclesiasticall Lawes of Christe's Churche, whereunto we have allredye confessed our Obedience at the Font, saying, Credo Sanctam Ecclesiam Catholicam; which article conteynethe, That we must believe not onely that there is a Holie Catholike Churche, but that we must receave also the Doctrine and Sacraments of the same Churche, obaye her Lawes, and live accordinge unto the same. Which Lawes do depend wholly uppon th Auchoritie of the Sea Apostolike, and lyke as it was here openly confessed by the Judges of this Realme, that the Lawes made and agreed uppon, in the Higher and Lower House of this Honourable Parliament, be of small or none effect, before the reall Assent of the Kynge and Prince be geven therto; Semblablye Ecclesiasticall Lawes made, cannot bynd the Universall Churche of Christe, without the reall

Affent and Confirmation of the Sea Apostolike.

The Thirde, We must forsake and slee from the Judgment of all Christian Princes, whether they be Protestants or Catholike, when none of them doe agree with these our Doinges; Kinge Henrye th Eighth beinge the verye firste that ever tooke uppon him the Tytell of Supremacye. And whereas it was of late here in this House said by an Honourable Man, That the Tytell is of right dewe unto the Kinge, for that he is a Kinge; then it would follow,

That Herod beinge a Kinge, should be Supreme Head of the Churche at Ferusalem; and Nero th'Emperour Supreme Head of the Churche of Christe at Rome, they bothe beinge Infidells, and therby no Members of Christe's Churche. And if our Saviour Jesus Christe, at his Departure from this Worlde shoulde have leste the Spirituall Governement of his Churche into th'Hands of Emperors and Kinges, and not to have commytted the same unto his Apostells, howe negligently then shoulde he have leste his Churche, it shall appeare right well, by callinge to your remembraunce, That th'Emperour Constantinus magnits was the firste Christian Emperour, and reigned about Three Hundred Yeres after th'Ascension of Christe: If therefore by your Proposition Constantyne the firste Christian Emperour was the firste cheffe Head and spirituall Governour of Christe's Churche througheout his Empire, then it followithe, howe that our Savyour Christe for that whole Tyme and space of three hundred Yeares, untill the comynge of this Constantyne, lefte his Churche, which he had dearly bought by th'Effusyon of his most precyous Bloode, without a Head; and therefore, how untrue the Sayinge of this Noble Man was, it shall fourther appeare by th'Example of Kinge Ozias, and also of Kinge David: For when Kinge Ozias did take the Censer to incense the Aulter of God, the Priest Azarias did reliste him, and expell him out of the Temple, and said unto him these Wordes, Non est Officis tui, Ozia, ut adoleas incensum Domino, sed est Sacredotum & filiorum Aaron: ad bujusmodi enim officium consecrati sunt. Now I shall most humble demande of you this Question, When this Preste Azarias said unto this Kinge Ozias, Non est Officia vai, &c. Whether he said Truthe or no? If you answere, that he spake the Truthe, Then the Kinge Ozias was not the Supreme Head of the Churche of the Jewes: If you shall saye, No; Whye did God then plague the Kinge with a Leprosie, and not the Preste? The Preste Azarias, in resisting the Kinge, and thrusting him out of the Temple in so doinge did he playe the faithfull Parte, of a Subject or no? Temple, in so doinge did he playe the faithfull Parte of a Subjicte, or no? If youe answer, No, Why did God then spare the Preste, and plague the Kinge? If you answer, Yea; then it is most manyfest, Ozia, in that he was a Kinge, coulde not be supreme Head of the Churche. And as touchinge th'Example of Kinge Davyd, in bringinge Home the Arke of God from the Philistians ad Civitatem Davyd, What Supremacye and Spirituall Government of Gode's Arke did Kinge Davyd there take upon him? Did he place himself amongest the Prestes, or take upon him any Spirituall Function unto the Prestes apperteyning? Did he approache nere unto the Arke, or yet prefume to towche the same; no, doubtless, when before * he sawe Ozias stricken by the * Here the Hand of God for the lyke Arrogancye and Presumption; and therefore Kinge Archbishop Davyd did goe before the Arke of God with his Harpe, makinge Melodye, and forgot that lead himself among the Myon trells and so humbly edid about himself. placed himselte amongest the Mynystrells, and so humblye did abase himselse, nor before beynge a Kinge, as to daunce, skyppe and leappe before the Arke of God, David, but lyke as his other Subjectes. Insomuche, that Quene Micholl, Kinge Saules many Tear's Doughter, beholding and seeyinge the great Humylitye of Kinge Davyd, after him. did disdayne therat. Wherunto Kinge Davyd said, Ludam, et vilior siam, plusquam factus sum coram Domino meo, qui me elegit potius quam Patrem tuum aut domum Patris tus. And whereas Quene Micholl was therefore plagued at the Hand of God Perpetua sterilicate, Kinge Daryd receaved great prayse for his

Now it may please your Honours, which of bothe these Kinges Examples it shalbe most econvenyent for your Wisdomes to move our Quene's Highness to followe; th'Example of the proude Kinge Ozias, and by your Perswasion and Counsells, to take uppon her Spiritual Government, therby adventuring youre Selves to be plagued at Godes Handes, as Kinge Ozias was; or else to tollow th'Example of good Kinge Davyd, which in resusal of all Spiritual Government about the Arke of God, oid humble himselfe as I have declared unto you? Whereunto our Soveraigne Ladye the Quenes Highness of her own Nature verye well inclyned and bent, we may assure our selves to have of her Highness as humble, as vertuous, and as godly a Mystress to

reigne over us, as ever had English People heere in this Realme; if that her Highness he not by our Flattery and Dissimulation, seduced and begylyd.

Fourth and Last, we muste forsake and slee from the Unitie of Christe's Churche, when Saint Cyprian, that holye Martyr saithe, That the Unitie of the St. Cypri- Churche of Christe dothe depend upon the Unitie of Peter's Authorytie; therefore by our leapinge out of Peter's Shippe, we must nedes be overwhelmed with the Waters of Schism, Sects and Divisions, when the same holye Martyr Saint Coprian saithe, in his thirde Epistle ad Cornelium, that all Heiches, Sects and Schisms do springe onely, for that Mon will not be obedyent unto the Head Byshoppe of God. The Latin whereof is, Neg; enim aliunde Hareses abort a sunt, aut nata fint Schismata, quin inde, quod sacerdots dei non obtemperatur. And howe true this Savinge of Cyprian is, it is apparaunte to all Men that liftith to see by th'Example of the Germannes; and by th'Inhabitors of this Realme. And this our forfakinge and fleeying from the Unitie of the Churche of Rome, this Inconvenyencie, amongest manye, must consequentely follow thereof, That eyther we must graunt the Churche of Rome to be the Churche of God, or else a malignant Churche. If you answer, that it is of God, where Jesus Christe is truly tawght, and all his Sacraments rightely minystered, how then may wee dishorden our felves of our forlakinge and fleeing that Churche, whom we do confesse and knowledge to be of God, when with that Churche, which is of God, we ought to be one, and not to admytte any Separation? If you answere, that the Churche of Rome is not of God, but a malignant Churche; then it will follow, that we th'Inhabitantes of this Realme have not as yet received any Benysite of Christe, when we have received no other Gospell, no other Doctrine, no other Faithe, no other Sacraments, than were sent us from the Churche of Rome; first, in Kinge Lucius his Dayes, at whose humble Epistle the holy Martyr Eluthersus, then Bisshoppe of Rome, did send unto this Realme two holy Monkes, Faganus and Damyanus, by whose Doctrine we were fyrst put to Knowledge of the Faithe of Jesus Christe, of his Gospell, and of his most Blessed Sacraments. Secound, holy Saint Gregorge, beynge Bisshoppe of Rome, did send into this Realme two other holy Monkes, Saint Augustyn and Mellitus, to receive the very self same Faithe of Jesus Christe, that was before plantid here in this Realme in the Dayes of Kinge Third, and Last, Paulus Tertius being Bisshoppe of Rome, did send the Lord Cardinall Poles good Grace, by Birthe a Nobell man of this Realme, as his Legat, to restore us to the same Faithe that the Blessed Martyr Elutherius and holy Saint Gregorye had plantid here in this Realme many Yeres before. If therefore the Churche of Rome be not of God but a malignant Churche, then we have byne deceyved all this while, when the Gospel, the Doctrine, Faithe and Sacraments, must be of the same Nature that the Churche is of, from whence it came. And therefore in relinquishinge and forsakinge of that Churche, as a malignent Churche, th' nhabitants of this Realme shalbe forced to seke fourther for another Gospell of Christe, other Doctrine, Faithe and Secraments, then we hitherto have receyved. Which shall brede suche a Schism and Error in Faithe, as was never in any Christian Realme: and therefore of your Wildomes worthy Confideration, and maturely to be provided for before you passe this Acte of Supremacie.

Thus much towchinge the firste cheffe Pointe: Now to the second cheffe Pointe; wherein I promyssed to move your Honours to consider, What this Supremacie is, which we goo about by Vertue of this Acte, to give unto the Quene's Highness. and wherein it dothe consiste; as whether in Spiritual Government, or in Temporall. If in Spiritual, like as the Wordes of the Acte do ymporte, scil. Supream Head of the Churche of England, Immediat and next under God, then it wolde be considered of your Wisdomes in what Pointes this Spirituall Government dothe consiste; and the Pointes being well knowen, it wolde be considered, whether this Howse have Aucthorite to graunt them,

and her Highness Abilitie to receave the same.

And

And as towchinge the Poynte wherin the Spiritual Governmente dothe con-I have in readinge the Gospel observed these Foure, amongest manye; wherof the first is to loose and binde, when our Saviour Jesus Christ, in ordeyninge Peter to be the cheffe Governor of his Church, said unto him, Tibi dabo claves regni calorum, quodcunque ligaveris super terram, erit ligatum & in calis, & quodcunque solveris, erit solutum & in calis. Now it wolde be considered of your Wisdoms, whether you have sufficient Authorytie to graunt unto her Highness this first Point of Spiritual Governmente, and to say to her, Tibi dabimus claves regni colorum; If you say, Yea, Then we requier the Sight of your Waraunte and Commyssion, by the Vertue of God's Word. And if you say, No, then you may be well assured, and perswade your selves, that you have no sufficient Authoritie to make her Highnels Supreme Head of the Church here in this Realme. The Second Pointe of Spiritual Government, is gathered of these Words of our Saviour Jesus Christ, spoken unto Peter in the 21st Chapter of Saint John's Gospel, Pasce, Pasce, Pasce. Now whether your Honours have Authority, by this High Courte of Parliamente to say unto our Soveraign Ladie, Pasce, Pasce, Pasce, you muste shewe your Waraunte and Commyssion. And fourther, that her Highness, beyinge a Woman by Birthe and Nature, is not qualyfied by God's Worde to feed the Flock of Chryst, it appeareth most playnlye by St. Paul on this wise, saying, Taceant mulieres in ecclesis; non enim permittetur eis loqui, sed subditas effe, sieut dieit lex: And it followethe in the same Place, Quod surpe est mulieri loqui in ecclessis. And in his first Epistle to Timothy, the Second Chapter, saythe. Docere autem mulieri non permitto, neque Dominari in virum, sed in silentin esse. Therefore it appeareth, that lyk as your Honours have not his Authoritie to gyve her Highness this Second Pointe of Spiritual Government to feed the Flock of Chryst; so by Panl's Doctryne her Highness may not entermeddle her self with the same. Therefore she cannot be Supreame Head of Chryst's Church here in this Realme. The Third and Chesse Pointe of Spiritual Government, is gathered of the Wordes of our Saviour Jesus Christ, spoken unto Peter, Luc. the 22th. Chapter, Ego rogavi pro te, ut non desiciat sides tua: & tu aliquando conversus consirma fratres tuos. Whereby it appeareth, that one chief Pointe of Spiritual Government is to consirme his Brethern, and ratisse them bothe by hollome Doctryne, and Administracion of the Blessed Sacraments. But to preach or mynister the Holy Sacraments, a Woman may not; neither may she be Supreme Head of the Churche of Chryst. The Fourthe and Last Pointe of Spiritual Government, which I promyssed to observe and note unto you, dothe confifte in Excommunication and Spiritual Punyshment of all such as shall approve themselves not to be the obedient Children of Chryst's Churche. Of the which Authoritie our Saviour Chryst speakethe in Saint Matthew the 18th. Chapter, there sayinge, Die Ecclesia. Si autem ecclesiam non audierit, sit tibi tanquam ethnicus & publicanus. And the Apostle St. Paul did excommunicate the notorious Fornycator, that was amongest the Corinthes, by the Authoritie of his Apostleshippe. Unto the which Apostles, Chryste ascending into Heaven, did leave the whole Spiritual Government of his Churche, as it apperethe by the plaine Wordes of Paul, in his Epistel to the Epbesyans, the 4th Chapter: Ipse dedit Ecclesiæ suæ quosdam Apostolos, alios Evangelistas, alios Pastores & Doctores, in opus ministerii, in ædisicationem corporis Christi. But a Woman in the Degrees of Chryst's Churche, is not called to be an Apostel, nor Evangelst, nor to be a Shepherd, neyther a Doctor, or Preacher. Therfor she cannot be Supreme Head of Christ's Militant Churche, nor yet of any part therof.

Thus muche I have here said, right Honourable, and my very good Lordes, against this A& of Supremacie, for the Dyscharge of my Conscience, and for the Love, Dread and Feare that I cheffely owe unto God and my Sovarayne Ladie the Quene's Highness, and unto your Lordshippes all; when otherwyse, and without mature Consideration of these Premysses, your Honours shall never be able to shewe your Faces before your Enymyes in this matter, beying so rash an Example and Spe&acle in Chryst's Churche, as in this Realme onely to be found, and in none other. Thus humble beseeching your good Honours to take

in good part this rude and playne Speche that I have here used, of much good Zeal and Will, I shall now leave to trouble your Honours any longer.

NUMB. VII.

SCOT Bishop of Chester bis Speech in Purlament against the Bill' of the Supremacye.

P. 75.

大物の地方

Foxii MSS. MY Lord, and my Lords all, I do perceave that this Bill hathe now ben P. 75. Provide read and by the Order of this Howse must be read and by the Order of this Howse must be read as the state of the sead of the s twice read, and by the Order of this Howse must be reade the thirde Time. Which Order I think was appoynted so to be observed for this End. that every Man, being a Member of this Howse, sholde fully understand, and so at large speke his Mind in Conscience in the Contents of all the Bills preferred and read here, before they should be inacted and establyshed as Lawes. Wherefore I consideringe that this Bill hathe ben, nowe twise redde, and hathe accordingly ben spoken unto gravely, wiselye and learnedlye by dyvers of this honourable Companye, and that I for my Parte as yet have said nothinge therein, I shall most humblye desier your good Lordshippes to gyve me leave, and pacyentlye to heare what I have to laye, as concernynge this present Bill. And yet to confesse unto your Lordshippes the Truthe, ther be two Thinges that do much move me, and as it were pull me backe from speaking any Thinge in this Matter. The first is, That I perceave the Quene's Highness, whom I pray God longe to preserve, is as it were a Partie therin, unto whom I do acknowledge that I owe Obedience, not onlye for Wrathe and Displeasures sake, but for Conscience sake, and that by the Scriptures of God. The Second is, The Reverence I have to those Noble Men, unto whom this Bill was comyttid to be weyed and considered; whose Doings I assure your good Lordshippes is a great Comfort not onely unto me, but also, as I do thinke, unto all that be of the Profession that I am of, with manye other besides. First, for that their Devocions towards Allmyghtie God, dothe appeare, They will not suffer the Service of the Churche, and the dew Admynistration of the holie Sacraments therof, to be disanulled or all reddye altered, but to be contened [retained] as they have ben heretofore: And Secondlye, for that their Charitie and Pittie towards the poor Clargie of this Realme, dothe appeare in mytygatinge th'extreme Penalties mentioned in this Bill for the Gayne-sayers of the Contents of the same.

But ther be two other Thinges of more weight, that do move me to speke in this Matter, what I thinke. The firste is Allmyghtie God, which I knowed the leader that a state of the state of dothe looke, that, accordinge to the Profession whereunto (althoughe I be unworthye) I am called, I shoulde speke my Mynde in suche Matters as this is, when they be callyd in Question. The Secounde, is my Conscience, which

dothe urge me to do the same.

Wherefore, nowe to speke of the Matter, this I saye, That our Faithe and Religion is mayntayned and contynued by no one Thinge so muche as by Unytie, which Unytie is contynued and mayntayned in Christe's Churche, evin as Concorde and good Order is mayntayned in a Commonwealthe. Wherein as we see for civill Quietness, there is appointed in every Village one Constable. And least ther shoulde anye varyance fall amongest them, ther is againe in everye Houndrethe one Head Counstable, in whome all the other Inferiours be as knitte in one. And where theyre be in one Shiere dyvers Houndrethes, to make away all Controverses, as myght channee amongest the said Head Constables of these Hundrethes, of that thei be joyned as in one. The Sherifes likewyse be joyned in one Prince, which Prince beinge depryved of his princely Aucthorytie, the Unitie and Concorde of that Realme is dissolvid, and every Man chosethe himselse a newe Lord. Evin so it is in the Churche of Christe, accordinge to the Commandment of Saint Paule. Ther is in everye Village at the least one Preiste; in everye Cittie, one Bisshoppe, in whom all the Preistes within the Diocesse be knytte in one: In every Province one Metropolitan,

polican, in whome, for the avoidinge of Controversies, all the Bisshoppes of that Province be joyned; and for Unitie to be observed amongest the Metropolitanes they be likewise joyned in one highe Bisshoppe, called the Pope, whose Aucthoritie beinge taken away, the Shepe, as the Scripture fayethe, be fcattred abrode. For avoydinge whereof, our Savyour Christe before his Deathe prayed, that we myght be all one, as his Father and he be one, which thinge cannot be, except we have all one Head. And therefore Almyghtic God saide by the Profitte Ezecbiel, Sulcitabs luper tos Pallogem unum: I will fir up over them one Pastoure. And our Savyour in the Gospell likewise saythe, Ther shalbe une Pustoure, and one Shepefoulde. Which Sentences peradventure some Men wil faye to be applyed onely to our Savyour Christe, which in very dede I must nedes graunt to be so; yet this I may saye, These Places be applied to him onely, as other like Places of Scripture be; for it is said in the Scripture, that onely God is Immortall, and by Participation with him, all we that be trewe Christian Men be made Immortall: onely God forgyvethe Synne, and yet by Commission from him, Prestes hathe Aucthorytie to forgyve Sin. is onely Kinge, and by Commission makethe Kinges; and likewise he is onely Preste after thOrder of Melchisedech, and by Commission makethe Prestes: he of himself, and by none other; all the rest by him, and not of themselves. So he is our onely Pastour, and by Commission hathe made other Pastours, and especially one to be Vicar Generall in Earthe, to governe and rule all his whole Flocke in Unitie and Concorde, and in avoydinge of Schismes and Divysions. And likewyse as he sent one holie Ghoste, to rule and governe his People inwardly, so he appoynted one Governor, to rule and lead them outwardlye.

Which one Head Governor cannot be applied to any Temporall Prince. For then eyther must we nedes graunt that the Churche of Christe was not perfecte, but rather a manke Bodye without a Head by the space of Three hundred Yeres and more, (for so longe was it after the Deathe of our Savyour Christe before there was any one Christian Prince in all the Worlde) or else, that Christe appointed an Insidell, beinge no Member of his Churche, to be Head thereof; which bothe be Absurdities. Againe, that Christe appointed no Temporal Prince to be Head of his Churche it appearethe, by that we see in dyvers Kingdomes ther be dyvers and fundrye Princes and Rulers, so that ther shoulde by that Meanes be many Heads of one Bodye, the whiche weare a monstrouse Thinge. Thirdly, that he appropried no Temporall Prince to be Head of the Churche, it appearithe by the Worde it selfe, spoken by our Savyour Christe, Palte, Fede, which he spoke not to Herode, Pilate, 'nor yet to Tyberus the Emperour. But he spoke them unto Peter, sayinge, Pasce over meas. And wher peradventure some Man will cavill and argue of the Greke Worde spoken by our Savyour Christe in that Place, which dothe signific not onely to Feed, but also to Rule and Governe; I answer, that I do not knowe where that Worde is applied unto any Temporall Ruler in the Newe Testament; and if it so were, yet it dothe not prove ther Intent; for other manyseste and playne Places of Scripture do exclude them from suche Aucthoritie, notwithstandinge, that the same Scripture dothe gyve them verye great Aucthorytie, commandinge us to obeye the same; declaringe withall, that they beare the Sworde not in vayne, nor without cawfe. But nowe marke this Worde Sworde, which Princes had before the comynge of our Saviour Christe; and that he did gyve them any further Aucthorytie we reade not, but lefte them as he founde them. And as he did gyve them no Spirituall Aucthorytie, so I do not see that he did take any Temporall Rule from them. Wherefore he commandid Peter to putt uppe his Sworde, because he had given hym other Instruments to use, wherein was included his Aucthorytie, that is to saye, the Keyes of the Kingdome of Heaven, sayinge, Tibi dabo claves regni colorum. In these Keves, and in exercysinge of the same, consistethe all Aucthorytie Ecclesiafical gyven by God unto any Man. Unto whom he hathe not by Scripture gyven these Keyes, they have no Right to it. Wherefore it followethe

that no Temporal Prince hathe any Aucthorytie Ecclesiasticall in, or over the Churche of Christe, seeynge, That the Keyes were never gyven unto any of them. And here I knowe it wilbe objected against me, that as this Place dothe make against the Supremacye of Princes, so dothe it not make for the Primacye of Saint Peter. For Saint John dothe witnesse in the 20th Chapter of his Gospell, that our Savyour Christe did gyve the Keyes not onely to Peter, but also unto all his Apostells, when he did breathe upon them sayinge, Accipite spiritum Sandum; Take ye the bolye Ghoste, whose Synnes ye forgyve he forgyvin to them, and whose Synnes ye reteyne are reteyned. And devers of the ancyent Writers do lykwise fave, That the Keyes were given unto all the Apostells. But yet in one place or other the same Aucthors do declare, that they were given unto Peter principally as Hilarius, where he saithe spekeinge of that Matter, Data sunt claves Petro plincipalius, in quantum erat alioqum Capitaneus. The Keyes (faythe he) were gyven to Peter principallye, in that be was Chiffe and Capitagne of the other. And if that any Man yet will contende, that this Place dothe gyve no more Aucthorytie to Peter than to the rest of the Apostells, I have rede another Place of Scripture, whiche dothe exclude the rest of the Apostells from Equalitie of Aucthorytie with Peter, in the Rule and Government of the Churche of Christe, and that is the changynge of his Name: For at Peter's firste metinge with our Savyour Christe, his Name was Symon, as it is ther mentionede in these Wordes, Symon the Some of Jona, thow shalte be called Cephas, that is to (a7, a Stone er a Rocke. And for what Consideration and End Christe gave hym that Name, it dothe appeare in the 16th of Saint Matthew, in these Wordes, Tu es petrus, &c. Thou arte Peter, that is to saye, a Stone or a Rocke, and upon, this Stone or Rocke I will buylde my Churche. Here I shall dessire youe to Note, That Peter hathe a Promysse made unto hymselse alone, whiche was made to no other of the Apostells, that is, that as he had receaved a newe Name, so he shoulde have a newe Priveledge or Preferment, to be the Foundation, Grounde and Staye of Christe's Churche, beynge buylded upon hym, for he was called a Rocke or Stone, for the Stabilitie and Constancye that shoulde allwayes appeare in the Churche, beinge builded upon hym a fure Foundation, and ymmovable. Which Thinge dothe nowe appeare in the Succession of Peter: For as concernynge the other Apostles in theire own Persons, I do not doubte but durynge their Lyves naturall, they were as fyrme and stable in the Faithe of Christe, as Peter was; but for their Succession we have no suche Proofe, feeynge, that onely the Succession of Peter dothe contynue in the Churche of Christe, the like appearinge in none of thother Apostles. Which is the onelye Staye of the same in Earthe, and undoubtedly shalbe until the Worldes end. This Place of Scripture in my Judgment, if ther wer no more, is sufficient to prove, that Peter and his Successors be appointed of Christe to have the Rule and Government of his Church in Earthe above all others, bothe Spirituall and Temporall, and yet I do knowe that ther maye and also will Objections be layd against these my Sayings. For some will saye, that Christe himselse is the Stone wherupon his Churche is buylded, and some will saye, that the Profession that Peter made of Christe, when he sayde, Thou art the Sone of the Lyvinge God. Which be bothe trewe, and yet not repugnant to that which I have fayd befor: For all these three Understandings well pondered and considered in their dyvers Respects may stande togyther. But I do thinke that if the Mynd and Intent of our Savyour Christe, when he spake these Wordes, Thow are Peter, &c. be well weyed, the Place it selfe dothe declare, that it is specially to be understanded of the Person of Peter and his Successors. For undoubtedly he knowinge, that Infidelitie and Herefyes shoulde so encrease and abound, that his Churche and Faithe shoulde be in daunger to be overthrowen and extinguished, made promyse ther so to provyde by Peter and his Successors, that it shoulde be alwayes knowen, where his Faithe shoulde be had and fought for again, if it were any wher loft, unto all Men that woulde with Humilitie desier, seke after and receave the same.

So that we nowe, if we should understand that Place of our Saviour Christe which is the sirste and trewe Stone of this Buyldinge in very dede, what Certeyntie can we have of our Faithe? Or howe shall we staye our selves, waveringe in the same in this our Tyme? For at this present ther be abrode in Christendom 34 sundrye Sects of Opynions, where one agreeth with another, and all differ from the Catholike Churche. And every one of these Sects do saye and affyrme constantlye, that their Profession and Doctryn is builded upon Christe, alledginge Scripture for the same. And they all and every of them, thus challynging Christe to be ther Foundation by Scripture, howe shoulde any Man knowe to which of them he may safely give Credit, and so obaye and sollowe?

The lyke is to be fayd of Peter's Confession, wherin we can have no sure Tryall. For every one of these Sects or Herelyes dothe confesse and acknoledge Christe to be the Sone of the Livinge God. So that I thinke I may conclude that our Savyour Christe in this Place, saying, That be would builde his Churche upon a Stone, did meane by the Stone Peter and his Successors, wherunto Men myght savely cleave and leane, as unto a sure and an unmovable Rocke in Matters of Faithe, knowinge certeynly that in so doinge they shall not falle, I meane in Faithe; as we do most many festly see it hathe come to passe and contynued for the space of a Thowsand syve Hundrethe Yeres and odde.

I have heard objected here of late against the Supremacye of Peter and his Three Ob-Successors, dyvers Reasons which appeare unto me to have in them small Sub-jettions at structure as I trust it shall appeare unto youe by the unfoldinge of the same Poper Su-And for the better understandinge of the same, I will brynge them unto three premacye.

Head Places.

Wherof the Firste dothe consyste in the wycked and evyll Lives, as it is alledged, of certayne Popes of Rame; which as I do thinke were nothinge fo wycked as they were reported to have ben: But lett that be, they were fo, what then? A Man is a Man, and, as the Scripture fayethe, Duig est Homo, qui non pettet? What Man is he that synneth not? Again, if that our Savyour Christe had made the lyke Warrant unto Peter and his Successors, as concerninge their Conversation and Lyvinge, as he did for the continuaunce and stabilitie of their Faythe, and had said unto Peter, Ego rogavi pro te ut non pecces, I bave prayed for thee, that thow shalt not synne; as he sayd, Ego rogave pro te ut non deficiat fides tua, I have prayed that the Faythe shall never fayll; Then ther evill Lyves had ben an Argument to have proved, that they had not ben the true Successores of Peter, nether had had any suche Aucthoritie gyven unto them of God. But feeynge that the Warrant was made only for the continuance of their Faithe, wherin they have hitherto, and do yet most constantly stand, without any mencyon of their Conversation and Livinge, it is in my Judgment no Profe nor Argument against the Aucthorytie and Supremacye of the Sea of Rome: as we see that the Adulterye and Murther commytted by Kinge Davyd, dothe not dimynyshe the Aucthorytie of godly Plalmes wrytten by hym: neyther the dissolute Lyvinge and Idolatrye of Kynge Salomon is prejudiciall to dyvers Bookes of Scripture wrytten by hym; nor yet the Covetouine's of the Prophet Balaam did let, in any Condition, the Vertue and Strength of God, the Bleffinge of God fent unto the Children of Israell by hym, nor the Truthe of the Prophecye, as concerninge the cominge of our Savyour Christe, by hym likewise pronounced: Even so the Lyves of the Popes of Rome, were they never so wycked, cannot be prejudicial to the Aucthorytie gyven to Peter and his Successores, by the Mouthe of our Savyour Christe.

The Somme of the Objections fecondarily made againste his Aucthorytie, dothe consiste, (as they do alledge) in certayne Canons of the Councell of Nicene, and the Sixth Councell of Carthage, with the Departure of the Greke Churche and other Realmes now in our Dayes from the Aucthorytie of the said Sea of Rome. As concerninge the Councell of Nicene, I do marvell that they will alledge any thinge therin conteyned in this Matter, seeyinge

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in the Preface of the said Councell it is declared, that this Aucthorytie which we speke of is gyven unto the said Sea by no Councells or Synods, but by the Evangelicall Voyce of our Savyour Jesus Christe: And also the Fathers of the faid Councell beynge condescended and agreed in all Matters of Controversye, moved in that ther Assembly, wrotte unto the Pope, desiringe to have ther Decrees confirmed by his Aucthoryrie, as it dothe more at large appeare in ther Epistle writen in that behalfe. Further, Athanasius, which was present at the said Councell, and after Patriarche of Alexandria, dothe not onelye acknoledge the Cure and Charge of the Univerfall Churche of Christe to be gyven to Peter and his Successors, but also, beinge universally depryved, did appeall unto the Pope of Rome, and by him was restored againe. And likewise the fixt Councell of Carthage makethe nothing: for ther Purpose. For the Supremacie of the Pope was not called in Question ther, but some Varyaunce ther was in dede, which confishith in this Point onelye, whether a Bisshoppe or a Preste, beinge accused and troubled, and thinkinge hymselfe to have wronge, myght appeall to Rome for the better Examynation and Tryall of his Cawfe or no. As one Appiarins a Preste had done then in Afrike. Ther was alledged for Appellations to be made to Rome a Canon of Nicene Councell, which indede was fought for, and coulde not be founde. Which was no Marvell: For whereas the Fathers in Nicene Councell made 70 Canons, throughe the Wickedness of Heretickes, ther was then but founde remayninge onely 21. Yet that notwithstandinge the Bisshoppes of Africke did not longe after submytte themselves to the Churche of Rome in that Point. Also, they use to inculcate the Aucthoritie of this Councel, for bycause that St. Augustyne was present at it; as he was indede, which makethe directly againste them. For Saint Augustyne dothe everye where in his Workes acknoledge the Supremacye of St. Peter and his Successors; as in his 162 Epistle, sayinge thus, In Romana Esclesia semper viguit Apostolica Cathedra Principatus: In the Churche of Rome bathe allways ben Strengthened or florys hed the Rule or Aucthoritie of the Apostolike

The Greek

And where I heard a Question moved here of late, whether that ever the Greke Churche did acknoledge the Superioritie of the Church of Rome or no? Of the which matter I marvell that any Man dothe doubt, seynge that the Greke Churche did not onely acknoledge, but also contynue in Obedience under the faid Churche of Rome, by the space of Eight Hundrethe Yeres at the least, so far as I can read my felf, or learne of others. And after that it did first renounce the said Aucthoritie, it did returne againe with Submyssion fourteen several Tymes, as good Authors write, and as we may partely gather by the Councell of Florence, which was about a Hundred and Fourty one Years ago; whereas the Patriarche of Conftantinople hymielf was present amongest other Bushoppes and Learned Men of Grece, in the which this matter in Controversy was determy. ned and agreed upon, as it dothe manifestely appeare in the Canons of the Laid Councell. Moreover, if the Greke Churche wer not under the Aucthoritie and Rule of the Churche of Rome, what shall we think of the Storye of Anthemas, Patriarche of Constantinople, which was deposed for the Heresye of Eutyches, by the Pope Agapetus. For whose Restitution earnest and longe Sute was made by the Emperesse Theodora, that then was, first to the Pope Silverius, and after to his Successor Vigilius, and coulde in no Condition be obtayned. But as touching the Greke Churche, and the Departure of the same from the Churche of Rome; thus we maye briefely say and conclude, that after it did divyde it self from the Churche of Rome, it did by lyttel and lyttel fall into extreme Myseryes, Captivity, and Bondage; in the which at this present it dothe remayne. And as concernynge other Countryes that have renounced the foresaid Aucthoritie, as Germany, Denmarke, and as it was here said, Polonia; this I have to saye, that the Myseryes and Calamityes that Germany hathe suffered, synce ther Departure from the Churche of Rome, may be a Warnynge and Example to all other Nations to learne by, and beware of the like attempt. And as for Denmark, I do hear indede, they be very Lutherans, and have also renounced the Pope's Auctho-

ricie, but yet I cannot learn, nor heare, that eyther the Kinge of Denmarke, or yet any Prince of Germany, doth take upon hymto be callyd Supreme Head of the Charche. And as for Polonia, althoughe it be trobled with Herefyes, as other Realmes be, yet I cannot learne, that eyther the Kinge, or the Clargie therof, Poland. hathe, or dothe gyve any Place to the same, but of the contrarye dothe most earnystly withstand them; as may ryght well appeare by certeyn Bookes set out this last Yere, that is 1558, by a Bushoppe of Polonia, called Stanislans Hosius, in the which it is declared amongest many other Things, that earnest Sute was made by the Protestantes to have three Things graunted and suffered to be pra-Exyssed within that Realme; that is to saye, that Prestes myght have Wyves; to have the publyke Servyce in ther vulger Tonge, and the Sacrament of the Aulter mynistred under bothe kyndes: which all three were denyed them. Whereby it appearethe playnly that Polonia is not in that Case that Men reported it to be in. But and if it were fo, that all these Realmes, yea and mo, were gone from the Obedyence of that Churche, dothe it therefore followe that the Aucthoritie thereof is not Juste? I thinke not so. For as Ferdynandus, now Emporour, descendinge Justely by Election from Constantyne the Great, if the Empire which was under Constantine's Rule were divyded into twentye Parties, it hathe scarcely One of the Twentye, and yet the Aucthoritie of an Emperour contynuethe in hym still. And as the Departure of Gascoygne, Guyne, Normandye, Scotland and Fraunce, which were all sometymes under th'Imperial Crowne of England, dothe not take away th'Aucthoritie thereof, but that it is an Imperial Crowne still; even so dothe not the Departure of these Countreves from the Sea of Rome dymynythe the Aucthoritie gyven unto the same by God. Besides that St. Paul sayethe, That ther shalbe a Departinge befor the Day of Judgment, which allthoughe some understand of th'Empyre, yet the most Part referre it to the Churche of Rome, from whence Men shall faull and departe by Infidelitie and Herefies; but whether it shalbe in all Countryes at one tyme or dyvers tymes, it is uncertayne.

Thirdly, ther is alledged a Provyncyall Councell or Assembly of the Bisshoppes and Clargy of this Realme of England; by whom the Aucthoritie The Pope Which now some abolished by of the Bishoppe of Rome was abolished and disanulled. inculcate against us, as a Matter of great Weight and Aucthoritie, wheras Provinciin very dede it is to be taken for a Matter of small Aucthoritie, or else none. al Gouncil For First, we know that a particular or provyncyali Councell can make no Realm, an-Determination against the Universall Churche of Christe. Secondarily, of swered. the Learned Men that were the Doers ther, so manye as be dead, before they died were penytent, and cryed God Mercye for that Acte: And those that do lyve, as all your Lordshippes do knowe, hathe openly revoked the same, acknowledginge ther Error. And wher some here dothe saye, That they will never trust those Men, which once denyed the Pope's Aucthoritie, and, nowe of the contrary, fland in the Defence of the same; in my Judgment, their Sayings be not greatly to be allowed. For it may happen, as often tymes it dothe chaunce indede, that a Man of Honestie, Worshippe, yea of Honour, maye comytte Treason against his Prince, and yet by the Goodness of the same Prince be pardoned for that Offence, shall we determinately saye, That Man is never after to be trusted in the Prince's Affaires? Nay, God forbyd: but rather thinke of the contrarye, that he which once hathe rune so hastely and rashely, that he hathe overthrowne hymself, and fallen, and broken his Browe or his Shynne, will after that take hede to walke more warily. As we may learne at the Apostles of our Saviour Christe, which did all forsake hym, and rune away, when he was apprehended [and brought] before the Jews; and specially of St. Peter, which did thrice denye hym. And yet after, as well Peter as all the rest of th'Apostles, did returne againe to their Master Christe, and never woulde after, for neyther Persecution nor Deathe, for sake or denye him any more. So that it may appear, although Men have once gone aftraye, if they returne to the Truthe agayne, their Testimonies in the Truthe be not

to be discredetid. And so I truste that you see that all these Reasons and Objections, made against the Aucthoritie of the Churche of Rome, be of none Essect, if they be indifferently wayed and considered.

Another
Argument
for the Supremocy,
answered.

And wheras ther was a Reason made here, that a Temporall Prince, unto whom no Ecclesiasticall Jurisdiction or Rule is gyven or committed by God, cannot himself be Head of the Churche of Christe; so he cannot substitute nor appoint another to exercise any suche Jurisdiction or Aucthoritie in Spiritual Matters in, or over the Churche of Christe under hym: For as it was then fayd, no Man can give to another that Thinge which he hathe not himself: Whereunto this Answer was made, That a Prince may give to another that Aucthoritie which he hathe not hymself, neyther may exercise; as for Example, they alledge, That a Kinge of himself is not a Judge, and yet he hathe Aucthoritie to appoint Judges to mynyster Justice. And likewise they said, That a Kinge hymself is no Capitayn, and yet hathe Aucthoritie to appoint Capitayns under hym, for Defence of his Realme, and Overthrowe of his Enemyes: and even so, say they, he may appoint and substitute one under hym to exercise Spirituall Jurysdiction, allthoughe he have no suche Aucthoritie hymself. Which Reasons appeare unto me not only to be verye weake and feble, but also to be playne false, and against Scripture, which dothe declare, that the Office of a Kinge dothe confifte especially in these two Points, which these Men denye to be in hym; That is, in playinge of the Judge, and myni-ftringe of Justice to his Subjects, and likewise in playinge the valiant Capitayne, in defendinge of the same his Subjects from all Injurye and Wronge, as the 8th Chapter of the first Book of Kings declarethe in these Wordes, Judicabit non Rer noller, et egredietur ante nog et pugnabit bella noltra pio nobis, that is, Our Kinge shall judge us, and be shall goe fourthe before us, and be shall fight our Buttailles for us. And likewise Nathan said unto Davyd's own Person, Responde mist Judicium: Make me answer accordinge to Justice. And likewise Solomon hymself did gyve Sentence and Judgement between the two common Women, which of them two was Mother of the Child which was alive. And as for to prove that those Kings with other in the olde Testament were Capitayns themselves, in the Desence of their Realmes, is more manysest, than I shall nede to travell in provinge of the same.

And thus to drawe unto an end, I trust your Lordshippes do see, that for Unytie and Concord in Faithe and Religion, to be preserved and contynued in the Churche, our Saviour Christe the Spouse thereof hathe appointed one Head or Governour, that is to wit Peter, and his Successors, whose Faithe he promysed shoulde never decaye, as we see manyfestely it hathe not indede for those Men which wryte and speake against this Aucthoritie, if therwith their Wrytings and their Doings be well considered, they shall appear to be suche, as small Credit or none is to be gyven unto in Matters of Weyght, suche as this is. For who so redith the Third Chapter of the Second Epistle of St Paul to Tymothie, may see them there lively described with their Doings. And specially one Sentence therein may be applyed and verified of them most justely, that is, Semper biscentes, et nunquam ad letentiant beritatis perbent. entes, that is to laye, Alwayes learninge and never comminge to the Knwoledge of Truthe. For as we see them varye amongest themselves, one from another, so no one of them dothe agree with himself in Matters of Religion two Yeres together. And as they be gon from the fure Rocke and Staye of Christe's Churche, so do they reel and waver in their Doctryne, wherin no certeyntie nor staye can be sounde. Whereof St. Paul dothe admonyshe us, and teache us in the Person of his Scholer Timothie, to be constante in Doctryne and Religion, and not to follow suche Men. For after, in the same Chapter he sayeth thus, Tu vero permane in iis quæ didicisti, et quæ credita sunt tibi, sciens à quo didiceris. But as for thee, saythe St. Paul, speaking unto every Christian Man in the Person of Tymothe, Contynue in those Thinges which thow hast learned, and which be credited unto thee, knowinge of whom thou hast learned them. In which Wordes we myght understand that St. Paul dothe not move any Man to continew in any

false or untrue Doctryne. Wherfore he movethe every Man to consider, not onely his Religion and Doctryne, but also, or rather, the Schoolemaster of whom he learned the same. For of the Knowledge, Constancye and Worthyness of the Schoolemaster, or Teacher, may the Doctryne, taught by him, be knowen to be good and found, or otherwise. Now if a Man shoulde aske of these Men in this Realme, which diffent from the Catholike Churche, not onely in this Point of the Supremacie, but also in dyvers of the cheffe Mystryes of our Faithe, of whom they learned this Doctryne which they holde and teache, they must nedes answer, that they learned it of the Germaynes. Then we may demande of them agayne, of whom the Germaynes did learne it? Whereunto they must answer, that they learned it of Luther. Well, then of whom did Luther. they must answer, that they learned it of Luther. Well, then of whom did Luther learne it? Wherunto he shall answer hymself in his Booke that he wrote De Missangulari, seu privatà: where he saythe. That suche Thinges as he teachethe against the Masse, and the Blessed Sacrament of the Auster, he learned of Sathan, the Devyll. At whose Hands it is lyke he did also receave the rest of his Doctryne. Then here be two Points diligently to be noted. First, That this Doctryne is not yet 50 Yeres olde; for no Man taught it before Luther. And Secondarily, That Luther dothe confesse and acknowledge the Divell to be his Schoolemaster in dyvers Points of his Doctryne. So that if Men wolde diligently mind St. Paul's Wordes, where he bidethe us Knowe of whom we have learned suche Doctryne as we holde, they wolde refuse this perverse and wicked Doctryne, knowinge from whom it came. But if they will aske us of whom we learned our Doctryne, we answer then, that we learned it of our Foresathers in the Catholike Churche, which hathe in it contynuedly the the Holye Spirit of God for a Ruler and Governour. And againe, if they aske of whom our Fathers learned this same, we say of their Foresathers within the same Churche. And so we manually ascend in Possession of our Doctryne, from age to age, unto the Apostle Peter, unto whom as St. Coprian fayeth, our Savyour Christe did betake his Shepe to be fed, and upon whom he founded his Churche.

So that nowe we may be bolde to stand in our Dostryne and Religion against our Adversaries, seying that there is not yet Fystye Yeres olde, and ours above Fifteen hundrethe Yeres olde. They have for Aucthoritie and Commendation of their Religion Lutter and his Schoolemaster before mencyoned; we have for ours St. Peter and his Master Christe. So that nowe, by the Doctryne of Ireneus, every Man may knowe wher the Truthe is, and whom he should followe, which saythe thus, Eis qui in Ecclesia sunt Presbyteris, obedire oportet; bis qui Successionem babent ab Apostolis, qui cum episcopali Succissione charisma Veritatis certum secundum placitum Patris acceperunt; reliquos verò qui absistunt à principali Successione, et quocunque Loco colliguntur, suspectos babere, vel quass Hæreticos, et malæ Sententiæ, vel quasi studentes [partium] et elatos sibi placinies : Aut rursus ut Hypocritas quastus gratia et vanæ gloriæ boc operantes : qui omnes decidunt à Veritate That is, " To those "Prestes, which be in the Churche, we ought to obaye, those which "their Succession from the Apostles, who with Bisshoppelike Succession, have receaved a sure gracyous Gifte, according to the good Will But for the other which departe from the pryncipall " of the Father. " Succession, and be gathered in whatsoever Place, we ought to have them " suspected, either as Hereticks, and of an evil Opinion, or as makinge Di-" visions, and proude Men, and pleasing themselves, or againe as Hypocrytes, "doing that for Advantage and vayn Glorye, which all do fall from the Truthe. And thus I make an End, most humbly thankinge your good Lordshipps for your gentill Pacyence, desiringe the same lykewise to weye and consider these Thinges which I have spoken, as shalbe thought good to your Wysdomes.

NUMB.

NUMB. VIII.

The HEADS of a Discourse concerning the SUPREMACTE.

Foxii MSS. HE first Byshopps of Rome, were particular Byshopps of a certein Province, beginning, contynuinge, and endinge their Byshoppricks in Persecutions and Povertye. In what Affayres they busied themselves, and under what Emperors-

Under what Emperours the Byshopps of Rome began to decline from the Perfecutions of their Predecessors; the Cause thereof; and that they had no Dignities nor Possessions, but of the Gist of the Emperours, and other Princes; and howe the same from Tyme to Tyme were enlarged, and had their Continuance.

The Cause whereupon the Byshoppe of Rome claymed to be an Universal Byshoppe; usurped an universal Jurisdiction. Howe farre the Bounds thereof did then extend; his Practises to be an Erthly Monarche or Kinge; and howe he e'er since, with every Age, hath maynteined his State.

In what Age the Name of Paps had his Original. To whom it was attributed, and howe it became the proper Name of the Byshoppe of Rome; and what Byshoppes of Rome first claymed the Sworde, and Triple, Double, and Single Crowne

What Mischies and Inconveniences have ensued upon all Commonwealths, by the usurpinge of the saide Jurisdiction. And howe muche thereby the Christen Commonweale is decayed; and of the beginninge of the Turkishe Empire, and Mahomet's Religion.

General Councells sommoned by the Emperours; and for what causes. Under what Emperours; when the Byshoppe of Rome first summoned a General

Counsell; and howe he hath incrochyd the same unto himself.

The Popes have entermedlyd in there Generall Counsells with Princes Affayres, and have as well at other Tymes, as then, taken upon them to bestowe Empires and Kingdomes, and that none should rule or be crowned, but at his Pleasure. And what great Broyles have ensued thereupon, especially in England, as appeareth in the Lives of Henry the II. King John, Henry the III. and divers other Kings.

Of the Censuers of the Churche. And howe the Popes have abusyd the same, in revenge of there owne private Quarrels, and Advancement of their owne

 \mathbf{E} states.

Howe, and when the Christian Faythe first began in England. The King's Authoritie: Archebishoppes, Bishoppes, and Ecclesiastical Lawes, made by Kinge Lucius, without the Pope. The Continuance of the same Faythe, until Augustin; and after until the cominge of the Normans into England. The Innovations of Religion brought in by Augustine, and the Practices used for the Bringinge in of the same, and what Opinion or Estimation was had therof.

The Cause why the Romaines lest or forsocke their Government here in England; and that sythence it hath not been tributary or subject to any Forein Estate, albeit it hath been divers Tymes conqueryd by Strangers; and that those Conquerours have forsaken their owne Countreys, and become as it were natural Born in

Englande, conforminge themselves wholly to the Laws thereof.

That the Realm of Englande hath been alwaies Governyd by private Lawes and Customes; as well in Causes Ecclesiastical as Temporal. The Antiquitie, Establyshinge, Allowance and Commendation of them. The Difference between the Canon, Civil and Temporal Lawes. And when the Canon and Civil Lawes were first receaved into Englande.

In what Cases the Common Lawes of Englande have admitted the Civil and

Canon Lawes, and upon what Consideration.

In what Age the Pope's Jurisdiction crept into Englande, and the Practices used

from Tyme to Tyme for the chably shinge therof.

What Innovations, as well of Lawes, as of Estates, have been made in Englande by the Pope's Legates, Cardinalles, Italians, beinge Byshoppes in Englande, and others of the Englyshe Clergye.

Practyss

Practyle of the Byshoppes, and others there Adherents, for the bringinge into

Englande of the Pope's Jurisdiction-

The King's Jurisdiction in Ecclesiastical Causes, by the Common Lawes of the Realme: And that Ecclesiasticall Persons derive their Jurisdiction from the

Kinge.

There is no Magistrate in any Cause above the Kinge in his Realm: And what Lawes the Kings of the Realme have givin to the Clergye; and the same have been observid.

The King's Demelnes discharged of Tythes; And that his Tenants in chief shall not be empleaded in the Ecclesiasticall Court for any Tythes.

Licences and Dilpensations made by the Kinge, in Ecclesiastical Causes. Licences, Graunts and Dispensations made by the Pope adjudged voide by the

Common Lawe.

That the Pope cannot erecte in England any Sanctuary, or exempte any Person from the King's Jurisdiction. And of the beginninge of Sanctuaries.

The Probate of the Testaments, and committinge of Administration of the Goodes of the Intestate, by the Ordre of the Common Lawes, belonginge to the Kinge. And when the same were grantyd to the Clergie.

Ecclesiastical Discipline belonginge to the Kinge: And how the same hath And that Temporall Judges be Judges of Ecclesiasticall bene executid.

Causes.

Disgradinge, Deprivinge, Deposinge, Suspendinge and Sequestringe, by the King's Commandment, and Aucthoritie.

By the Common Lawes of the Realme one Person maye not enjoye more

Benefices than one, or Dignities in one Churche.

Imprisoninge, Fininge, Ransominge, Abjuringe, Arrayninge and Banishinge of Ecclesiastical Persons, by the King's Commandment and Aucthoritie.

Temporalities of Bisshoppes seisid; And of the seiser of the Goodes of the

Ecclefiasticall Persons restreyaid from purchasinge of Landes, from buyinge and fellinge and takinge Landes in ferme.

Seiser of Temporalities in the Tyme of Warre.

Temporall Persons Juges in Allowance of the Clergye to Prisons, upon their

Arreygnments: And of the Commencement therof.

The King's Power and Aucthoritie in Caules of Excommunication. And that the King's Temporall Courts beinge [Judges] of the validitie and invaliditie of Excommunications.

Causes of Heresie, Witchcrast, Sorcery, Enchauntements, debatyd before the Kinge and discussfyd and judged by him and the Lernyd of the Realme, and his Temporall Justiceys.

The King's Courts Juges of Lecherous Lyff, as well in the Clergye as in

the Temporalitie.

Abilitie or not Abilitie of Clerks presentyd to Benefices, jugid by the King's Temporall Courts. The Common Lawe of England jugith of Bastards.

Ecclesiastical Lawes made by Kings of England concerninge Religion, Faythe, &c. Rites, Ceremonyes, Heresies, Bisshoppes, Ecclesiastical Persons

and other Things concerninge the Clergye.

Parliaments in England figninge and decreeinge against the Pope's Aucthoritie. his Canons and Bulles. And the manner of the holdinge of them, whether the Bisshoppes be there in respect of ther Clergye, or for any other Cause. And they are to be punyshed, if they departe from the same without Lycence.

Spirituall Courts within the Realme, the King's Courts.

To whom, and for what Things Tithes were payable by the Common Lawes: positive Lawes made for the same: The erecking of Parisshes: Suits in the

King's Temporall Courts for Tythes.

The Clergie chardged with Quinsiems and other Payements, as well for their Lands as Goodes; and Eccletialticall Persons made Collectours therof by the I lawes of the Realme: and the Punysshement of them that resultive to be Collectours,

That freland of Right belongith to the Kings of England, and not gyven to Henry the Second, as some pretend: and howe the Kings of England came by the same.

Othes heretofore ministryd against the Pope, as well to the Clergye, as to the Laytie; and of the Othe minystred to the Pope's Legates and Messengers

at their cominge into England.

Foundations of Free Chappels, and other Howses Ecclesiastical by the King's Lycence, to be donatyve and not presentatyve.

Monasteries and other Howses and Foundations Ecclesiasticall, altered or sup-

pressyd by Kings, and other Common Persons.

Visitations of the Clergye, Free Chappells, Hospitalls and other Ecclesiastical Howses and Places, by the Chancellor of England and other the King's Commissioners: and of the Pope's Usurpations in visitinge of the Clergye of England.

All Suits determinable within this Realme. No Suite for any Cause rysinge within the Realme, maynteinable in any Place out of the Realme. In what wise forein Suits before the Statutes of Præmunire, were restreyned and punisshed.

Controversies betwixte Ecclesiasticall Persons for Ecclesiasticall Causes, de-

termynable within the Realme; and before whome,

Appels and other forein Suits determynable in England; and before whome. Triall in the King's Temporall Courts of Issues, and Matters Spirituall or Ecclesiasticall,

Of what Force the Pope's Excommunication is by the Lawes of England;

and of the Punisshment of the Bringers in therof.

That no Person shall goe out of the Realme to Rome, the Pope's Generall Counsell, ne to any other Place, without the King's especial Lycence; and the Punisshment of suche as goe out of the Realme without the King's Licence.

The Lawes of England agaynst the cominge into the Realme of the Pope's

Legates and Messengers, and of all others, without the King's Lycence.

That Priours alien, ne any of their Religion shall not goe out of the Realme to be visitid, by their Superiors or Generalls beyond the Seas, nor send or conveighe any Money unto them out of the Realme without especial Licence.

The Foundations and Erections of Archebisshoppricks and Bisshoppricks;

and their Endowments from tyme to tyme by the Kinge; and by whom the Limitts of every Bisshoppes Diocess were affignyd.

The Translation, Union and Dissolution of Bisshoppes Seas, by Kings in

severall Ages.

All Franchises and Liberties of the Bisshoppricks and Clergye deryvid from the Crowne, and sworne by Kings in their Coronations.

Exemption to be discharged of the Jurisdiction of Bisshoppes, by the King's

The Kinge onely Patron of all Archebisshoppricks, and Bisshoppricks in England: and howe the Archebisshoppes and Bisshoppes were invested and confecrated of old Tyme: and that a Man may be a perficte Bisshoppe to every Respect, without Tonsure, Rasure, Anoyntinge and suche other Ceremonies. And when the investinge or consecratinge of Archebisshoppes and Bisshoppes was alteryd; and howe the same of latter Tyme hathe been usid.

And when the Pope herein beganne to usurpe upon the Kings.

No Election made to Ecclesiasticall Dignities without the King's Licence, good: and that to the perfittinge thereof his assent is requisite by the Writ De

Elections to Ecclesiasticall Dignities in Tymes past usyd in divers manners: And when franke Election first beganne; and how soone it hath been esta-

Foreyners preferrid, nominatyd or elected to Ecclesiasticall Dignities, resulyd. The Pope's Factions, in refusinge to consecrate or confirme those which were duely electyd to Ecclesiasticall Dignities.

The Kinge Gardian as well of the Spiritualities as of the Temporalties in : and that he may kepe the Temporalties duringe his the Tyme of the

Pleasure. The Meanes howe the Bisshoppe after his Consecration comyth to his Temporalties: And of the reseiser therof, if the Bisshoppe procede not therin in due Order.

The Othe of the Bisshoppes and other Ecclesiasticall Persons to the Kinge in

Tymes paste: and the maner of swearinge unto the Pope.

The Bisshoppes and Archebisshoppes obedient Subjects to the Kinge, and Ministers to his Temporall Courts, in executinge his Wordes and Commandments.

Provisions and Translations, &c. to Ecclesiastical Dignities by the Pope, against the common Lawes of England. The Mischies that have growen therby: and how the Procurers thereof were punysshed before the Statutes of Premunire.

Rome-scotte and Peter-pence in what ages first paide; upon what Considerations

denyed and with holden, by divers Kings.

The Pope becomyth a Souldier: and howe the Tenthes of the Ecclesiasticall Livings and Promotions, beinge graunted onely for the Ayde of the Holy Land, were asterwards continued and paide to his own Private Uses.

In what Age, for what Cause, and by what Meanes, the Pope usurpid the

first Fruytes of the Ecclesiasticall Promotions.

Convocations of the Bisshoppes and Clergye, within this Realme, not holden

nor callyd without the King's Writ or Assent.

Writts directid to Convocations, prescribinge what Thinges the Clergye shall establishe and decree, and what not. Messengers and Commissioners sent to the same or like ende.

Of what Force, by the Common Lawes, things decreed by the Convocation

are.

That no Constitutions Provinciall, nowe extant, were decreyd, before the Tyme of Stephen Langboon, thrust into the Archebisshoppricke of Canterbury by the Pope, all others before beinge suppressed. And howe muche the Pope's Jurisdiction was thereby enlarged, and in what Poynts.

What maner of Liberties and Francheses the Clergye hereupon challengyd: And howe by colour therof they usurpyd the King's Aucthoritie: and what

Practifes and Attempts have been wrought for the same.

The Kinge had the same Jurisdiction in the Gyst, and Investiture of Canter-bury and Yorke, as in other bisshoppricks. The Pope claymed the Gyst of them, and howe longe sithence the Pope sirst usurpid.

What is the Palle: when and upon what Consideration, and by whom it

was given to the Archbisshoppes of Canterbury.

The great Abuses, and Usurpations by colour therof.

The Prerogatives of the Archbishoppe of Canterburg: and from whom they

tooke their Beginninge.

The Mariage of Prestes lawefull by the Common Lawes of England. And that the same is neyther alteryd nor repealed by any Acte of Parliament. And by what Means the same was first restreynid.

The auncient Monasticall Lyvings as well in England as elsewhere: and howe the same was perverted by the Rules of Augustine, Benedict, Dominic, &c. And to

what Abuses the State of that Lyff was degenerate.

The beginninge of all kind of Friers and other Regular Persons in England;

And to what Abuses the same were growen unto.

That the Quene's Majestie that nowe is hathe by the Common Lawes of this Realme, as great Aucthoritie and Jurisdiction over the Realme, as any of her Majestie's Auncestours or Predecessors, being Kings or Quenes of this Realme, have had.

What Servitude and Tyranny to all the Quene's Subjects: What Daunger to the Prince and Realme they bringe in and doe, that in any force mayteyne the Pope's Jurisdiction. What it is to affirme the Pope's Jurisdiction. Howe it is nowe punysshed; and howe it was punysshable, by the Common Lawes of this Realme.

NUMB.

NUMB. IX.

The ORATION of the Reverend Father in God Mr. Dr. Fecknam, Abbott of Westminster, in the Parliament Howse, 1559, against the Bill for the LITURGY.

P. 77.

II.

Foxiimss. I Onourable and my very good Lordes; having at this present two sundry Vespasian. I kindes of Religion here propounded and set forthe before your Honours, D. 18. C. C.C. being allready in Possession of th'One of them, and your Fathers before you, Synoda- for the space of 14 Hundrethe Yeres past here in this Realme, lyke as I shall hereafter prove unto you; the other Religion here set in a Booke to be receyved and establisshed by th' Aucthoritie of this High Courte of Parliament, and to take his Effecte here in this Realme at Mydsomar nexte comynge. beinge, as I knowe, right well diffirous to have some Proofe or sure Knowledge, which of both these Religions is the better, and most worthy to be established here in this Realme, and to be preferred before the other; I will for my part, and for the discharge of my Dewtie, first unto God, secondly unto our Soveraigne Lady the Quene's Highness; thirdly, unto your Honours and to the whole Commons of this Realme, here sette forthe. and expresse unto you, three brief Rules and Lessons, wherby your Honours shalbe able to putte difference betwixt the true Religion of God, and the Counterfeyre, and therin never be deceyved. The First of these Three Rules or Lessons is, That in your Search and Tryall making, your Honours must observe, which of them bothe hathe ben of most Antiquitie, and most observed in the Churche of Christ, of all Men, at all Tymes and Seasons, and in all Places. The Second, which of them bothe, is of it felf more steadsast, and allwayes forth one and agreeable with it self. The Third and Last Rule to be considered of your Wisdoms is, which of these Religions dotie brede the more humble and obedient Subjects, first unto God, and next unto our Soveraigne Ladie the Quene's Highnels, and all Superiour Powers.

Concerninge the first Rule and Lesson, it cannot be truly affirmed or yet thought of any Man, that this new Religion, here nowe to be fett forthe in this Booke, hathe bene observed in Christ's Churche of all Christian Men, at all Tymes and in all Places; when the same hathe ben observed only here in this Realme, and that for a shorte Tyme, as not muche passing the space of two Yeres, and that in King Edward the 6th his Dayes: Whereas the Religion, and the very same maner of servinge and honoringe of God, of the which you are at this present in Possession, did begin here in this Realme 1400 Yeres past in Kinge Lucius's Dayes, the first Christian Kinge of this Realme; by whose humble Letters sent to the Pope Elutherius, he sent to this Realme two holye Monkes, the one called Damianus, th'other Faganus: and they, as Embassadors sent from the Sea Apostolike of Rome, did bringe into this Realme so many Yeres past the very same Religion; wherof we are now in Possession; and that in the Latin Tonge, as the ancyent Historiographer Gildas witnessethe in the Prologue and Beginynge of his Booke of the Bristaine-Historye. And the same Religion so longe ago begune, hath had this long Continuance ever Sythence here in this Realme, not onely of th'Inhabytaunce therof, but also generally of all Christian Men, and in all Places of Christendom, untill the late Dates of Kinge Edward the 6th as is aforefaid. Wherby it appearethe unto all Men that lyst to see and knowe, howe that by this Rule and Lesson the auncyent Religion and manner of Servinge of God (wherof we are allreddye in Possession) is the very true and perfect Religion, and of God.

Towchinge the Second Rule and Lesson of Tryall making and Probation, whether of bothe these Religions is the better and most worthy of Observation here in this Realme, is this, That your Honours must observe which of bothe these is the most stayed Religion, and allwayes forthe one, and agreeable with it felf. And that the new Religion here now to be let forthe in this Booke, is no flayed Religion, nor allwayes forth one, nor agreeable with it felf, who seethe it not; when in the late Practise therof in Kinge Edward the 6th his Dayes, howe changeable and variable was it in and to it felf? Every other

Yere havinge a newe Booke devysed therof; and every Booke, beinge sette furthe, as they prosessed, accordinge to the sincere Word of God. never an one of them agreeing in all Pointes with the other: The sirste Booke affirminge the Seven Sacraments, and the reall Presence * of Christe's Body in the Holy * This is Euchariste, the other denyinge the same; th'one Booke admitting the reall atterly Presence of Christe's Body in the said Sacrament to be received in one kinde false, as with kneeling downe, and great Reverence donne unto it, and that in unleavned in that first Bread; and th'other Booke would have the Communyon received in bothe the Book called kindes, and in Lose † Bread, without any Reverence, but only unto the Bodye The Oros Christe in Heaven. But the Thinge most worthy to be observed of your det of the Honours is, howe that every Booke made a shewe to be set surch accordinge noin, in to the syncere Word of God, and not one of them did agree with another Bish Sparand what marvell, I praye you, when the Awthors and Devisers of the same row's Cola Bookes coulde not agree amongest themselves, nor yet any one of them myght lessions. † The Copy in the shall sirste begyne with the Germayne Wryters, the chesse Schoolemasters and Benet Coll. Instructors of our Countreymen in all these Novelties.

And I do read in an Epistle which Philippe Melantibon did write unto one Fre-reads, derico Miconino, howe that one Carolost adius was the first Mover and Begyn-Bread. ner of the late Sedition in Germany, towchinge the Sacrament of th'Altar, and the Denyal of Chryll's real Presence in the same. And when he should come to interpret those Wordes of our Saviour Chryste; Accept panem, benedixit, fregit, deditque Discipulis suis, dicens, Accipite, & comedite, boc est corpus meum, quod pra vobis tradetur; Digito, inquit ille, monstravit visibile corpus suum. By which Interpretation of Caroloffadius, Chryste shoulde with the one Hand give unto his Disciples Bread to eat, and with the other Hand Pointe unto his visible Bodye that was ther present, and say, This is my Bodye, which shall be betrayed for you. Martyn Luther, muche offended with this foolish Exposition, made by Carolostadius, of the Words of Chryste, Hoc est corpus meum, he geveth another Sense, and saithe, that Germanus sensus verborum Christi, was this, Per bunc panem, vel cum isto pane, En! Do vobis corpus meum. Zwinglius findinge muche Faulte with this Interpretation of Martyn Luther, writeth that Luther therin was muche deceyved, and how that in these Wordes of Chryst, Hoc est corpus meum, the Verbe Substantyve eft, must be taken for significat, and this Word, Corpus (quod pro vobis tradetur) must be taken, pro figure corporis. So that the true Sense of these Wordes of Chryst, Hoc est corpus meum, by Zwinglius's supposal is, Hoc significat corpus meum, wel est figura corporis mei. Peter Martyr beinge of late here in this Realme, in his Booke by him set furthe, of the Disputation, which he had in Oxenforde, with the Learned Students ther, of this matter, gevith another Sense of these Wordes of Chryst, contrarye unto all the reste, and ther saythe thus: Quod Christus accipiens panem benedixit, fregit, deditque Discipulis suis, dicens, Hec est corpus meum, quasi diceret corpus meum per fidem perceptum erit vobis pro pane, wel instar panis. Of whose Senie the Englishe is this, that Christ's Boaye received by Faithe, shall be unto you as Bread, or instead of the Bread.

But here to ceasse any further to speake of these Germagne Wryters, I shall drawe nearer Home, as unto Doctor Cranmer, late Archbyshoppe of Canterburge in this Realme; howe contrary was he unto hymself in this matter? When in one Yeare he did set surthe a Catechisme in the Englishe Tongue, and did Dedicat the same unto Kinge Edward the Sixth, wherin he did most constantly affirme and desend the real Presence of Chryst's Bodye in the Holie Euchariste; and very shortely after he did set surthe another Booke, wherin he did most shamefullie denye the same, falssinge bothe the Scriptures and Doctors, to the no small Admiration of all the Learned Readers. Dr. Ridleye, the notablest Learned of that Religion in this Realme, did set surthe at Paul's crosse, which I heard, beynge ther present. How that the Devil did beleve the Sonne of God was able to make of Stones Bread; and we Englishe People, which do consess that Jesus Chryst was the very Sonne of God, yet will not beleve that he did

make of Bread his very Bodye, Fleashe and Blood. Therefore we are worse than the Devil; seying that our Saviour Chryste, by expresse Wordes did most plainlie affirme the same, when at the last Supper he tooke Bread, and faid unto his Disciples, Take ye, eat, this is my Bodye, which shall be geven for you. And shortely after the said Doctor Ridleye, notwithstandinge this most plaine and open Speeche at Paul's Crosse, did deny the same. And in the last Book that Doctor Cranmer and his Complices did set furthe of the Communion in Kinge Edward the Sixth his Dayes, these plaine Wordes of Chryst, Hoc est corpus meum, did so encomber them, and trouble their Wittes, that they did leave out in the * This very same last Booke, this Verbe Substantive est; * and made the Sense of Chryst's Wordes to be there Englished, Take, eat this my Body, and lest out there, this is my Bodye, which thinge beinge espyed by others, and great Faulte sounde withal. an Error of then they were faine to patche uppe the Matter with a little piece of Paper the Printer. clappid over the foresaid Wordes, wherin was writtyn this Verbe Substantive est. The Dealinge herewithe beinge so uncertaine, bothe of the Germagne Writers and Englishe, and one of them so muche against another, your Honours maye be well affured, that this Religion, which by them is set fourthe, can be no constant nor stayede Religion. And therfore of your Honours not to be received, but great Wisdome it were for your Honours to resuse the same, untyll you shall perceyve better Agreement amongest the Awthors and setters furthe of the same.

III.

Towchinge the Thirde and Laste Rule of Tryall makinge, and puttinge of Difference between these Religions, it is to be considered of your Honours which of them bothe dothe brede more obedyent, humble and better Subjects; firste and cheffelye unto our Savyour and Redeemer; secondly, unto our Sovereigne Lady the Quene's Highness, and to all other Superiors. And for some Tryall and Probation therof, I shall differ your Honours to consider the sudayne Mutation of the Subjects of this Realme, sythence the Deathe of good Quene Marge, onely caused in them by the Preachers of this newe Religion: When in Quene Marye's Daies your Honours do know right well, howe the People of this Realme did live in an Order; and wolde not runne before Lawes, nor openlye disobey the Quene's Highness's Proceedinges and Proclamations. There was no spoyling of Churches, pullinge downe of Aultars, and most blasphemous tredinge of Sacraments under their Feet, and hanging up the Knave of Clubs in the Place therof. There was no scotchinge nor cuttinge of the Faces and Legs of the Crucifix and Image of Christ: There was no open Flesh eatinge, nor Shambles kepeinge in the Lent and Daies prohibitid. The Subjects of this Realme, and especially the Nobilitye and suche as were of the honourable Councell, did in Quene Mary's Daies knowe the Waye unto Churches and Chappels, there to begyne their Daies Worke, with callinge for Helpe and Grace by humble Prayers and servinge of God. And nowe sithence the comynge and Reigne of our most Soveraigne and dear Lady Quene Elizabeth, by the onely Preachers and Scaffolde Player's of this newe Religion, all Thinges are turned up-side downe, and notwithstandinge the Quene's Majestie's Proclamations most Godly made to the contrarye, and her Vertuous Example of Lyvinge, sufficyent to move the Hearts of all obedyent Subjects to the due Service and Honour of God. But Obedyence is gone, Humylitie and Mekeness cleare abolyshed, vertuous Chastity and straight Livinge denyed, as thoughe they had never ben heard of in this Realme, all Degrees and Kindes beynge defirous of fleshely and carnall Lybertie, wherby the yong Springalls and Children are degennerate from their Naturall Fathers, the Servants Contemptors of their Masters Commandments, the Subjects disobedyent unto God and all Superior Powers.

And therfore, honourable and my very good Lordes, of my Parte to mynnyster some Occasion unto your Honours to expell, avoid and put owte of this Realme this Newe Religion, whose Fruites are already so manifestly knowen to be, as I have repetid; and to perswade your Honours to avoyd it, as muche as in melyethe, and to persevere and continue stedsastly in the same Religion, where f you are in Possession, and have allredye made Prosession of the same

unto God; I shall rehearse unto your Honours foure Things, wherby the Holie Doctor St. Augustine was contynued in the Catholicke Churche and Religion of Christe, which he had receaved, and woulde by no means change, nor aulter from the same. The firste of these four Things was, Ipsa Authoritas Ecclesia Christi miraculis inchoata, spe nutrita, Charitate aucta, veiustate sirmata. The Second Thing was, Populi Christiani consensus et unitas. The Third was, Perperua sacerdotum Successio in sede Petri. The Fourthe and Last Thing was, Ipsum Catholics nomen. If these foure Thinges did cawle so notable and learned a Clarke as St. Augustyn was to continue in his professed Religion of Christe without all Chaunge and Alteration, howe much then ought these foure Pointes to worke the like Effect in your Hartes; and not to forfake your professed Religion? Firste, becawse it hathe the Aucthoritie of Christe's Churche. Secondlye, becawse it hathe the Consent and Agreement of Christian People. Thirdly, because it hathe the Confirmation of all Peter's Successors Fourthly, it hathe Ipsum Catholica nomen, and in all in the Sea Apostolike Times and Seasons called, the Carbolike Religion of Christ. Thus bolde have I ben to trouble your Honours with fo tedyouse and longe an Oration, for the discharginge, as I said before of my Dewtie, first unto God, secondly unto our Soveraigne Lady the Quene's Highness, thirdly and laste, unto your Honours, and all other Subjects of this Realme: Most humbly beseeching your Honours, to take it in good Parte, and to be spoken of me for th'onely Cawles abovesaid and for none other.

NUMB. X.

Another ORATION made by Dr. SCOT, Bishop of Chester in the Parliament Howse, against the Bill of the LITURGY.

THIS Bill that hathe ben here read nowe the third Tyme, dothe appeare Foxii MSS unto me suche one, as that it is muche to be lamentid, that it shoulde Vespas. be suffered either to be read, yea or anye Eare to be gevin unto it of Christian P. 8. Men, or so honourable an Assemblye as this is: For it dothe not only call in Question and Doubte those Thinges which we ought to reverence without any doubt movinge; but maketh fourther earneste Request for Alteraunce, yea, for the clear abolyshinge of the same. And that this maye more evydently appear; I shall desire your Lordships to consider, That our Religion, as it was here of late discretely, godly and learnedly declared, dothe consiste partely in inward Things, as in Faithe, Hope and Charitie; and partely in outward Things, as in common Prayers, and the holie Sacraments uniformly mynystred.

Nowe as concernynge these outward Thinges, this Bill dothe clearly in very dede extinguishe them, settinge in there Places I cannot tell what. And the inward it dothe also so shake, that it leavithe them verye bare and feble.

For Firste, by this Bill, Christian Charitie is taken awaye, in that the Unitie of Christe's Churche is broken: For it is said, Nunquam relinquant Unitatem, qui non prius amittunt Charitatem. And St. Paul saythe, that Charitye is Vinculum perfectionis, the Bond or Chapne of Perfection, wherewith we be knytte and joyned together in one. Which Bond beynge loosed, we muste nedes sall one from another, in divers Parties and Secs, as we see we do at this present. And as towchinge our Faythe, it is evident that dyvers of the Articles and Mysteryes therof be also not onlye called into doubt, but partely openlye, and partely obscurely, and yet in verye dede, as the other, starlye denyed. Nowe these two, I mean Faithe and Charitie, beinge in this Case, Hope is eyther lesse alone, or else Presumption sett in her Place: whereupon for the moste parte Desperation dothe sollowe; from the which I praye God preserve all Men.

Wherfore these Matters mentioned in this Bill, wherin our whole Religion consistethe, we ought, I saye, to Reverence, and not to call into Question. For as a Learned Man wrytethe, Qua patefasta sint quarrere, qua perfecta sunt retractare, et qua definita sunt convellere, quid aliud est, quin de adeptis gratiam non referre: that is to saye, "To seke after the Things which be manifestly opened, to call back, or retract Things made persect, and to pulle upp againe Matters desyned; what other Thing is it, then, not to

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e geve Thankes for Benyfits receaved? Lykewise saythe holie Athanasius, Qua nunc à tot ac talibus Episcopis probata sunt ac decreta, clarég; demonstrata, supervacaneum est denud revocare in judicium. " It is a superfluous Thinge, saythe Atha-" nasius, to call into Judgment againe Matters which have ben tried, decreed " and manyfestlye declared, by so many and suche Bisshoppes, (he meaneth, as were at the Councell of Nice.) For no Man will denye, faythe he, but if "they be new examyned againe, and of new judged, and after that e-" xamyned againe and againe, this Curiofitie will never come to any End. And as it is saide in Ecclesiaftica Historia, Si quotidie licebit fidem in quaftionem vocare, de side nunquam constabit : If it shalbe Lawfull every Daye to call our Faithe in question, we shall never be certeyne of our Faithe. Nowe if that Athanasius did thinke, that no Man ought to doubt of Matters determyned in the Councell of Nice, where there was present three Hundred and eighteen Bisshoppes, howe muche less ought wee to doubt of Matters determyned, and practyssed in the Holie Catholike Churche of Christe, by three Hundrethe Thowsande Bisshoppes, and how manye more, we cannot tell.

And as for the certeyntie of our Faithe, wherof the Storye of the Churche dothe speke, it is a Thinge of all other most necessarye; and if it shall hange uppon an Acte of Parliament, we have but a weake Staff to leane unto. And yet I shall dissire your Lordeshippes not to take me here as to speke in Derogation of the Parliament, which I knowledge to be of great Strengthe in Matters whereunto it extendethe. But for Matters in Religion, I do not thinke that it ought to be medelled withall, partely for the Certeintye which ought to be in our Faithe, and Religion, and the Uncerteyntie of the Statutes and Actes of Parliaments. For we see, that oftentymes that which is established by Parliament one Yere, is abrogatid the next Yere followinge, and the contrarye allowed. And we see also that one Kinge disallowithe the Statutes made under the other. But our Faithe and Religion ought to be most certeyn, and one in all Tymes, and in no Condition waveringe: For as St. James saithe, He that doubtethe, or staggerithe in his Faithe, is like the Waves of the Sea, and shall obteyne Nothinge at the Handes of God. And partelye for that the Parliament confistethe for the moste Parte of Noblemen of this Realme, and certeyn of the Commons, beyinge Laye and Temporall Men: which, allthough they be bothe of good Wisdom and Learninge, yet not so studied nor exercised in the Scriptures, and the holie Doctors and Practysses of the Churche, as to be Competent Judges in suche Matters. Neyther dothe it apperteine to their Vocation; yea, and that by youre Lordshippes own Judgment; as may welbe gathered of one Fact, which I remember was donne this Parliament time, which was this: There was a Nobleman's Sonne arrested and comytted unto Warde; which Matter, beinge opened here unto your Lordeshippes, was thought to be an Injurye to this Howse. Wheruppon as well the yonge Gentleman, as the Officer that did arrest hym, and the Partie by whose Means he was arrested, were all sent for : and commandid to appeare here before your Lordshippes: which was donne accordynglye. Yet before the Parties were suffered to come into the Howse. it was thought expedyent to have the whole Matter considered, least this Howse shoulde entermedelle with Matters not perteinynge unto yt. In treatinge wherof, there were found three Pointes. Firste, there was a Debte, and that your Lordshippes did remytte to the Common Lawe. The Second was a Fraude, which was referred to the Chauncerye, because neyther of bothe did apparteyne unto this Courte. And the Thirde was the Arrest, and commyttinge to Ward of the said Gentleman, wherin this Howse tooke Order. Nowe if that by your Lordshippes own Judgments the Patliament hathe not Aucthoritie to meddell with Matters of Common Lawe, which is grounded upon Common Reason, neyther with the Chauncery, which is grounded upon Considerence, (which two Things be naturally given unto Man) then muche lesse maye it intermeddell with Matters of Faithe and Religion, farr passinge Reason, and the Judgment of Man, suche as the Contents of this Bill be: wherin there be three Thinges specyally to be considered; that is, the Weyghteness

Weightiness of the Matter, the Darkness of the Cawse, and the Dificultie in tryinge out the Truthe, and thirdly, the Daunger and Perill which dothe enfue,

if we do take the wronge Waye.

As concernynge the Firste, that is, the Weyghtinels of the Matter conteined in this Bill. It is very great: for it is no Money Matter, but a Matter of Inheritaunce; yea, a Matter towchinge Liffe and Deathe, and Damnation dependethe upon it. Here is it set before us, as the Scripture saithe, Lyfe and Deathe, Fier and Water. If we put our Hand into th'one, we shall live; if it take holde of th'other, we shall die. Nowe to judge these Matters here propounded, and discerne which is Liste and which is Deathe, which is Fire that will burne us, and which is Water that will refreshe and comfort us, is a great Matter and not easely perceaved of every Man. Moreover, there is another great Matter here to be considered, and that is, that we do not unadvisedly condempne our Forefathers and their Doings, and justifie our selves and our owne Doings; which bothe the Scripture forbidithe. This we knowe, That this Doctrine and forme of Religion, which this Bill propounde he to be abolished and taken awaye, is that which our Forefathers were born, brought uppe and lived in, and have professed here in this Realme without any Alteration or Chaunge, by the space of 900 Yeres and more; and hathe also ben professed and practised in the Universall Churche of Christe synce the Apostells Tyme. And that which we goe about to establishe and place for it, is lately brought in, allowed no where, nor put in practife, but in this Realme onely; and that but a small Tyme, and againste the Myndes of all Catholycke Men. Nowe if we do consider but the Antiquitie of the one, and the Newness of the other, we have juste occasion to have the one in Estimation for the longe continuance therof, unto suche Tyme, as we see evydent Cawse why we shoulde revoke it: And to suspect the other as never hearde of here before, unto such Tyme as we see juste Cawse why we should receave it, seeynge that our Fathers never heard tell of it.

But nowe I do call to remembraunce, that I did here yesterday a Nobleman in this Howle say, makinge an answer unto this as it were by Preoccupation, that our Fathers lyved in blyndness, and that we have juste Occasion to lament their Ignoraunce; wherunto me thinkethe it may be answered, that if our Fathers were here, and heard us lament their Doings, it is very lyke that they woulde fay unto us as our Savyour Christe said unto the Women which followed hym when he went to his Death, and weeped after him, Nolite flere super nos, sed super vos; i.e. Weepe not over us for our Blindness, but weepe over your selves for your own Presumption, in takinge upon you so Arrogantly to Justifie your selves, and your own Doings, and so rashely condemnynge us and our Doings. Moreover, Davyd * dothe teache us a Lesson cleare contrarye to * This Bish. this Nobleman's Sayings: For he biddithe us in doubtfull Matters go to our Fa missionk thers, and learne the Truthe of them, in these Wordes: Interroga patrem tuum, David for & annunciabit tibi, majores tuos & dicent tibi: i.e. "Aske of thy Father, and he shall Moses.

For the "declare the Truthe unto thee, and of thyne Auncestors and they will tell thee; Worder are And after in the same Psalme, Filis qui nascentur & exsurgent, narrabunt filis suis, in Deutrut cognoscat generatio altera: i.e. "The Children which shalbe borne, and ryse upp, 32. 7. " shall tell unto their Children, that it may be knowen from one Generation Plat 78. " to another. Davyd here willithe us to learne of our Fathers, and not to 6. 7. contempn their Doings. Wherefore I conclude, as concernynge this Parte, that this Bill, conteyninge in it Matters of great Weight and Importaunce, it is to be deliberated on with great Diligence and Circumspection, and examyned,

tryed and determyned by Men of great Learnynge, Vertue and Experyence.

And as this Matter is great, and therfore not to be passed over hastely, but diligentlye to be examyned, so is it darke and of great Difficultie to be so playnlye discussed, as that the Truthe may many festly appeare. For here be, as I have faid, two Bookes of Religion propounded, the one to be abolished, as erroneous and wicked, and the other to be establyshed, as godly and confonant to Scripture; and they be both concernynge one Matter, that is,

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the trewe Admynystration of the Sacraments accordinge to the Institution of our Saviour Christe. In the which Admynystration, ther be three Thinges to be confidered. The Firste is the Institution of our Savyour Christe for the Matter and Substaunce of the Sacraments. The Seconde, the Ordynaunces of the Apollies, for the Forme of the Sacraments. And the Thirde is the Additions of the holie Fathers for the adornynge and perfitynge of the Admynystratyon of the said Sacraments. Which three be all dulye, as we see, observed, and that of Necessitie, in this Booke of the Masse, and old Service, as all Men do know, which understand it. The other Booke, which is so much extolled, dothe ex professo take away two of these three Thinges, and in very dede makethe the Thirde a Thinge of nought. For Firste, as concernynge the Additions of the Fathers, as in the Masse, Confiteor, Misereatur, Kirie Eleeson, Sequentes preces, Sancius Agnus dei, with suche other Thinges: And also th'Ordinaunces of the Apostles, as Biessings, Crossings; and in the Admynystration of dyvers of the Sacraments, Exfufflations, Exorcismes, Inunctions, prayinge towardes the East, Invocation of Saynts, Prayer for the Dead, with such other; this Booke takethe awaye, eyther in Parte, or elfe clearly, as Things not allowable. And yet dothe the Fawters therof contende, that it is most perfitt according to Christe's Institution, and th'Order of the Prymytyve Churche. But to let th'Ordynaunces of th'Apostles, and the Additions of the Fathers passe, (which, notwithstandinge, we ought greatly to esteem and reverence) lett us come to th'institution of our Savyour Christe, wherof they taulke so muche, and examyne, whether of those two Bookes come nearest unto it. And to make Thinges playne, we will take for Example the Masse, or, as they call it, the Supper of the Lord; wherin our Savyour Christe, (as the helie Fathers do gather upon the Scriptures) did inflitute three Things, which he commanded to be done in Remembraunce of his Deathe and Paffion unto his comynge againe, sayinge, Hoc facite, &c. Do ye this: Wherof the Firste is, the Consecratinge of the bleffed Body and Blood of our Saviour Jesus Christe. The Seconde, the offeringe up of the same unto God the Father. And the Thirde, the Communicatinge, that is, the eatinge and drinkinge of the said blessed Body and Blood, under the Formes of Bread and Wyne. And as concerninge the firste two, St. Chrysoftom saythe thus, "Volo quiddam edicere plane mirabile, & Nolite mirari neg; turbamini, &c. I will, saythe St. Chrysoftom, Declare unto you in wery dede a marvellous Thinge, but marvell not at it, nor be not troubled. But what is this? It is the holie Oblation, whether Peter or Paul, or a Presse of " any desert, do offer, it is the verye same which Christe gave to his Dis-"ciples, and which Prestes do make or consecrate at this Tyme. This hathe nothinge lesse then that. Whye so? Bycawse Men do not sandy sie this, but "Christe, which did sanctysie that before. For lyke as the Wordes, which " Christe did speake, be the very same which the Prestes do nowe pronounce, " so is it the very same Oblation. These be the Wordes of St. Chrysoft ome; wherin he testissethe as well the Oblation and Sacrifice of the Body and Blood of our Savyour Christe, offered unto God the Father in the Masse, as also the Confecratinge of the same by the Preste: Which two be bothe taken away by this Booke, as the Awthors therof do willinglie acknowledge; cryinge owte of the Offering of Christe oftener than once, notwithstandinge that all the Holie Fathers do teach it; manyfestly affirmynge Christe to be offered daylye after an unbloody manner. But if these Men did understand and consider what dothe enfue and followe of this their Affirmation, I thinke they wolde leave their Rashness, and returne to the Truthe againe. For if it be trewe that they say, that there is no externall Sacrifyce in the Newe Testament, then dothe it follow, that there is no Priesthood under the same, whose Office is, faythe St. Paul, To offer up Gyfts and Sacrifices for Synne. * And if there be no Priviles of Priesthood, then is there no Religion under the New Testament. And if we have no Religion, then be we, Sine Deo in boc Mundo, that is, We be without God in this Worlde. For one of these dothe necessarily depend and sollowe Heb 5. 1. uppon an other. So that if we graunt one of thele, we graunt all; and if we take away one, we take away all.

* This is expresty the High the Old Teffament.

Note (I beseeche your Lordshippes) th'End of these Men's Doctryns, that is to fett us withowt God. And the lyke Opynion they holde to chinge the Consecration: having Nothinge in their Mouthes, but the bolie Communion, which after the Order of this Booke, is bolie only in Wordes, and not in Dede. For the Thinge is not ther, which shoulde make it holie: I mean the Body and Blood of Christe, as may thus appeare, it may justely in very dede be called the bolie Communion if it be mynystred trewly and accordingly as it ought to be: For then we receave Christe's holie Body and Blood into our Bodies, and be joyned in one with hym, lyke two Pieces of Waxe, whiche beynge molten and put together, be made one. Which Symylitude St. Cyryll and Chrysoftom do use in this Matter; and St. Paul sayeth, that we be made his Bones and Fleshe. But by th'Order of this Booke, this is not done; for Christe's Bodye is not there in very dede to be receaved. For th'only waye wherby it is present, is by Consecration, which this Booke hathe not at all; * neyther doth it observe the Forme prescribed by * This is no-Christe, nor follow the Manner of the Churche. The Evangelists declare toriously That our Savyour tooke Bread into his Handes, and did blesse it, brake it, and prayer of gave it to his Disciples, saying, Take and eat, this is my Bodye which is given for Consecratiyou: Do this in remembraunce of me. By these Wordes, Do this, we be com- on being emanded to tayke Bread into our Handes, to blesse it, break it, and havinge a vident to respecte to the Bread, to pronounce the Wordes spoken by our Szvyour, that Eyes, that is, Hoc est corpus meum By which Wordes, saythe St. Chrysostom, the Bread is consult the Consecratid. Nowe by the Order of this Booke, neyther dothe the Preste Book. take the Bread in his Handes, blesse it, nor breake it, neyther yet hathe any regard or respect to the Bread, when he rehearsithe the Wordes of Christe, but dothe passe them over as they were tellinge a Tale, or rehearsinge a Storye. Moreover, wheras by the Myndes of good Wryters, there is requyryd, yea, and that of necessitie, a full Mynd, and intent to do that which Christe did, that is, to consecrate his Body and Blood, with other Things followinge; Wherfore the Churche hathe appoynted in the Masse certeyne Prayers, to be faid by the Prieste before the Consecration, in the which these Wordes be, Ut nobis fiat corpus & Sanguis Domini nostri Thesu Christi; that is, the Prayer is to this End, That the Creatures may be made unto us the Body and Blood of our Saviour Jesus Christe: Here is declared th'Intent, as well of the Churche, as also of the Prieste which sayeth Masse: But as for this newe Booke, there is no fuch Thinge mentyoned in it, that dothe cyther declare any fuche Intente, eyther make any suche Requeste unto God, but rather to the contrarye: as dothe appeare by the Request there made in these Wordes, That we receavinge these thy Creaturos of Bread and Wyne, &c. which Wordes declare, that they intende no Consecration at all. And then let them glory as muche as they will in their Communion, it is to no purpose, seeynge that the Body of Christe is not there, which, as I have said, is the Thinge that should be communicated.

Ther did yesterdaye a Nobleman in this Howse say, That he did beleve that Christe is ther receaved in the Communyon set owt in this Booke; and beyng asked if he did worshippe hym ther, he said, no, nor never woulde, so longe as he lived. Which is a strange Opynyon, that Christe shoulde be any wher, and not worshypped. They say, they will worshippe hym in Heaven, but not in the Sacrament: Which is much syke, as if a Man woulde saye, that when th'Emperor syttethe under his Clothe of Estate, Princely apparelled, he is to be honoured; but if he come abroad in a Freez Coat, he is not to be honoured; and yet he is all one Emperor in Clothe of Golde under his Clothe of Estate, and in a Freez Coat abroad in the Street. As it is one Christe in Heaven in the Forme of Man, and in the Sacrament under the Formes of Bread and Wyne. The Scripture, as St. Augustyne dothe interprete it, dothe commande us to worshippe the Body of our Savyour, yea, and that in the Sacrament in these Wordes: Adorate scabellum pedum ejus, quoniam sanctum est. Worshippe bis Footstacle, for it is bolie. Upon the which Place St. Augustine wryteth

III.

wrytethe thus, " Christe tooke Fleshe of the blessed Virgin his Mother, and " in the same he did walke, and the same Fleshe he gave us to eat unto Health; " but no Man will eat that Fleshe, except he worshippe it before. So is it " found owre, howe we shall worshippe his Footstoole, &c. we shall not onely " not Synne in worshippinge, but we shall synne in not Worshippinge. Thus far St. Augustyne: But as concernynge this Matter, if we woulde consider all Things well, we shall see the Provision of God marvellous in it. For he providithe so, that the verye Heretickes, and Enymyes of the Truthe, be compellyd to confesse the Truthe in this behalfe. For the Lutherians writinge against the Zwinglians do prove, that the true naturall Body of our Savyour Christe, And the Zwinglians againste the Lutherians do is in the Sacrament. prove, that then it must nedes be worshipped ther. And thus in their Contention, dothe the Truthe burst out, whether they will or no. Wherfore, in myne Opynion of these two Errors, the fonder is to say, that Christe is in the Sacrament, and yet not to be worshipped, than to say, he is not ther at all. For eyther they do thinke, that eyther he is ther but in an Imagynation or Fancye, and so not in very dede; or else they be Nestorians, and thinke that ther is his Bodye onely, and not his Dyvinitie: which be bothe devellishe and wicked.

Nowe, my Lordes, consider I beseche you, the Matters here in Varyaunce; whether your Lordeshippes be able to discusse them accordinge to Learnynge, so as the Truthe may appear, or no: that is, whether the Body of Christe be by this newe Booke consecrated, offered, adored, and truly communicated, or no; and whether these Things be required necessarily by th'Institution of our Saviour Christe, or no; and whether Booke goeth nearer the Truthe. These Matters, my Lordes, be (as I have said) weightie and darke, and not easye to be discussed: And lykewise your Lordshippes may thinke of the rest of the Sacraments, which be eyther clearly taken awaye, or else mangled,

after the same sorte by this newe Booke.

The third thinge here to be considered, is, the great Daunger and Peryli that dothe hange over your Heades, if you do take upon you to be Judges in these Matters, and judge wronge; bringinge bothe your selfes and others from the Truthe unto Untruthe, from the Highwayes unto Bypathes. It is daungerous enoughe, our Lord knowethe, for a Man hymself to erre, but it is more daungerous, not onely to erre hymself, but also to lead other Men into Error. It is sayd in the Scripture of the Kinge Hieroboam, to aggravate his Offences, that Peccavit & peccare fecit Israel : i. e. He did synne bymself, and cawfed Israell to synne. Take heed, my Lordes, that the like be not said by you; if you passe this Bill, you shall not onely in my Judgement erre your selves, but ye also shalbe the Awthors and Cawfers that the whole Realme shall erre after

you. For the which you shall make an Accompte before God.

Those that have read Story es and knowe the Discourse & Order of the Churche, discussinge of Controversies in Matters of Religion, can testifie, That they have been discussed and determined in all times by the Clergye onely, and The Herysie of Arius, which troubled the never by the Temporaltie. Churche in the Tyme of the Emperor Constantyne the great, was condempned The Heresye of Eutyches in the Councell of Chalcein the Councell of Nice. done under Martin; the Heresye of Macedonius in the firste Councell of Constantynople in the tyme of Theodosius; the Heresye of Nestorius in the Ephosin Councell, in the time of Theodofius the younger. And yet did never none of these good Emperors affemble their Nobilitie and Commons, for the discussing and determynynge of these Controversies, neyther asked their Myndes in them, or went by Number of Voices or Polles, to determyne the Truthe, as is done here in this Realme at this Tyme. We may come lower, to the third Councell of Tollerune in Spanne, in the Tyme of Ricaredus, beinge ther, and to the Councell in Frausce about 800 Yeres ago in the Tyme of Carolus Magnus: Which bothe, followinge th'Order of the Churche, by Licence had of the Pope, did procure the Clergie of their Realmes to be gathered and assembled, for

reform.

reformynge of certeyne Errors and Enormyties within their faid Realmes, wherunto they never callyd their Nobilitie nor Commons; neyther did any of them take upon themselves eyther to reason and dispute, in discussinge of the Controversies, neyther to determine them being discussed, but lest the whole to the discussing and determining of the Clergy. And no mervaill, if these with all other Catholick Princes used this Trade. For the Emperors that were Hereticks, did never referve any fuch Matter to the Judgment of Temporall Men, as may appear to them that read the Stories of Conftantius, Valens, &c. who procured divers Assemblies, but always of the Clergy for the stablishing of Arius's Doctryn: and of Zene th'Emperor, which did the lyke for Encycles Doctryne, with many other of that sorte. Yea, yt dothe appeare in the Asses of the Apostles, that an Insidell wolde take no such Matter upon hym. The Storye is this: St. Paul havinge continued at Corynthe one Year and an halfe in preachinge of the Gospell, certeyn wycked Persons did aryse against hym, and brought hym before their Vice-Consul, callyd Gallio, layinge unto his Charge, That he tawght the People to worshippe God contrary to their Unto whom the Vice Consul answered thus: Si quidem effet iniquum aliquid aut facinus pessimum, o Vos Judæi, rette vos sustinerem; si vero Quæstiones sint de verbo & nominibus legis vestræ, vosipsi videritis. Judex borum ego nolo esse, i.e. If that this Man, saithe Gallio, had commytted any wycked Afte or cursed Cryme, O yee Jewes, I myght Justely have heard you: But and if it be concernynge Questions and Doubtes of the Wordes and Matters of your Lawe, that is to saye, if it be towchinge your Religion, I will not be Judge in those Matters. Marke, my Lordes, this short Discourse, I beseech your Lordshippes, and yee shall perceave, that all Catholike Princes, Heryticke Princes, yea, and Infidells, have from tyme to tyme refused to take that upon them, that your Lorshippes go about and chalenge to do.

But nowe, because I have been longe, I will make an end of this Matter with the Sayings of two noble Emperors in the lyke Affaires. The first is Theodofius, which sayd thus, Illicitum est enim qui non sit ex ordine sanctorum epi-scoporum ecclesiasticis se immiscere tractatibus, i.e. It is not lawfull, sayeth he, for bym scoporum ecclesiaficis se immissere tractations, i.e. it is not sawfull, layern ne, for hyme that is not of the Order of the bolie Busshoppes to entermedell with th'intreatinge of Ecclesiaficial Matters. Lykewise, sayd Valentinianus th'Emperor, (beinge desired to assemble certeyne Busshoppes together, for examynynge of a Matter of Doctryn) in this wise, Mihi qui in sorte sum plebis, sas non est talia curiosius scrutari: Sacerdotes, quibus ista cura sunt, inter seipsos quocunq; loco voluerint conveniant, i. e. It is not sawfull forme, quoth th'Emperor, beynge one of the Lay People, to searche oute such Matters curyously; but let the Prestes, unto whom the Charge of these Things dothe apparteque, meet together in what Place soever they will. He meaneth. for the discoursinge therof. But to conclude, and if these Emperors had not to do with suche Matters, howe shoulde your Lordshippes have to do with all? And thus desiringe your good Lordship is to consider, and take in good parte, these sewe Thinges that I have spoken, I make an End.

ÑUMB.

NUMB. XI.

A Discourse in Favour of the POPE, and the UNITY of the Church of Rome.

FoxiiMSS. Ex Symbol.

Apost Nic. Athanaf.

Credo sanctam Ecclesiam Catholicam. Credo unam Sanctam Ecclesiam Catholicam.

Quicung; vult salvus esse ante omnia opus est ut teneat, &c.

1 Tim. 3.

Ut scias quomodo oportet te in domo Dei conversari, quæ est Ecclesia Dei viventis, columpna & firmamentum veritatis.

Ps. 79.

In these is proved, that one Catholike and Apostolike Churche is to be beleved, as the Rocke of Truthe:

Which is that Catholike and Apostolike Churche that is One and Holye?

The Church FIRST, in that it must be One, is excluded the fantastical Opynion, that is One: Faithe: where there is woulde every Man should be saved by his own Faithe; wheras, ther is but one Faithe to be faved in, without the which he that is, cannot be faved. Unus Dominus, una Fides &c. Unus Pajter, unum Ovile. This one Shepherd is in none other Churche but in that, which Rome is the Head of. For all other Churches have so many Heades as ther be dyvers Realmes or Common Wealthes, as all the Cities of Germanye have one, Geneva another, England another. But all that nowe be called Papists, have but one Head and Shepherd, which is the Pope. And they have that Unitie of the Churche which we speak of. And it cannot here be well fayd, that Christe is the Shepherd, for allthoughe there be nothinge more true, yet it is nothinge to cur Purpose, becawse, sithe our Lord went upp to Heaven, he dothe rule his Churche by Mynysters. As when St. Paul shoulde be converted, he sent unto hym Ananias. So he baptizeth by others, he preacheth by others. Nowe, as Preaching is by the Grace of God, yet it is throughe the Mynistrye of Man; and likewise Baptizeing: Even so also the Governinge of the Churche is by his Spiryt and Grace, yet is it throughe the Mynystrie of Man; that is to saye, of one Head, which we call the Pope. And for this, naturall Reason makethe. For no Multitude that is dispersed, can be made one, but becawse it is knyt by some meane; as a Howse is called One, becawse the Tymber and the Stones, Iron and Glass, which are dyvers, are by Carpenters and Masons so unyted, that their Diverfitie appeareth not, but are joyned by Morter and Pynns. Likewise, a Flock of Sheep is called One, becawle it belongeth to one Maîter, or else is ruled by one Shepherd. And shall not the Church [be one] throughe that, that it hathe but one Head? Or elfe tell us another [way,] howe it is one. For all, that be manye in Number, must be made one excubierentibus, as a Howse or a Booke; or else ex distantibus, they are brought to one, beynge as a Flocke or a Heard under one Shepherd; and so after this second sorte, the Churche is one.

But if you faye, that it is One throughe this, that it hathe one Faithe; then maye I well replye, That one Faithe is kepte no wher, without ther be one Head. Otherwise, whye be ther Lutherans, Zwinglyans, Pacemontans? Which all do challenge the Scripture, and none of them acknowledge one Head. wherby they should be one. No, the very Lutberans be not one, nor in one

Faithe, but so longe as they obey their Master Lutber.

Aposto-

Apolible is here to be taken, which descendy the from th'Apostles: as all the Fathers call that Seat Apostolike, where the Apostles sate, and wher their Successors do sytt. Then that Churche is Apostolike, which can shewe their Descent from th'Apostles. And this shalbe justified owt of Irenaus, Tertullian, Iberem, and Augustine: albeit, becawse I had no Bookes at Hand, I coulde not alledge the Places. Tertullian's Words be after this Sense, Edant origines Episcoporum sucrum. Irenæus's Sense is, Whose cannot bringe his Doctryne to th' Aposties or ther Succe fors, is to be suffected. Nowe, which Churche can do it so well as the Papilts. We can show from Peter to Paulus Quartus the last Pope, the Succession of Busshoppes. And likewise, we can in Camerburge, and in every Sea, shewe

howe the Busshoppes came from th'Apostles. For we can by Chronycle prosecute from William Warram, that was last Busshoppe before Dr. Cranmer, to the first that was fent in by Gregorye. Then can we bringe Gregorye up to St. Peter; and so by the rest. Nowe if any in that Tyme disagreed from his Foresathers, he is accordinge to Irenews's Rule, to be judged suspected. As in Canterbury, Cranmer disagreed from all his Predecessors: In Exercer, Myles Coverdail. And those Men, which sodenly nowe will leappe from this Point unto th'Apostles tyme, fayinge, that they agree with them, they are muche like as he that woulde challenge Kyndred of Constantine the great, and woulde from his Father skippe upp streight to Constantyne, sayinge, I am Nycholas, and my Father is William; and so I came of Constantyne. I trowe that Man shoulde be laughed at, he must show his Pedigree from his Tyme, by Grandfathers and great Grandfathers, without any Interruption, to Constantine. Even so, if they challenge the Sea Apostolike, and take themselves to be of that Churche, they must bringe their Pedegree by lynyall ascent upp to th'Apostles, as we can do, who have in Wrytinge every Succession in any Churche in Christendom: and that is the thinge which St. Augustyne often tymes alledgethe, sayinge, Teneat me in Ecclesia successio episcoporum, à beato Petro, cui post Resurrectionem suas Dominus oves pascendas commist usque in bodiernum diem. If St. Augustyne saythe so within four hundred Yeres, what shall we saye in the same Cale, after sisteen hundred Yeres?

This Worde Holie, althoughe it maye welbe understand of Godlynes, which Holie: is the bolie Bodye of the Churche, yet it is here to be taken passively, that is to saye, bolie, because it is hallowed. So saythe Davyd, Salvum me fac, Domine, quoniam sanstus sum: i.e. Save me, Lord, because I am holie, that is ballowed. For manye of the Fathers thought it absurde, that Davyd shoulde boaste of his Holines, but thinke rather he meaneth because he had receaved Holyness of God's Parte; as we myght saye, Save me, because I am chrystened. Thus then that Churche is bolie, which hathe receaved of God moste Benysits; and which is that? Is it not the Churche commonly called Popishe? Hathe it not flouryshed this sisteen hundred Yeres? Contrarywise the Lutberan, and the Zwinglian Churches were not by their owne Confession in any Place or Number these seven hundred Yeres. But we saye, they were never before these Threescore Yeres. Secondarily, wher hath ther been any Myracles wrought by their Churche? whereas our Churche, called Papisticall, hathe innumerable Myracles, as are to be seen in St. Gregorye, and St. Augustyne in his Booke de Civitate Dei, and in all the olde Fathers. Albeit, because I had no Bookes at hand, I could not alledge the Places.

Catholicke, is as much to faye, as Universall, or spread throughe all Persons, Catholic. Tymes and Places. Concerninge Places, which Doctrine is more Universall, that which is in Greece, Italy, Spain, Fraunce, Germany, England, Denmark, Scotland, Ireland, and in the new Lands, Sicilia, and all the West Churche; Or that which is but in a piece of Germanye and England? Concernynge Tyme, which is more Univerfall, that which hath ever dured, whose begyninge is unknowne, which was named of Christe; or that which is named of Luther and Zwinglius? Concernynge Persons, are ther not more Papists at these Dayes, as they term them, then Lutberans? And before these forty Yeres or little more, who in the Worlde was of that Opynion? Who dreamyd of that Doctryne? And here you may not faye that Grex meus pufillus est, for that was meant of them which are to be saved. But otherwise you knowe that it is wrytten, Postula à me, & dabo tibi gentes hæreditatem tuam, & Possessionem tuam terminos terræ. And againe, In commem terram exivit sonus corum, & in fines orbis terra verba corum.. Therfore many muste be called Christians, thoughe fewe be saved. And that is the Catholike Churche, which is most generall in number amongest them that professe Christe's Faithe. The Sea of Rome beinge wourse in Manners then it was in St. Augustyne's Tyme, yet it kepethe the same Faithe that was then. For herein we are too much slaundered in that they saye, our Faithe is chaunged of late, wheras we defend nothinge but that which is found in most ancyent Wryters:

Which Wryters, becawse they are so playne for us, they are constrayned to

denye, as the Workes of Dionysius, who lived in the Apostles Tyme.

But to come to our Purpole, Apostolike, is that which comythe of the Apostles in lyneall Descent, by Succession of Busshoppes: Here, let them shew me their Busshoppes; they are so far off, as to bringe a Rowe in order unto St. Paul, even so muche, that they cannot shew me lyghtlye their Father, that is to saye, one Busshoppe in their whole Pedigree of their Opinions before Whom can Cranmer name before hym in the Sea of Canterbury? Wherupon it followithe, that they are Bastards, as Men that cannot shew their Fathers Dawyd did prophelye of the Succession, sayinge, Pro patribus tuis natis sunt tibi filii. And Christe sayde, Super banc Petram edificabo Ecclesiam meam & porta inserorum non pravalebunt adversus eam. But Hell-gates prevailed againste their Churche. For it was so overwhelmed, that ther was not so muche as one Churche in all Christendom, where it was preached or practifed. So that whereas Christe said, Vos estis lux munds; and againe, A Cittie builded upon a Hill cannot be bydden; they muste nedes confesse they were hydden; for no Man before Luther could neyther see them nor hear of them. And therfore they are not of God; becawse he woulde not have lighted a Candell, and put it under a To be shorte, their Churche is not One, for lacke of one Head; not Holie, for lacke of Benefits; not Catholike, becawse it hath not endured at all Times, Places and Persons; not Apostolike, becawse they cannot shew ther Succession from the Apostles downward, nor can go upward lyneally to the Apostles; which thinge is playne. Therfore the Churche called Papisticall, havinge one Head, the Pope, havinge Benefitts of God, by floryshinge and Myracles, beyng spread at all Tymes, in all Places, throughe all Persons, that is to fay, for the most part beynge able to shew their Pedigree, even to th'Apofiles, without any Interruption; that Churche, I faye, is onely the true Churche, wherof we make mencyon in our Belef, sayinge, I beleve the bolie Catbolike Churche.

This muche have I written upon a short Warnynge, without Medytation or helpe of Booke; so that I do confesse it to be nothinge persitte: yet in my soolishe Opynion, not onely true, but also sensyble, and so grounded, that I doubt, it cannot be well answered. Which by God's Grace shalbe tryed, when I see dyrecte Answer made; excusinge the mysalledginge of Words, if any be.

NUMB. XIV.

Guest to Sir William Cecyl, the Queen's Secretary, concerning the Service Book, newly prepared for the Parliament to be confirmed; and certain Ceremonies and Usages of the Church.

Right Honourable,

C.C.C.C. THAT you might well understand, that I have neither ungodly allowed synodal.

Pa. 84.

Contrary to my Writing, neither rashly without just Cause put away it which might be well suffered, nor undiscreetly for Novelty brought in that which might be better lest out; I am so bold to write to your Honour some Causes of the Order taken in the New Service. Which Enterprize, the you may justly reprove for the simple handling, yet I trust you will take it well for my good Meaning. Therefore, committing your Honourable State to the great Mercy of God, and following the Intent of my Writing, thus I begin the Matter.

Of Ceremonies.

Ciremonies once taken away, as ill used, should not be taken again, though they be not evil of themselves, but might be well used. And that for Four Causes.

The

The First, because the Galatians were reproved of Paul for receiving again 1. the Ceremonies, which once they had forfaken: Bidding them to stand in the Gal. 5. Liberty wherein they were called; and forbidding them to wrap themselves in the Yoke of Bondage: Saying, They builded again that which they had de-Gal. 5. stroyed; and reproving Peter, for that by his dissembling, he provoked the Gal. 2. Gentiles to the Ceremonial Law, which they had lest; looking back hereby from the Plow which they had in hand.

The second Cause, because Paul bids us to abstain not only from that which 2. is Evil, but that which hath the Appearance of Evil. For this Cause Ezekias Phil. 2. destroyed the Brazen Serpent; and Epiphanius the Picture of Christ. 2 Kings,

The third Caule, because the Gospel is a short Word, putting away the Law, which stood in Decrees and Ceremonies; and a light and easy Yoke, delivering Rom. 10. us from them. Therefore it is said, that we should Worship God in Spirit and Eph. 2. Truth, and not in Ceremonies and shadows also as did the Jews. And Paul Mar. 11, likeneth us Christians, for our Liberty from Ceremony, to Men which live in John, 4. all Liberty; and the Jews, for their Bondage in them, to Men living in Gal. 4- all Thraldom. Wherefore Augustyn, writing to Januarius against the multitude Epist. 118, of Ceremonies, thus saith, Christ bath bound us to a light Burthen, joining us to-119. gether with Sacraments in Number most few, in Keeping most easy, in Signification most possing. And in the next Epistle, he bewaileth the Multitude of Ceremonies in his Time, and calleth them Presumptions. Which yet were but sew in Respect of the Number of ours.

The Fourth Cause, because these Ceremonies were devised of Men, or 4 abused to Idolatry. For Christ with his Apostles would not wash their Hands before Meat, the of it self it were an honest civil Order, because it was superstitiously used. Paul forbad the Corinthians to come to the Gentiles Tables, 1 Cor. 10. where they did eat the Meat which was offered to Idols: The an Idol was nothing, nor that which was offered to it any thing.

Of the Cross.

Epiphanius in an Epistle, which he wrote to John, Bishop of Jerusolem, and is translated by Hierom, sheweth how he did cut in pieces a Cloth in a Church, Tom Epistontrary to the Scriptures; and counsels the Bishop to command the Priests of the same Church to set up no more any such Cloths in the same Place, calling it a Superstition to have any such in the Church. Leo the Emperor, with a Council holden at Constantinople, decreed, that all Images in the Church should be broken. The same was decreed long before in the Provincial Council at Elibert in Spain. Cap. 36.

Of Procession.

Procession is superstuous, because we may, as we ought to do, pray for the same in the Church, that we pray for abroad; yea, and better too. Because when we pray abroad, our Mind is not so set upon God for sight of Things, as Experience teacheth, as when we pray in the Church, where we have no such Occasion to move our Mind withal.

Of Vestments.

Because it is sufficient to use but a Surplice in Baptizing, Reading, Preaching and Praying, therefore it is enough also for the Celebrating the Communion. For if we should use another Garment herein, it should seem to teach us, that higher and better Things be given by it, than be given by the other Service: Which we must not believe. For in Baptism we put on Christ: In the Word sap Eccle. we eat and drink Christ, as Hierom, and Gregory write. And Austin saith, the sap. ca. Word is as precious as this Sacrament, in saying, He sameth as much which wegligently heareth the Word, as he which willingh letteth Christ's Body to fall to the
K.

Tone. 10.

Diviner.

a Lib. 50. Ground. And Chrysoftom a saith, He which is not fit to receive, is not fit to pray. florilia. Which were not true, if Prayer were not of as much Importance, as the Commiliar. 26. munion.

Of the dividing of the Communion into Two Parts.

Chrysoft.

Hom. 61.

Dionysius Areopagita b saith, "That after the reading of the Old and New ad Pop.

Testament, the Learners of the Faith before they were baptized, Mad men, and they that were joyned to Penance for their Faults, were shut out of the "Church, and they only did remain, which did receive. Chrysosom witnesseth Hierar. also, c that these three forts were shut out from the Communion. Therefore cap. 3 Port. Durant writeth, d That the Mass of the Learners is from the Introite until after service.

Priest beginneth to confecrate the Sacrament, the Learners be sent out of the secunda ex. Church. The Miss or sending out of the Faithful is from the Offering till possion Mat. after Communion: and is named Missa, a sending out; because when it is ended, Him. 72. then each Faithful is sent forth to his proper Business.

Of the Creed.

The Creed is ordained to be said only of the Communicants, because Dionysius, and Chrysostom and Basil in their Liturgies say, That the Learners were shut out or the Creed was said: because it was the Prayer of the Faithful only; which were but the Communicants. For that they which did not Receive, Chr. Hom. were taken for that time as not Faithful. Therefore Chrysostom saith, That they said Pop. which do not receive, be as Men doing Penance for their Sin.

Of praying for the Dead in the Communion.

That Praying for the Dead is not now used in the Communion, because it doth seem to make for the Sacrifice of the Dead. And also because as it was used in the first Book, it makes some of the Faithful to be in Heaven, and to need no Mercy, and some of them to be in another Place, and to lack Help and Mercy. As though they were not all alike redeemed, and brought to Heaven by Christ's Merits: But some deserved it, as it is said of Martyrs; and some for lack of such Persecures, were in Purgatory, as it is spoken of the meaner sort. But thus to pray for the Dead in the Communion was not used in e Seconda Christ and his Apostles Times, nor in Justin's Time; who, e speaking of the polog. Pro Manner of using the Communion, reporteth not this. So that I may here well Christianis. Say with Tertullian, f That is Truth which is first: That is salse which is after. That is centr. Prax. truly such is from the beginning. That is from the beginning, which is from contr. Mar. the Apostles.

Of the Prayer in the first Book for Consecration, O Merciful Father, &c.

This Prayer is to be disliked for two Causes. The first, because it is taken to be so needful to the Consecration, that the Consecration is not thought to be without it. Which is not true. For Petition is no part of Consecration.

Mat. 24. Because Christ in ordaining the Sacrament made no Petition, but a Thanks. Mar. 14. giving. It is written, When be had given Thanks, and not, When he had asked. Luke 22. Which Christ would have spoken, and the Evangelists have written, if it had been needful, as it is mistaken. And tho' Mark saith, Christ blessed, when he took Bread, yet he meaneth by Blessed, gave Thanks, or else he would have said also, He gave Thanks, as he said, He blessed, if he had meant thereby divers Things. And speaking of the Cup, he would have said, Christ Blessed, when he took the Cup, as he saith, he gave Thanks, if Gave Thanks and Blessed were not all one. Or else Christ should be thought to have Consecrated the Bread and not the Wine, because in Consecrating the Bread, he said Blessed, and in Consecrating the Wine, he lest it out. Yea, by Matthew, Luke and Paul he should neither have Consecrated the one, nor the other. For that they report not, That he Blessed.

Gregory writeth to the Bishop of Syracusa, that the Apostles used only the Lib. 6. Lord's Prayer at the Communion, and none other, and seemeth to be displeased, 497. 63. that it was not there still so used, but instead thereof the Canon which Scholasticus made. Therefore in that he would the Lords Prayer to be used at the making of the Communion, which making nothing for the Confectation thereof, and not Scholasticus his Prayer, which prayeth for the Confectation of the same, it must needs be that he thought the Communion not to be made by Invocation.

Chrysoften faith, That this Sacrament is made by the Words of Christ once De Perdie. Spoken; as every thing is gendred by the Words of God, that he once spake, Jude.

Encrease and Fill the Earth.

Besserion saith, That the Consecration stands on Christ's Ordinance, and his Libr. de Words, and not on the Prayer of the Priest: and that for three Causes. The Pres. Re-First, because the Priest may not pray with Faith, without which his Prayer is charift. not heard. The Second, because the Prayer is not all one in all Countries. The Third, Because Baptism is without Prayer.

Justin, a in shewing how the Communion was celebrated in his Time, maketh a 2d. Apol. no mention of Invocation. No more doth Irane. b

Of the Receiving of the Sacrament in our Hands.

b Lib. 4.

Christ gave the Sacrament into the Hands of the Apostles. Divide it, saith Luke 22. he, among your selves. It is Decreed, That the Priests shall be excommunicated, Conside 6. which did suffer any Man to take it with any Thing, saving with his Hand: 22. which did suffer any Man to take it with any Thing, saving with his Hand; as Cap. roz. them that made Instruments to receive it with. Ambrofe thus spake to Theodofou Theod. the Emperour, How wilt thou with such Hands receive the Body of Christ? If we Bez. lib.4: be assumed, saith Austin, and affraid to touch the Sacrament with foul Hands, much cap. 31.

Tripore. more we rught to fear to take it with an unclean Soul.

Of Receiving Standing, or Kneeling.

Justin saith, We should rather Stand than Kneel, when we pray on the Questio at Sunday, because it is a Sign of the Resurrection; and writeth, That Irence saith, Orehod. it is a Custom, which came from the Apostles. And Austin thus writeth, We 115. pray standing, which is a Sign of Resurrection. Therefore on every Sunday it is ob- Role, at ferved at the Altar. It is in plain Words in the last Chapter of the last Book, Jan. 228, which Gaguens a French-man, hath put to Tertullian's Works, That Christ his Body is received standing. Though this is the old Use of the Church to Communicate standing; yet because it is taken of some by it self to be Sin, to Receive kneeling, whereas of it self it is lawful; it is lest indifferent to every Mans Ohoice to follow, the one way or the other: To teach Men that it is lawful to receive either standing or kneeling.

Thus, as I think, I have shewed good Cause why the Service is set forth in such fort as it is. God, for his Mercy in Christ, cause the Parliament with one

Voice to enact it, and the Realm with true Heart to use it.

NUMB. XV.

Dr. HORNE's PREFACE to his Discourse, read at the Conserence at Westminster Abby.

ORASMUCH as it is thought good unto the Queen's most Excellent Fox's Majesty (unto whom in the Lord all Obedience is due) that we should Marsyrale. declare our Judgment in Writing upon certain Propositions; We, as becometh for Radio. us, do herein most gladly obey.

Seeing that Chrift is our only Master, whom the Father hath commanded us to hear; and seeing also his Word is the Truth, from the which it is not lawful for us to depart one Hair's breadth, and against the which, as the Apostle faith, We can do Nothing; We do in all Things submit our selves unto this Truth, and do protest that we will affirm nothing against the same.

And forasmuch as we have for our Mother the true and Catholick Church of Christ, which is grounded upon the Doctrin of the Apostles and Prophets, and is of Christ the Head in all things governed; We do reverence her Judgment, We obey her Authority as becometh Children. And we do devoutly profess, and in all Points follow the Faith, which is contained in the three Creeds, that

is to say, of the Apostles, of the Council of Nice, and of Atbanasius.

And seeing that we never departed, neither from the Dostrin of God, which is contained in the holy Canonical Scriptures, nor yet from the Faith of the true and Catholick Church of Christ, but have preached truly the Word of God, and have sincerely ministred the Sacraments according to the Institution of Christ, unto the which our Dostrin and Faith the most part also of our Adversaries did subscribe, not many Years past (although now, as unnatural, they are revolted from the same) we desire that they render Account of their Backsliding, and shew some cause, wherefore they do not only resist that Dostrine, which they have before professed, but also persecute the same by all means they can.

We do not doubt but through the Equity of the Queen's most excellent Majesty, we shall in these Disputations be entreated more gently than in Years late past, when we were handled most unjustly, and scantly after the common

manner of Men.

As for the Judgment of the whole Controversy, we refer unto the most Holy Scriptures, and the Catholick Church of Christ, (whose Judgment unto us ought to be most sacred.) Notwithstanding by the Catholick Church we understand not the Romish Church; whereunto our Adversaries attribute such Reverence; but that which St. Augustin, and other Fathers affirm, ought to be sought in the Holy Scriptures, and which is governed and led by the Spirk of Christ.

N U M B. XVI.

The Protestants Discourse, prepared to have been read in the publick Conference & Westminster, upon the Second Question, Viz.

MSS. C.C.C C. Synodal. Ps. 93. Every Particular Church bath Authority to institute, change and abrogate Ceremonies and Rites in the Church, so that it tend to Edify.

FOR avoiding Ambiguity in Terms, it is not amiss to declare what is meant by the Words of the Proposition.

By these Words, Every Particular Church, we understand every particular Kingdom, Province or Region, which by order maketh one Christian Society or Body, according to distinction of Countries and Orders of the same.

By Ceremonies and Rites of the Church, we understand those Ceremonies and Rites, which neither express, neither by necessary Deduction or Consequence are commanded or forbidden in the Scriptures, but are Things of their own Nature indifferent. As for Example, the Form and manner of Prayer before and after Baptism, and at the Administration of the Sacrament of the Body and Blood of Christ, the Appointing of Times and Places for the Hearing of God's Word, Ministration of Sacraments, Publick Prayer, Number of Holy Days, Times of Fasting, and such like. All which may by God's Word, not only by General Councils, but also by Particular Provinces, Regions and Societies of Christians, be changed or abrogated, according as the State of the Times, Places, People, and other Circumstances shall require: So that it be done to edify God's People:

Having thus made Declaration of the Proposition, we will proceed to the Proof of the same by God's Word, by ancient Writers, and by Examples.

Firf,

First, all Ecclesiastical Rices and Ceremonies are things, which pertain unto Order and Decency. But St. Paul committed to the particular Church of Corint b the Disposition of all Things, which appertain to Decency and Order 1 Cor. 14. And committing such Authority to the Particular Church of Corinth, he consequently committeeth it to all other particular Churches. For with God there is no respect of Persons: And as there is in Christ neither Jew nor Gentile, so there is neither Corin: bian, nor Venetian, nor English-man, but we all in Christ be one, and have like Privilege.

Whereupon it followeth, that St. Paul committeeth the Disposition of all out-

ward Eccletiaitical Rites and Ceremonies to every Particular Church.

Let this Reason be well weighed, for it is plain and evident. For that Ceremonies are Things of Order and Decency, and not Things of necessity to Salvation, is a Thing confessed of all Men. For they had their beginning of Men, and have been changed, as shall appear at large hereafter.

But Things of necessity to Salvation are immutable, and have their Original

from God.

And further that the Words of St. Paul to the Corintbians pertain to the ordering and disposition of such Things, the Adversaries cannot deny: Saving, that whereas S. Paul committeth it in plain Terms to the Particular Church of Corinth, they bind it and restrain it to an Universal Determination; contrary to St. Paul's Meaning, as thall appear by our Answers to their Reasons hereafter.

Secondly, The Principal Foundation, whereupon it may be gathered, that any Council or Assembly hath Authority to change, or institute Rites and Ceremonies, stands upon this Proof of Christ, Wherefoever two or three are gathered together in my Name, there am I in the midst of them. But in a Particular Church, not only two or three, but also great Numbers may be affembled in the Name of Christ. Therefore a Particular Church hath Promise that Christ will be in the midst of them. And consequently that Assembly that hath Christ in the midst of it, and the Assistance of his Spirit according to his Promises, hath Authority to institute, alter and change Rites and Ceremonies, to the Edifying of the People.

Therefore a Particular Church hath Authority to institute, alter and change

Ceremonies, to the Edifying of the People.

Thirdly, The Authority of the Church both Universal and Particular to inflitute, abrogate and to change Rites and Ceremonies, dependeth only on Obedience to Christ and his Word, in directing of all Things to the Edification of Faith and Charity. For my Sheep hear my Voice, faith Christ. And again John 10. You are my Friends, if you do those Things which I command you. But Particular Churches both have, and may obey Christ and his Word, in directing all Things to the Edifying of Faith and Charity, as shall appear by divers Examples hereafter. And therefore Particular Churches have Authority to institute and change Rites and Ceremonies.

Fourtbly, Furthermore it is manifest, That Ceremonies altho' they were profitable at the first, may grow by continuance to Abuse, and be hurtful; as the Watching of Men and Women together in the Night at the Graves of Martyrs, which St. Hierom did so highly commend, at length was tryed to be an

Occasion of much Disorder and dissolute Life.

Now if every Particular Church had not Authority to abrogate such Ceremonies being hurtful, then thould it follow, that Christ, who is the Head not only of the Universal Church, but also of every Particular Church, had left the same Church destitute of necessary Remedies to redress Vice and Sin.

For as for the General Councils, they come together but feldom. more than 300 Years after Christ e're the Nicene Council was called, which was the first General Council after the Disciples time. And sith that time, by reason of Wars and Troubles in the World, sometimes of a long space together So that if Particular Churches may no General Councils have been called. not remove Rites, tending to Sin or Idolatry, a great Number of Souls might perish before the General Councils came together. Which were a Thing against

God's Word. For St. Paul faith, God hath given no Power to destroy but

to Edify.

Fiftely, Look what Authority the Seven several Pastors and Churches in Asia had to reform the Things that were amiss among every of them, the same Authority hath now the several Pastors and Churches in all Kingdoms and Provinces. For Aretas, Bishop of Casarea, and Primasius, Episcopus Uticensis in Africa, upon the first Chapter of the Revelation of St. John do teach, That the Seven Churches in Asia do represent the Multitude of the Particular Churches scattered over the World. Also the Son of Man, the Universal Pastor and Head over all Churches, was shewed unto John in a Vision present in every of the Seven Golden Candlesticks; that is, in every Several and Particular Church, holding in his Right Hand all and every the Seven Stars; That is, Governing and desending all and every Angel, Messenger and Pastor of the several Churches.

But every of the faid feven Pastors in Asia had Authority to reform all Things that were amiss among them, as manifestly appears by the Seven several Epistles, which Christ commanded John to write, and to send unto them. Therefore every particular Pastor and Church, in all Kingdoms and Provinces, hath Au-

thority to reform such Things as be amiss among them.

Sixthly, If a Particular Church, were bound to retain and exercife, and might not abrogate and remove, evil and hurtful Rites and Ceremonies, instituted by Men; then were the same Church also bound to obey Man more than God: Who hath commanded by his Apostle St. Paul, that all Things should be done in the Church to Edify. But no Particular Church is bound to obey Man more than God. Therefore a Particular Church is not bound to retain, but may

remove hurtful Ceremonies, instituted by Men.

These few Reasons we have brought out of the Scriptures; not because we have no more to alledge, but partly because we thought any one Saying of Christ sufficient to persuade any Christian Man; and partly, for that We know many Men now a days stay themselves chiefly upon the Decrees of old Councils, and the Writings and Judgments of Doctors and Fathers: And forasmuch as our Adversaries will stand most upon those Grounds, we have thought it good to match them with their own Weapons, and in that Field wherein they think themselves best appointed. Wherefore, the rest of our Process shall stand upon the Authority of the Doctors, and upon the Examples and Practice of antient Churches. But sirst, We will alledge a natural Reason or two, and then come to the Authority of the Doctors, and Examples.

That the Proposition is true very natural Reason would suffice a Man, that would be ruled by Reason. But Reason would that Things should be restored by like Order as they fell in decay. But it is not like that any Ceremony being not wicked of it felf, can grow to Corruption and Abuse in all Places throughout the World at one time, but must of Force have both his Beginning, and his Proceeding, and so at length overwhelm the whole. Wherefore, as the Corruption is sirst particular, so must there also be first a particular Redress.

Yea, and if the Abuse happen to be so great, that it over-run the whole Body of the Church, even very Nature would us to do as the good Husband is wont to do. The good Husband, saith St. Augustin, if he see his Corn-field overgrown with Weeds, goeth not about by and by to weed out altogether;

but beginning in one Corner first, and so proceedeth to the whole.

But Men perhaps will fay, That the Ceremonies of the Holy Church are fanctified and privileged in such fort, that they cannot be abused. But you must understand, that as the Nature of Man is mutable and corrupt, even so all Ordinances devised by Men are subject to Mutability, and ready to receive Corruption. And therefore albeit they were well, and upon some godly Use received at the beginning, yet afterwards by little and little they fall to Abuse.

The Brazen Serpent was fet up by Moses for the People to behold, that they might receive Health. Afterwards it was abused to Idolatry. And therefore the good K. Ezekias pulled it down, and beat it to Powder. And so Ceremonies sometimes

Imerimes are taken for Things necessary to the Worshipping of God; and of fuch Chilft faith, Frustra mit colunt, docentes doctrinas, Pracepta bominum. And again, the warneth his Disciples to beware of the Leaven of the Scribes and Pharisees.

Sometimes they grow to such a Number, that the Multitude of them is involerable. And therefore St. Augustin, in his Time, which was more than 1100 Years ago, complaineth to his Friend Januarius, Omnia, inquit, sunt plena humanis præsumptionibus; All, saith he, is now full of Mens Presumptions. And he saith further, That abe Jews being under the Law, and in servitude of Ceremonies, were in far better Case, than the Christians of his Time. And the Reason is, Quia etsi illi Tempus Libertatis non agnoverint, legalibus tamen sarcinis, non bumanis Prasumptionibus servierint. This is St. Augustin's Reason, for the which he thinketh, that the Christians in his Time were in worse taking for the Bondage of Ceremonies, than ever were the Jews under Shadow of the Law. And We be fuch if you mark it well; For, faith he, Notwithstanding the Jews knew not the Time of Liberty, yet they were Captives, not as we are to Mens Prefumptions, (for so he calleth the inordinate Number of Coremonies devised by Men) but unto the Law of God.

Sometimes they are idle and dumb and teach Nothing, and are, as I might fay, Signs withour Signification. And such are the most part of the Ceremonies, which now so stiffly are defended. For the most part of them, they are such, as I will not say, the poor Laymen, or your ignorant Priests, but if we may be so bold to speak it, you your selves are not able to give any Reason

for them.

And sometimes they are devised only for filthy Lucte, under a shew of Holiness, to get Money. And whether this have been practised any time here-

tofore, we remit the Matter to any indifferent Judge.

These many Ways may Ceremonies be abused. First, If they be taken as Things pertaining to the Worshiping of God. Next, if they grow to an inordinate Number. Thirdly, if they teach nothing, nor no Man can have Understanding of them. And to conclude, if they be invented for Lucrefake, to get Money. Now Ceremonies thus used lack their Soul, as I might fay, and are become dead. And therefore there remaineth no more, but that

they be had out of the way, and buried.

There is as great a Difference between a particular Member of a General Council, and the Council, as between a particular Church, and a General Council. But in a General Council, a Truth hath been revealed to a particular Member, for the Edification of the Church, which was hid from the whole Council. Unto the which Truth and Perswasion of the particular Member; the whole Council gave Place; as appeareth in the Council of Nice; whereas was revealed unto Paphnutius that which was hid from all the rest. Unto whose Perswasion, notwithstanding that he was but one particular Man, the whole Council gave place; because they perceived it to be for the Edification of the Church. Therefore the Truth of God, whereby Things may be instituted, abrogated or changed for the Edification of the Church, may be sometimes revealed unto particular Churches, which are hid from General Councils.

The Apostles Successors had the same Authority that the Apostles had. For that the Adversaries grant; else under what colour drive they Men to obey the Pope and his Decrees? But all Bishops be the Apostles Successors, and have like Power. as appeareth by St. Hierom, which faith, Omnes Epi/copos Apostolorum Hier. ad Successores esse: and by Cyprian, who affirmeth that each one had the like Au-Eragr. thority: Hoc utiq., inquit, erant cæteri Apostoli, quod fuit Petrus, pari Consortio præditi, & bonoris & petestatis. Therefore all Bishops have the same Authority, which is, to dispose Things to Edification; as Paul saith, Cætera, cum Venero,

disponam, i. e. The rest will I set in Order, when I come.

And that the very particular Churches had this Liberty to retain or to remove Ceremonies, as it may feem good for them, it may appear by an infinite Number of Examples, and in manner by the continual Course of the old Church: For thus writeth Irenaus of the Order of the Lenten-Fast in his Time, as it is re-

ported by Eusebius, Neq; de die tantum disceptatio est, &c. Neither do they differ only about the Day, but also about the manner of their Fasting. For some think they should fast one Day, some two Days, and some more. Some reckon their Day of 24 Hours long, accounting altogether the Hours of Day and Night. By this it appeareth, that notwithstanding there was an Order taken for fasting, yet was it lawful for Men, to receive it or leave it, as they listed; and that without breach of Charity. For Irenaus straitway addeth these Words, Nibilo tamen minus, &c. Notwithstanding, saith Irenaus, (an old Father, that lived a thousand and sour Hundred Years ago) they kept Peace and Unity among themselves. And so do we antil this Day. And the Diversity of our Fasting setteth forth the more the Agreeance of our Faith. Likewise was there great Diversity in keeping of Easter-day. For the Latins kept it upon one Day after the Tradition of St. Peter, as they said ; and the Churches of Asia kept it on another, after the Tradition of Saint

John; Yet notwithstanding, agreed in Christian Peace and Unity.

Socrates, in his Fifth Book and 22d Chapter of his History, profecuteth this Matter at large. And the Chapter were worthy to be recited whole, saving for shortness of Time, a Portion thereof only shall suffice. Nusquam igiture Apostolus nes ipla Evangelia, &c. Neither the Apostle nor the Gospels themselves do any where lay upon them which come to preaching (of the Gospel, he means) the Yoke of Bondage. But every one in their own Countries have upon a certain Cuftom, as they would themselves, kept the Feast of Easter, and other Festival Days, that they might cease from Labour, and remember the Healthful Passion, (he means, of the Lord;) Neither bath our Saviour, or his Disciples by any Law commanded this to be observed of us; neither do the Gospels or Apostles threaten unto us any Pain or Punishment, as Moles Law did unto the Jews: But it is written in the Gospels only, after the manner of an History, in the reprehension of the Jews, because they committed Murder on the Festival Days, and because Christ Inffered in the time of Sweet-bread. Wherefore the Scope of the Apostle was not to make Laws for boly Days, but to bring in good Life and godliness. But it seemeth unto me likewise, as many other Things in every Place grew unto a Custom, even so also did the Feast of Easter. Because none of the Apostles as I have faid, decreed any thing of the Matter. That certain Thing, even from the beginning, began to be observed in every Place rather by Custom than by Law, the Matter it self declareth. As in Asia the Less, many after the old Custom contemning the Sabbath, observed the 14th Day. And they thus doing, did never strive with them which did keep the Feast of Easter otherwise, until Victor, Bishop of Rome, being too earnest, decreed, That the Quartodecimans should be excommanicate. For the which Deed, Irenaus, being Bishop of Lions in France, wrote a sharp Epistle unto Victor, wherein he both reprehendeth his Earnestness, and also dec. areth that none of them which in old time did diversly celebrate the Feast of Easter, were by any Means separated from Communion. And that Polycarpus, Bishop of Smyrna (which in Conclusion, Suffered Martyrdom under Gordianus) did not eschew the Communion of Anicetus, Bishop of Rome, nor did for the Festival Sake fall out with bim; altho' be, according to the Custom of Eucharius, Bishop of Smyrna, did celebrate Easter the 14th Day; as Eusebius faith in the Fifth Book of the Ecclesiast ical History.

And a little after: Romani namq; tres ante Pasca Septimanas, &c. "For the Romans do fast three Weeks together before Easter, except the Saturday and the Sunday. The Illyrici, all Greece, and they of Alexandria do sast their Fast six Weeks before Easter, and call it Quadragesimam, Forty Days Fast, or Lent. But it is a marvel to me, how these Men, differing in the number of Days, do call it by one Name of 40 Days Fast. A Man shall sind some, which not only dissent about number of Days, but also do not retain one kind of Abstinence. For some do utterly abstain from Things that have Life. Some, of those Things that have Life, eat only Fishes, some besides Fishes, eat also Birds, and say, after Moses, they come of the Waters. Some abstain both from Berries and Eggs; some do eat only dry Bread; some not that: Some there be, which sasting to the Ninth Hour do use divers Meats: In divers Nations they sast diversly. Of which there be innumerable Causes. And because no Man is able to shew any written Commandment of this

Matter

"Mitter, it is plain the Apostles have lest it free to every Mans Judgment and "Will, lest any should do a good thing either of Fear or Necessity. Such is " the Diversity of Fasts through the Churches: And about the Communion is a " much like Diversity. And so the Author proceedeth in shewing certain Diversities about the Ministration of the Communion, Baptism, Marriage, and other Ecclesiastical Observances

Again, St. Augustin writeth unto Januarius, Alii quotidie communicant, &c. "Some, faith St. Augustin, receive the Communion of the Body and Blood of Christ every Day; some others upon certain Days. Some there be that miss no Day without the Oblation; some others communicate only upon the Saturday and Sunday, others only upon the Sunday.

Nunquam ergo cæteri Apostoli prandere Christianos, &c. "Did then the other De Jejun." Apostles teach the Christians throughout the whole World to dine contrary Sabbath. " to Peter? Like as therefore Peter and his Fellow-Disciples lived in Concord Augustin " among themselves, even so let them which fast on the Saturday, and were lan. " planted by Peter, and those which dine on Saturday, and were planted by

" his Fellow Disciples, live together in Unity and Concord-

And a little after, in the same place, Sic ergo una Fides, &c. "Therefore, it let the Faith of the Universal Church, which is there spread abroad as in-" ward in the inward Parts, be one; altho' the same Unity of Faith be kept "with divers Rites or Observations; wherewith in no wise the Truth in Faith is hindred. For all the Beauty of the King's Daughter is inward. But those "Rites which are kept divers, are understanded in the Garments. Whereupon " it is said to her, Covered round about with Variety in the golden Edges, or Skirts, " of her Garments. But let that Vesture also be so divers in variable Rites, that "it be not torn in funder with contentious Dissensions.

It followeth in the same place, Si autem quoniam buic, &c. "But because "I think for my part, I have sufficiently answered this, if thou wilt ask my Judgment of this Matter, considering this in my Mind, I say, That Fasting " of the Evangelists and Apostles, and in the whole Testament, (which is " called the New Testament) is commanded: But on what Days we must not 46 Fast, and on what Days we must Fast, I do not find determined by the "Commandment of the Lord, or the Apostles. And by this I judge, that Liberty is more apt and convenient, than Constraint, of Fasting: "Altho' truly not to the obtaining the Righteousness which Faith obtaineth: "Wherein consisteth the Beauty of the Daughter inwardly; but yet to signify

"the eternal Rest, which is the true Sabbath.

Non omnes quamvis ejusdem opinionis, &c. "All Men, tho' they were of one Nicephor. " Faith, yet observed they not in their Churches like Traditions. Yea, they, Lib. 12. "that had all one Faith, yet oft in the Observation of Usages differed much. "The Which Thing was no hindrance to true Godliness."

Likewise it is noted in the Decrees of Pope Stephen, and alledged in Gratian, dist. 31. as followeth, Aliter se babet Orientalium Ecclesiarum Traditio, &c. The Tradition of the East Church is far otherwise than the Tradition of this holy Church of Rome. For there Priests, Deacons, and Sub-deacons " are married: But in this Church, none from a Sub-deacon unto a Bishop hath " Licence to marry a Wife. And here is to be marked, that Pope Stephen took not the fingle Life of Priests in the Latin Church, as a thing commanded by God, but only as a Tradition, and fuch a Tradition as the Grecians lately

received.

Quaffio Augustini ad Gregorium fuit ista, Cum una sit Fides, cur sunt Ecclesiarum diversa Consuciudines? & aliter Consuciudo Missarum in S. Romana Ecclesia, atg; aliter in Ga liarum Eccl sits tenetur ? Cui Gregorius respondit, 12. dist. Cap. Novit. Novit Fraternitas tua, &c. "Your Brotherhood knoweth the Custom of the "Church of Rome, wherein you have been trained up. But this way pleafeth me well, that if you find any thing, whether it be in the Church of Rome, " or ir the Church of France, or else in any other Church, that may more " please God, that you diligently chuse the same. And foralmuch as the " Church

"Church of England is new in Constitution, and in Ceremonies, that you pour into it the best Ordinances that you can gather of many others. For we may not love the Things for the Places, but the Places for the Things. Wherefore, gather you out of every Church such Things, as be godly, religious and right; and the same, knit up as it were in a Bundle, cause you to be put and to be brought in ure in the Church of England.

Here we may note, that Gregory being then Bishop of Rome, would not drive other Churches to the Observation of the Ceremonies and Rites of Rome: But suffered each Nation to retain and keep such Orders, as should be most

convenient for them.

Yea, Sozomenus writeth in his Seventh Book, Eedem Ceremonia non possunt, &c.

"One kind of Ceremonies cannot be found in every Church.

And moreover Socrates writeth in his Fifth Book, Non mountaintur, &c. "You cannot find two Churches, faith Socrates, (writing of the Order of the

"Church in his time,) that in Rites and Ceremonies agree together.

Likewise Theodoretus upon the 14th Chap. to the Romans, intreating of these Words, Let every Man abound in his own Sense, or Judgment, writeth as followeth, Non enim hose posuit generaliter, &c. "He hath not put this generally, nor yet commandeth he to judge thus of God's Decrees. For he doth accurse them that go about to teach any thing contrary unto the Truth: If any Man preach unto you any other Dostrin, than that ye have received, let him be accursed. And therefore only of Moats he less to every Man freedom of his own Mind. For this Custom remaineth in the Churches until this Day: and one chuseth Abscinence, and another eateth all kinds of Meat without scruple of Conscience. And neither this Man judgeth that Man, nor the one reproveth the other, but the Law of Concord and Charity doth make them notable.

And all this Diversity role of that, that it was lawful for every particular Church either to receive, or to leave such Ordinances as were devised, and thought good by other Churches. For if all Places had been bound to one

Order, then could never have been such Diversity.

Now of this may we thus Conclude, That Church that hath Liberty, whether it will receive a Ceremony or no at the first, may by the same Liberty afterwards remove it, when it shall be thought good. Yea, and a great deal more reasonable it is to remove a Ceremony, when it is corrupt and abused, than at the first not to receive it, when it is incorrupted and judged profitable. For as St. Angustim writ to fanuarius, Qued non est contra sidem, &c. that is, Whatsever is not against Faith and good Manners, is to be taken as a Thing indifferent. Now if it be to be taken for a thing indifferent to keep or to resule, when it is best, much more reason it is to resule, when it is corrupt and grown out of kind.

For any thing, that cannot necessarily be gathered out of the Word of God, may be changed, as St. Cyprian writeth to Pompeius; Nibil innovetur, inquit, qued traditum. Oh! said the Adversary to St. Cyprian, nothing that is once delivered us, may be altered. St. Cyprian makes answer, "Unde est, ista Traditio? May it not be "changed, said St. Cyprian? Wherefore, from whence came this Tradition?" Came it from the Authority of the Lord and Gospel, or from the Command"ments and Writings of the Disciples? As if he should say, If it came from the Epistles of the Apostles, or the Gospels, then it may not be changed; if it came out of the Decrees of Men, it may. And in another Place he saith, Non est absurdam, &cc. "It is not against Reason, that such Things as have

been received be changed for the better.

For such is the Nature of Ceremonies, that as it is sometimes profitable to receive them, so sometimes profitable to put them away. And here we have to shew you the wise Answer of a Gentleman and Counsellor of the City of Athens, named Theramens. The Lacedemonsans, after they had given the Athenians a great overthrow in the Field, commanded them to pull down the Walls of the Town, otherwise they threatned them utter undoing. When this Matter came to Deliberation in the Council-house of Athens, Theramenes gave Counsil that the Walls should be pulled down. Straitway there stood up another Gentleman, And will you,

said he, give your Assent to the pulling down of the Walls, that, were builded up by the Counfil of that Worthy Man, and Great Captain Themisticoles? Yea, said Theremenes. For Themisteeles caused the Walls to be builded for the Safeguard of the City; and for the Safeguard of the same City, I give counfil to throw them down. Even so we may answer by Ceremonies: They were brought in at the first for to profit the Church; but after they be once corrupted, and do not that Office for which they were invented, for the profit of the fame Church they must be removed. And if this be true of such Ceremonies, which at the first were indifferent, much more it is to be thought of fuch Ceremonies, that were never good nor indifferent, but were brought in, in the corrupt State of the Church.

And therefore St. Augustin hath a marvellous good Saying, writing, Ad Marcellinum, Cap 5. Non stag; verum est, quod dicitur, &cc. 46 It is not true, " that some Men say, that such a Thing as is once well done, may in no wise be " altered. For after the Caule or Occasion of Time is changed, good Reason " requireth, that that be changed, which otherwise before was well done. "That whereas they say, it were not well to have it changed; contrariwise the "Truth saith, It were not well, but it should be changed. For then shall both

" be well, if that for the Diversity of time they shall be divers.

Thus much for Proofs out of the Scripture and ancient Writers. Now re-

mains to shew the same by Example.

Basilius being a Bishop, took upon him to devise a several Form of Prayers Examples. and Ceremonies, to be used about the Administration of the Communion; and by the Consent of the Church practised the same, without any Authority of General Council. Chrysoftom also did the like; so that it beareth his Name until this Day, and is called Litturgia Chrysoftomi. If particular Bishops had Authority to vary from other Churches, and coinstitute Rites and Ceremonies about the Administration of the holy Communion, which be Ceremonies of most weight, and most in Controversy at this Day; how unreasonable is it to deny the like · Authority, to a whole Kingdom or Province, to the ordinary Power and Learned of the same?

Furthermore, the Church of the Athiepians, called Presbyter Johannes Land, have at this day their own Ceremonies, and that in the vulgar Tongue.

Those Churches that remain yet in the East Parts differ, and always have done, from the West Churches in Rites and Ceremonies.

Yea, and the West Churches themselves vary one from another.

There were in Gregary's time three Canons or Orders, to minister the holy Communion; The Canon of Ambrose, the Canon of Sebolasticus, and the Canon of Gregory.

At Rome, every Saturday was Fasting-day. At Milan, St. Ambrose and the whole Church kept it no Fasting day. And both St. Augustin, and his Mother by St. Ambrose's Advice, when they came to Milan, did not fast Saturdays.

So that it may be reasonably gathered, that the old Council thought st a Thing commodious for the Church to have variety in Ceremonies, and to leave their Churches at their Liberty to reform them, when they grew to abuse. Otherwise they would have decreed, that all Churches should have had like and the same Ceremonies and Rites: which they never did.

Therefore such Uniformity of Rices and Ceremonies as now is seen in the Popish Churches, was not in the Church, when it was most pure; but was brought in after, when the Bishop of Rome had aspired to the unjust Primacy: and so have been continued rather for a public Recognition of their Subjection to the Mouarchy of the See of Rome, than for any Edification.

For it is more profit for the Church to have some diversity of Ceremonies Reasons.

in divers Places, than to have all one; for thele Causes:

First, That the Liberry of the Church may remain; that in these indifferent Things every particular Church may Abundane in suo sensu, Abound in its own Sense, as St. Paul writech.

Secondarily,

Secondarily, That Ceremonies be not too much esteemed of the Simple, and so grow to be made equal with God's Word. As Experience declareth, that great Numbers make more Conscience of breach of any outward Ceremony, than of one of God's Commandments. Such Affection is termed of some Men Devotion. But St. Augustin calleth such Offence, conceived upon such Alteration of Ceremonies, Superstition.

But to proceed with more Examples. Ambrose according to the Example of Athanasius, who did the like at Alexandria, did first institute the Rice or Ceremony of singing Psalms at Milan, as S. Augustin reporteth in his Confessions.

More Ex-

Lib. 6.

cap. 2.

But where Authority is to Institute, there is Authority to abrogate. That is true, will some say, when it is made by his own Authority. Nay also, when it is established by a more general Consent, if the Practice declare it hurtful, as by the Examples following.

Nettarius, Bishop of Constantinople, did abrogate and remove the Office of the Penitentiary, and auricular Confession; which was a Constitution almost generally received, and remained still at Rome, notwithstanding the Abrogation of

it. And that he did well in it may be proved by two Reasons.

1. That Sozomenus writing the History, saith, That Ferè omnes Episcopi eum sunt secuti; Almost all the Bishops followed his Example. Where it is to be noted by the Way, that particular Reformations do much good, and provoke others to follow.

- 2. The Second Reason is, That St. John Chrysoftom succeeding Nettarius, did not restore that Rice of Confession again: For it remained abrogated in Sazomenus's Days, who lived after Chrysoftom. And it is not to be thought but Chrysoftom would have restored it, if it had been unorderly removed. So that this Example of Nettarius, and the particular Church of Confessionale, abrogating a general Custom upon just Causes of Abuse, approved by the Imitation of so many Bishops, and especially of the notable Father St. John Chrysoftom his Successor, is a most plain Declaration, that particular Churches may abrogate Rites and Ceremonies, although they have been instituted by a general Austhority.
- Like wise in St. Augustin's time, as appeareth in his Consessions, there was an Ordinance in Africk, and elsewhere, that Meat, Bread and Wine should be brought to the Place of Meetings at the Memory of Martyrs. Which Ordinance St. Ambrose did abrogate; and the Reason is there declared in these Words, No ulla occasio ingurgitandi daretur. Lest any occasion should be given to Drunkards, to overcharge themselves with Drink: and also, because that Observance was most like to the Superstition of the Heathen, who kept Parentalia, Burial Feasts for their dead Parents.

Here beside that Ambrose, one Man, abrogated a common Rite, let this also be marked, that the common Reason used of Men now a days took no place with this antient Father; which is, Take away the Abuse, and let the Thing remain. But St. Ambrose took away the Abuse by removing the Thing.

Moreover, the Common Watchings, or Wakes, of Men and Women at the Martyrs Graves, which St. Hierom so highly commends and doth most sharply inveigh against Vigitantius, who wrote against the said Wakes, calling Vigitantius his Assertion an Heresy, was afterwards abrogated and rejected. And of such kind of Wakes there is a Canon in a particular Council holden in Spain, called Concilium Elibertinum, in the 35th Chap. with these Words, Placuit prohibers ne seemina in Camiterio pervisilent, &c. "It hath pleased us to sorbid, that Women should wake the Night through in the Burial Place; because that oftentimes under Pretence of Prayer, hainous Offences be secretly committed.

Moreover, the late Experience within this our Country doth declare, that the Abrogation of many Ceremonies established by general Authority, is lawful and profitable. For in the Time of King Henry VIII. of famous Memory, many superstitious Observations and idolatrous Rites were abolished; and that by the Consent of many of them which now are, and of late have been, Adversaries; as Pilgrimages, Stations, Pardons, many superstitious Opinions of

Purga-

Purgatory, Holy Water, of Masses for Cattel, and Scala Cali, innumerable Lyes out of the Church Legends, of feigned Miracles, and Saints Lives. All which Things were once established by Catholick Authority, as they term it, and in other Regions are yet maintained under the same Colour, and the Gainfayers accounted by the See of Rome and her Patrons, Hereticks. Which Things are so gross, that they need no Confutation.

And in this late time, as appeareth, they are assamed to restore the same. Wherefore it is no Inconvenience, that unprofitable and fuperfittious Rites be

abrogated and removed, by the Authority of a particular Church

And because we are entred into this Matter, it shall not be amiss to make rehearfals of a few, among a great many, of their vain superstitious Fables, which have been in times past propounded to the People for wholesome Doctrin.

In the Festival, (a Book as it is in the Prologue gathered out of Legenda aurea, for Curats that lack Books and Cunning) in the Sermon of Corpus Christi Day; it is written, That a Man hath nine Commodities by hearing of Mass. One is, that he shall not that Day lose his Sight. Another, All idle Oaths that Day shall be forgiven him. Another, He shall die no sudden Death. Another, so long as he heareth Mass, he shall not wax old, and his good Angel reckons his Steps to and fro the Church, to his Salvation. It were too long sto reckon them all; let this be enough for a Tast.

In the said Book, in the Sermon of All Souls-Day, there is a Narration of a Priest, which was suspended of his Bishop, because he could say none other Mass, but Mass of Requiem. On a Day the dead Bodies rose, and came about * Which the Bishop for taking away their Chaplain from them. And so he was restored was for the

to his Office.

In the Sermon on Candlemas-Day, there is also an History of a Woman, which never did good Deed, but only that she had continually kept a Candle before our Lady: After her Death, by the Appointment of our Lady, a Candle was kept burning before her in Hell, which the Devils could not abide; and by reason thereof, she was restored to Life and became a good Woman,

What Occasion of dissolute Life and Sin may be ministred to simple People by these and an infinite Number of such like Fables, it is easy to perceive.

But the Answer will be, these Books were never allowed by publick Autho-Well, these Books were openly printed, and within Memory of Men commonly credited, and yet be of some. And in these late Days, while there hath been such Preaching against Reading the Scriptures in the vulgar Tongue, who hath heard any great Invection against such Books? And strait Inquisition hath been of English Bibles and Testaments to be burned; Whether the like Diligence hath been used for abolishing these, let all Men judge.

But to return again to the Proofs by antient Examples, that particular

Churches may alter and inflitute Ceremonies.

In all time there hath been Provincial Councils holden. Which were in vain, if they might not allow the good, and reject the Evil. Particular and Provincial Councils have always had Authority to reject and condemn wicked Doctin; and by the Means many Herefies have been supprest without General

In the Provincial Council of Gangra, divers wicked Opinions against the Christian Liberty for Marriage, for eating of Meats, for Bondmen that would not obey their Masters under pretence of Christian Religion, were condemned.

The Herefy of Pelagias was condemned in divers Provincial Synods in Africk before it was condemned by any General Council. But Doctrin is a Matter hath more weight than Rites and Ceremonies. And to Provincial Synods having Authority of the more, have also of the less.

And to be short, 300 Years af er the Disciples time, there were no General Councils, and the Church well governed all that Time, every Province ruling their own Churches according to the Scriptures, only with the Help of

Provincial Councils.

The

The Fathers of the Sixth Council of Carthage, writing to the Bishop of Rome, who would have intermedled with their Matters in Africk, have a notable Sentence for this purpose. 66 The Council of Nice, say they, perceived " most justly and wisely, that all Controversies ought to be ended there where "they first began, and the Grace of the Holy Ghost shall not be wanting to any particular Province. The Words be these: Prudentissine enim justissiméq; viderunt, quæcung, negotia in suis locis ubitorta sunt finienda; Nic unicuiq, Provinciæ gratiam S. Spiritus defuturam.

Moreover. Testimonies of the Scriptures and Doctors may be brought, and many more Examples of the antient Church for further Confirmation hereof. But for il is time we have thought this sufficient. Hereaster as cause shall be moved, we hall have occasion to say more. In the mean Season by these, Proofs, that we have here shortly alledged, we doubt not but it may appear to the indifferent hearer, that a Particular Church hath Authority to make or change, and remove and abolish Ceremonies in such fort as may be most for the

Edification of God's People.

Objections.

We are not ignorant what may be objected against this Assertion. namely, concerning the Authority of General Councils. But because that Matter requireth a long Tract, we will in our Answer to the Reasons on the other part, by God's Grace, declare by sufficient Authority, in what Points General Councils, (whose Authority we acknowledge with St. Augustin to be right wholesome in the Church) are to be universally holden, and in what Points they are not.

Again, Where they alledge continuance of Time and their Possession in the Church, let this be for this time shortly answered; They should first prove their Things true, and then alledge Time. For against the eternal Truth of God's Word, no continuance of Time can make Prescription; as St. Cyprian faith, Consuetudo sine veritate est vetustas erroris; Custom without Truth is an antient

And as for their Possession in the Church, seeing it is also a long Matter, and no orderly kind of Disputation, that they should bring in one Matter in Controversy to prove another, that Matter shall be for present referred to this Issue; If they be not able to prove, that the Bishop of Rome is the Head of the Univerfal Church of Christ, and under his Obedience all Christians ought to live, under pain of Damnation, 3 and that neither by Decrees of General Councils, neither by Consent of Princes, but by the Authority of Scriptures, and by the Word of God, (for by that Title of God's Word, the Pope claimeth his Supremacy) if they shall not be able to prove that, I say, which they shall never do, as it hath been often proved in this Realm, and elsewhere; Then is the Authority of their Church nothing, and their Possession unjust.

These and other Objections shall be by God's Grace answered more at large,

when the contrary Book shall be exhibited.

The God of Peace and Consolation give us Grace to be like minded one towards another in Christ Jesus, that we all agreeing together, may with one Mouth praise God the Father of our Lord Jesus Christ.

NUMB. XXII.

Cox, Bishop of Ely, to the Queen; Excusing himself for resuling to minister in ber Chapel, because of the Crucifix and Lights there.

Most Gracious Soveraign,

G: Petyt. Armig. Ps. 173.

HOM I above other divers Ways am bound most dearly to love and honour, fith God by your Majesty hath placed me; and placed me to monish, to exhort and to call upon, Opportune, Importune.

In the trembling fear of God, in the Bond of Duty toward your Highness,

in the Zeal of God's Truth, which burdeneth and bindeth my Conscience,

1 most

I most humbly sue unto your like godly Zeal, Prostrate and with wet Eyes, that Ye will vouchsafe to peruse the Considerations, which move that I dare not

minister in your Graces Chapel, the Lights and Cross remaining.

The Scripture faith, In the place where God gave his Commandments he fuffered no Similitude, nor Likenels of any thing to be seen. And in his Second Commandment he forbad both the making of Images, and the Worshiping them also; and that upon a grievous Plague. How durst Man, Dust and Ashes, for any respect set up an Image in the Temple of God?

Your Majesty's Learned and Godly Clergy of your Realm do think this

Commandment of God indispensable.

And your Highness knoweth, that in this Thing, and in all other Matters of Religion, the Judgment of the Ministers of God's Word ought to be heard. Qui vos audit, me audit.

Neither would godly Constantine, in the Council of Nice, take upon him to be judge over the Fathers, but was content to stand to their Judgment, and

Determination in Matters of Religion.

I trust your great Wisdom, and godly Zeal towards your Realm, will weigh and consider the great Peril which may ensue through the Heart-burning about this Matter. The Protestants, as they term them, on the oneside, and the Papists on the other.

Tender my Sute, I beseech you, In Visceribus Jesu Christi, My dear Sove-

raign, and most Gracious Queen Elizabeth.

Certain Considerations, which move me that I cannot yield to have Images set up in Churches.

I. The Second Commandment containeth two Prohibitions. The one, Thou shalt not make unto thy Self any graven Image, &c. The second, Thou shalt not adore them, nor worship them. And this Second appeareth to be the Cause of the First. For Images are forbidden for fear of Adoration. And to the intent we should understand the Law thus to be meant, and to have no Images in the Church, where God is chiefly to be honoured, God himself saith, When ye Deut. 4. were gathered together to bonour me, and to learn my Laws in the Mount Sinai, Te saw no Image, nor Likeness of any Thing, less being deceived ye should have worshiped them. Which giveth me to understand, that in place of Worshiping, there should be no Images.

II. I ought to do nothing touching Religion which may appear doubtful, whether it pleafeth God or not. For our Religion ought to be certain, and grounded upon God's Word and Will. Quod non est ex Fide, Peccatum est. Rom. 14. The Matter of Images hath always been a Gainsay sith they entred first into the Church. And the Greeks have refused Images, because of God's Com-

mandment.

III The holy Scriptures univerfally do vehemently detest them, and have horribly plagued the Maintainers of them, and commended and prospered those

godly Kings, who did utterly abolish them

IV. Images in the Church of Christ have been foully abused, not only of the Ignorant People with Vows, Pilgrimages, Offerings, Clothing, Gilding, Incensing, and other kinds of honour; but also of the Learned Fathers and Pillars of the Church, who have taught, and do yet maintain, the Honouring, Adoration, and Invocation of Images.

I therefore, a miserable Man, Dust and Clay, having these and such like Considerations before mine Eyes, cannot, without Offence of God and Conscience, yield to the setting up of Images in the Temple of my God and Creations.

tor.

And



Penes me.

And these [Examples and Warnings] that follow, cause me to Tremble and quake at God's terrible Judgments.

Num. 22. The Prophet Balaam, because he was desirous to gratify King Balak somewhat otherwise than God willed him, he was rebuked of his own Asse. And the Angel charged him, saying, Cave ne alind quam pracepero tibi, loquaris.

3. Reg. 13. A Lion slew the Man of God, by whom God had sent a notable Message to

3. A Lion slew the Man of God, by whom God had sent a notable Message to King Feroboam; and that because he had transgressed God's Commandment,

only in eating and drinking with another Man of God.

St. John writeth thus, Contestor omnem audientem Verba prophetiæ libri bujus, siquis apposerit ad bæc, apponet Deus super illum plagas scriptas in libro isto. Et siquis diminuerit de Verbis prophetia bujus, auseret Deus partem ejus è Libro vita. Sith it is so dangerous a Matter to add or diminish from this Book, how dangerous were it for me to presume to diminish or add any thing to the express Command and eternal Will of my Lord and God?

Yet my Meaning is not hereby to enter into Consideration of such as are otherwise minded, much less of your Majesty, (God forbid) who I believe meaneth not to use the Thing to any evil End. And therefore I was content, albeit God he knoweth with a trembling Conscience, to minister and Com-

municate, as appeareth, upon other great and weighty Considerations.

Bear with me, Most Gracious Soveraign; For the tender Mercy of God, force not my Conscience so force. Your Highness knoweth,

Qui facit contra Conscientiam, ædisicat in Gehennam.

NUMB. XXIV.

Bullingers LETTER to Sampson and Humphrey, concerning the Habits.

pominus jesus benedicat vobis, Viri ornatissimi, & fratres charissimi, ac servet vos ab omni malo. Accepi literas vestras, ex quibus intellexi, te, Laurenti, conqueri, quod mea responsio data ad tuam quastionem, nimis videatur accisa. Ego vero, mi frater, tunc non vidi, neq; nunc video, quorsum oportuerit copiosiores scribere literas. Nam rogabas tu duntaxat, qua esset mea de Re vestiaria, de qua contendebatur in Arglia, sententia. Ad hanc quastionem brevibus tibi respondendum putavi. Nam brevibus meam sententiam dicere potui. Dein sciebam beata memoria D Pet. Mariyrem & Oxonia & hic, eandem quastionem tradavisse sapis, & susiis: quibus quod adjicerem non habeam. Memini vero in literis ad te, Sampsonem fratrem, datis, mea quoq; sententia sadam tum quoq; mentionem. Et ut iterum uno aut altero verbo, quod sentio, dicam.

Nunquam probaverim, si jubeamini vestrum exequi ministerium ad aram Crucifixi imagine oneratam, magis quam ornatam: & in Veste Missalica, hoc est, in Alba & Casula, que a tergo quoq; ostentet Crucifixi imaginem. At quantum ex literis ex Anglia allatis intelligo, nulla nunc est de ejusmodi veste contentio. Sed quæstio est, An liceat ministris Evangelicis, portare pileum retundum, vell quadratum, & vestem albam, quam nuncupant Superpellicium, qua Minister ornatus, à vulgo discernatur. Et, An aporteat Ministerium, velstationem sacram, citius relinquere, quam bujusmodi vestibus uti? Respondi ad hanc quæstionem, præteritis nundinis, reverendo Viro, D. Rob. Horne, Winton. Episcopo; & quidem brevibus repetens verba D. Martyris. eidem paulo ante symmysta & assinis meus chariss. D. Rodolphus Gualsberus. Cujus exemplum hisce inclusum ad vos, & alios fratres nostros, mitto. Ergo si nos audire vultis, nostiúmg; judicium de Re vestiaria expetitis, sicut ultimis vestris ad me literis significabatis, en! habetis in illa epistola nostrum judicium. Cni si acquiescere non potestis, dolemus sanè quam vehementissimè : & cum nullum nobis amplius supersit consilium, Dominum, qui in omnibus & semper respicirespiciendus est, ex animo & incessanter oramus, ut ipse gratia sua atq; potentia rebus afflictis consulat.

Quaftiones aliquot tu, Laurenti frater, propoluisti; plures vero ejusdem argumenti Sampsonus noster contexuit. Licet vero, pro mea simplici ruditate, nunquam probaverim, res in tot distrahi quæstiones, & nodis innedi implicatioribus, qua, alioqui simpliciores per se, brevibus, & satis perspicuè expediri potuerant; aliquid tamen annotabo ad fingulas. Ut hac quoq; in re, Vobis Dominis meis observandis. & fratribus charissimis, quantum per meam possum infantiam, accuméng; retulum, magis quam acutum, inserviam. Vos autem oro, ut benignè hæc à me fratre vestro, vestríq; amantissimo, accipitatis: & de his animo judicetis ab affectibus purgato, atq; tranquillo. A contentionibus abhorreo prorfus, & nihil magis supplex peto à Domino, quam ut ab ecclesia longe removeat contentiones, quæ ab initio, & semper, plurimum nocuere veræ pietati, & ecclesiam utcunq; pacatam & sorentem, lacerarunt.

Cum quæritur, An debeant Ecclesiasticis leges præscribi Vestiariæ, ut iss distinguantur à Laicis? Respondeo, Ambiguitatem esse in verbo Debere. Si enim accipiatur pro Necessario, & quod ad salutem consequendam pertineat, non arbitror hoc velle vel ipsos legum Authores. Si vero dicatur, posse hoc sieri decoris, ornatúso; vel dignitatis & ordinis gratia, ut sit civilis quædam observatio; aut tale quid intelligatur, quale illud eft, quod Apostolus vult Ministrum vel Episcopum ecclessæ x65 2013, Compositum, inquam, vel Ornatum esse, non video quid peccer, qui veste hujusmodi utitur, aut qui hujusmodi veste uti jubet.

An ceremonialis cultus Levitici Sacerdotii sit revocandus in Ecclesiam? Respondeo. Si pileus & vestis non indecora ministro, & quæ superstitione caret, jubeantur usurpari à ministris, nemo sanè dixerit verè, Judaismum revocari. Præterea repeto hic, quod ad hanc quæstionem video respondisse D. Martyrem. Qui ubi ostendisser Sacramenta Veteris legis esse abolita, quæ non oporteat reducere in ecclesiam Christi, que habet baptismum & sacram conam, subjecit, Fuerunt nibilominus in Lege Levitica actiones alique ita comparate, ut proprie sacra dici non possunt. Faciebant enim ad decorem & ordinem, & aliquam commoditatem, quæ ut lumini naturæ congrua, & ad nostram aliquam utilitatem conducentia, ego & revocari & retineri pife judico. Quis non vidit Apostolos pro pace & convictu credentium faciliori, mandasse gentibus, ut à Sanguine & suffocato abstinerent. Erant bæc citra controversiam, legalia & Levitica. Decimas quoq; bodie multis in locis institutas esse ad alendos ministros, nemo nostrum ignorat: Psalmos & bymnos cani in sacris cætibus, manifestissimum est. Quod tamen Levitæ quoq; usurparunt. Utq; boc non omittam, dies babemus festos in memoria Dominica Resurrectionis, & alsa. An verò illa omnia erunt abulenda, quia sunt Vestigia legis antiquæ? Vides ergo non omnia Levitica sic esse antiquata, ut quædam ex biss usurpari non possint. Hæc ille.

An westitu eum Papistis communicare liceat! Respondeo, Nondum constat Papam discrimina vestium induxisse in ecclesiam : Imò discrimen Vestium constat Papa esse longe vetustius. Nec video cur non liceat vestitu, non superstitioso, sed politico, & composito, communicare cum Papistis. Si nulla re cum illis communicare liceret, oporteret & templa omnia deserere, nulla accipere stipendia, non uti haptismo, non recitare Symbolum Apostolicum, & Nicenum, adeog; abjicere Crationem Dominicam. Neg; Vos mutuatis ab iis ullas ceremonias. Res Velliaria ab initio Reformationis nunquam fuit abolita, & retinetur adhuc,

non lege Papistica, sed vi edicti Regii, ut res media & politica.

Ita sane, si ut re civili utamini pileo, & veste peculiari, hoc non redolet Judaismum, neg; Monachismum. Nam ii volunt videri, a civili vita separari, & constituunt meritum in peculiari sua veste Sic Eustachius, Sebastiæ Episcopus, damnatus est non simpliciter propter peculiarem vestem, sed quod in veste religionem constitueret. Noti sunt Gangren. Concilii Canones, Laodiceni & sexti Synodi. Quod si ex plebe nonnulli sunt persuasi redolere hoc Papismum, Judai/mum, & Monachilmum, admoneantur, & recte de iis instituantur. Quod si importunius quorundam clamoribus, hac de re ad vulgus profusi, multi inquieti reddantur, videant, qui hoc faciunt, ne graviora sibi onera imponant, regiamq; Majestatem irritent : deniq; multos sideles ministros in dis-

crimine adducant; ex quo vix emergere queant.

An qui libertate sua bactenus acquieverunt, Vs Edicti Regii, bac servitute implicare se, & ecclesiam, salva conscientia possint? Respondeo, Cavendum ego censeo, ne odiosius disputetur, clametur, & contendatur de re vestiaria, atq; importunitate hac detur occasio Reg. Majestati, ut liberum illis amplius non relinquat; quòd liber. tate hactenus usi funt, sed clamoribus [non] necessariis irritara mandet vel sumere vestes illas ecclesiasticas, vel cedere stationi suz. Mirum sane mihi videtur (vestra pace, Viri Ornatissimi, & Fratres Charissimi, dixerim,) quod vobis persuadetis, salva conscientia, vos & ecclesias servituti Vestiariæ subjicere non posse; & non potius expenditis, si re politica & indifferenti uti nolitis, & perpetuò contendatis odiosius, cujusmodi servituti & vos & ecclesias subjiciatis; quòd vestra statione cedentes lupis exponitis ecclesias, aut saltem parum idoneis doctoribus; qui non æquè ut vos ad docendum populum sunt instructi. An vero ecclesias in libertatem asseruistis, qui occasionem suppeditatis, ecclesiam pluribus etiam gravioribusq; oneribus opprimendi? Non ignoratis, quid multi quærant, quomodo erga evangelii prædicationem sint affects, & quales vobis successuri sint, & quid de illis sperandum sit.

An vestitus clericalis sit res indifferens? Videtur sane res indifferens, cum sit res Civilis, decori, ornatusq; habeat rationem, in qua cultus non constituitur. Ad tuas volui respondere literas, hoc brevibus, doctissime & dilectissime Frater

Jam venio ad Sampsonis nostri quæstiones. In quibus opponendis ero fortasse

An vestitus peculiaris à Laicis distinctus, ministris ecclesiæ unquam suerit constitutus; & an hodie in Reformata ecclesia debeat constitui? Respondeo, In veteri ecclesia fuisse peculiarem Presbyterorum vestitum apparet ex Historia Ecclesiastica Theodereti, Li. 2. ca. 27. Et Socratis Li. 6 ca. 22. Pallio in sacris usos esse ministros, nemo ignorat, qui Veterum Monumenta obiter inspexit. antea submonui, Diversitatem indumentorum non habere suam originem à Papa. Eusebius certe testatur ex verustissimis scriptoribus Johannem Apostolum Epbesi petalum, seu Laminam gestasse Pontificalem in capite. Et de Cypriano Martyre testarur Pontius Diaconus, quod cum jugulum carnifici præbere vellet, ei prius birrhum dedisse, diacono dalmaticam, atg; sic ipsum in lineis stetisse indutum. Præterea vestis candidæ ministrorum meminit Chrysostomus. Ac certum est Christianos, cum à Gentilismo converterentur ad evangelium, & ecclesiam, pro toga induisse pallium. Ob quam rem, cum ab insidelibus irriderentur, Tertuilianus librum de Pallio scripsit eruditissimum. Alia hujus generis plura proferre possem, ni hæc sussicerent. Mallem quidem nihil Scrupuli injici ministris, & eos ea uti posse consuetudine, qua Apostoli. Sed quando Regia Majestas pileum tantummodo, & candidam vestem injicit, in qua cultum (quod sepè jam repetivi) non constituit, eædemq; res apud veteres, dum meliores adhuc ecclesiæ res essent, usurpatæ sint absq; superstitione & culpa, optarem bonos ministros in his, non ut in prora & puppi, quod dicitur, totum constituere religionis profectum; sed dare aliquid tempori, & de re indisferenti non odiosius altercari, sed modeste judicare, hæc quidem ferri posse, sed proficiendum cum tempore. Propiores esse Apostolicæ simplicitati, qui discrimina illa ignorant, aut non urgeant: Interim tamen à disciplina non sunt alieni.

An Vestium præscriptio congruat cum christiana libertate? Respondeo, Res indifferentes admittere aliquando præscriptionem, adeoq, coact onem. Nic dicam, quo ad usum. & non quoad necessitatem; ut aliquid scilicet, quod natura sit indisserens ut necessarium conscientiæ obtrudatur, & ita animis injiciatur religio. Tempora certè & loca sacrorum cœtuum recte habentur inter indisterentia, & tamen si hic nulla sit præscriptio, quanta obsecto confusio, conturba-

tióq; orietur?

An ulla ceremonia nova, prater expressum Prascriptum verbi Dei, cumulari possunt? Respondeo, me non probare, si novæ cumulentur ceremoniæ; sed tamen aliquas institui posse, non negarim, modo non in eis statuatur Dei cultus, sed institu-

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antur propter ordinem, & disciplinam. Christus ipse Encaniorum sessum, vel ceremoniam, servavit, nec tamen lege præscriptum legimus hoc sessum. In summa Propositionum, vel quæstionum de re vestiaria potior pars de eo disputar, An de Vestibus leges in ecclesia condi vel debeant, vel possint? Ac quæstionem revocat ad genus: Quidnam de ceremoniis videlicet statuere liceat? Ad has Propositiones paucis respondeo, me quidem malle nullas ceremonias, niss necessarias, obtrudi ecclesiæ. Interim tamen sateor, non posse statim leges de hiis, sorte non adeo necessarias, aliquando etiam inutiles, damnari impietatis, turbasso, & schisma excitare in ecclesia, quando videlicet superstitione carent, & res sunt sua natura indisferentes

An ruus Judzorum antiquatos revocare, religionia; Idololatrarum propriè dicatos, in usas Reformaturum coch siaum liceat transferre. De hac quæstione antea respondi, ubi disserui de Leviticis ritibus. Nolim vero ritus idololatricos, non repurgatos ab erroribus, transferri in ecclesias Reformatas. Rursus verò & ex adverso quæri poterat, an recepti ritus, remota superstitione, propter disciplinam & ordinem,

retineri fine peccato non possint?

An Confermatio in ceremoniis necessario sit exigenda? Respondeo, conformationem in ceremoniis, in omnibus ecclessis, sortè non esse necessariam. Interim si percipiatur, res non necessaria, rursus tamen non impia obeam ecclessa non videtur esse descrenda. Non suit in ritibus conformitas in omnibus ecclessis vetustioribus. Que tamen conformibus utebantur ritibus, eas vituperabant conformitate carentes. Facile enim credo, Viros prudentes atq; politicos conformationem rituum urgere, quod existiment hanc sacere ad concordiam. Et quod una sit ecclessa totius Anglia, in qua re si nihil impii misceatur, non video quomodo ejusmodi non malis institutis hostiliter vos objiciatis.

An ceremoniæ cum aperto scandalo conjunctæ retineri possint? Respondeo, Scandalum vitare oportere. Videndum interim, nè sub scandalo nostras affectiones contegamus. Non ignoratis aliud quidem datum, aliud vero acceptum, & ultro accersitum esse Scandalum. Non disputo nunc, an vos, sine gravi scandalo, deserere possitis ecclesias, pro quibus Christus mortuus est, propter rem indisse-

rentem.

An ulla constitutiones ferendæ in ecclesia, que natura sua, impiæ quidem non sunt, sed tumen ad ædiscationem nibil faciunt. Respondeo, si Constitutiones impietate carent, quas vobis imponere Regia Majestas [vult] ferendæ sunt, potius quam deferendæ ecclesiæ. Si enim ædiscatio ecclesiæ hac in re potissimum est spectanda, deserendo ecclesiam plus destruxerimus ecclesiam, quam vestes induendo. Et ubi abest impietas, nec sæditur conscientia, ibi cedendum est, sicet aliqua i nponatur servitus. Interim verò quæri rursus poterat, an sub servitutem justè reteramas rem vestiariam, quatenus facit ad decorem & ordinem.

An quiequam ecclessis à Principe præscribendum in ceremoniis sine libero consensu & voluntate Ecclesiasticorum? Respondeo, si Voluntas ecclesiasticorum semper sit expectanda principi, nunquam fortè sapientissimi & piissimi Reges, Josaphat, Exechias, Aza, & Jozias, aliiq; principes boni, Levitas & Ministros ecclesiarum redegisse in ordinem. Quamvis nolim prorsus excludi Episcopos à confutationibus ecclesiasticis; nolim rursus eos eam sibi potentiam vendicare, quam sibi usurparunt contra Principes & Magistratus in Papatu Nolim item tacere

Episcopos & confentire ad iniqua Principum instituta.

Postremæ quæstiones duæ propius ad rem ipsam accedunt. An consultius ecclesiæ sic inservire, an propterea ecclesiastico munere esici. Et, An beni pastores jure ob
bujusmodi ceremonias neglectas à ministerio removeri possimi? Respondeo, si in ritibus
nulla est superstitio, nulla impietas, urgentur tamen & imponuntur bonis pastoribus, qui mallent illos sibi non imponi, dabo sane, & quidem ex abundanti,
onus & serviturem sibi imponi; sed non dabo idq; justissimis ex causis, stationem,
vel ministerium, propterea esse deserendum, & locum cedendum lupis, ut antea
dictum est, vel ineptioribus ministris, præsertim cum maneat libera prædicatio,
caversq; possit, ut major obtrudatur servitus, & multa hujus generis alia.

Dixi quæ videbantur dicenda de propositis quæstionibus, non nescius alios pro sua eruditione longè elegantius, meliúsq; potuisse excussisse; sed quia ita voluistis

voluistis ut responderem, seci quod potui, liberum aliis relinquens de hiis & calamum & judicimum. Quod superest, nullius ego his conscientiam urgere & irretire volo, sed examinanda propono, moneóq; nequis in hac controversia ex examinanda positum. Hortor item vos omnes per Jesum Christum, Dominum nostrum, ecclesia su servatorem, caput & regem, ut probè quisque apud se expendat, utránam re plus ædisicârit ecclesiam Christi, si propter ordinem & decorem vestibus utatur, ut re indisferenti, & hactenus ad concordiam utilitatémq; ecclesiæ nonnihil faciente, an vero propter rem vestiariam deserat ecclesiam, occupandam postea, si non à Lupis manifestis, saltem à ministris minimè idoneis & bonis. Dominus fessus videre, sapere & sequi quod facit ad gloriam ejus, & ecclesiæ pacem, & salutem. Valete in Domino, una cum omnibus sidelibus ministris. Orabimus sedulo pro vobis dominum, ut ea sentiatis & faciatis, quæ Sancta sunt & Salutaria. D. Gualterus amicissimè vos salutat, & omnia selicia vobis precatur. Facimus hoc ipsum reliqui Ministri. Tiguri, Maii Anno Dni. M.D.LXVI.

Heinriichus Bullingerus Tigurinæ Ecclesiæ Minister suo & Gualteri nomine.

N U M B. XXV.

Bishop Horne to Gualter concerning the Controversy about the Habits.

Ornatiss. Theologo, D. Gualtero Tigurinæ Ecclesiæ Ministro dignissimo, Robertus Hornus, Episcopus Wintoniensis.

E. Biblioth. TITERAS tuas, mi Gualtere, quam amanter & jucunde acceperim, vel hinc existimare debes, quod de Tigurinæ Reip. Statu, in cujus side ac liberali-Num. 61. tate exul collocatus fueram, tum de tui, reliquorumq; amicissimorum, & de me optime meritorum, valetudine cognoscebam. Accedebat tua in Johannis Evangelium lucubratio, scribendi, ut tu ais, occasio. Quam ita probo, ut ad veram Scripturarum scientiam & pietatem conferre judicem; & non solum à Tyronibus, quibus tu potissimum studes, sed ab ipsis Professoribus legendam, existimem. În fœdere Gallico & Helvetico perspicaciam Tigurinam probo, quæ astutias Gallicas religionis prætextu adumbratas olfecit, & patesecit. Bernenses etiam Vicinos vestros spero suasu vestro ab inhonesto sædere assensum cohibituros. quæ regionem Tigurinam invasit, opinionem habeo, quod impiorum causa etiam ipsi pii affligantur. Qua percussus pater Bullingerus, quod periculum evasit, debemus putare eum, qui duriora tempora sustulit, selicioribus esse à Domino reservatum. Tuam domum ab ea contagione tutam, Divinz Clementiz, quz laboribus tuis voluit otium, ascribo. Res nostræ ita se habent, quod ut Vos vicinas Gallicas, sic nos intestinas Papisticas timemus insidias. Primates Papistici in publicis custodiis; reliqui exilium affectantes, scriptis quibusdam in vulgus disseminatis, sese in gratiam, nos in odium vocant: Ansam minutam sane, & ejusmodi, nacti, Controversia nuper inter nos orta de quadratis pileis, & superpelliciis. Exclamarunt Papisse, non esse quam prostremur unanimem in religione fidem, sed variis nos opinionibus duci, nec in una sententia stare posse. Auxit hanc calumniam Senatus nostri Decretum, de prosliganda Papistica potestate, ante restitutionem nostram sancitum, quo sublata reliqua fæce, usus pileorum quadratorum & superpelliciorum ministris remanebat; ita tamen ut Superstitionis opinione careret, quod disertis Decreti verbis cavetur. Tolli hoc Decretum non potest, nisi omnium Regni Ordinum, quorum consensu constitutum suerit, conspiratione atq; consensu. Nobis, penes quos tunc non fuit sanciendi vel abrogandi authoritas, pileis & superpelliciis uti, vel aliis locum dare, injunctum est. Usi his sumus, ne munera Christiana per nos deserra occu-, parent Adversarii. Sed cum jam hæc res in magnam contentionem inter nostros devenerit, ut noster grex pusillus etiam in duas abierit parres, quarum altera ob illud Decretum deferendum Ministerium, altera non deserendum

putet, peto abs te, mi Gualtere, quid de hac controversia, quæ nos una vexat, senseris, ut quam primo tempore scribas. Speramus certè proximis Comittiis illam Decrei partem abrogaturos. Sed si id obtineri non poterit, quoniam magna ope clam nituntur Papista, Ministerio nihilominus divino esse adhærendum judico; ne deserto eo, ac à nobis ea conditione repudiato, sese infinuarent. Qua de resententiam, mi Gualtere, expecto tuam, An hæc, que sic facimus, salva conscientia facere possimus?

De vestra quoq; ecclesia ita sum sollicitus, ut quoniam multos sideles ministros ex peste interisse suspicor, per tuas literas scire vellem eorum nomina, qui jam superfint. Dominus Jesus, magnus gregis sui custos, Vos & universam Ecclesiam suam custodiat. In eodem Vale. Datum è Fernamie castro, 16. Cal. Tuus in Christo,

Augusti, 1565.

ROBERT. WINTON.

NUMB. XXX.

Harding's Letter to Bishop Jewel, Printed. Dated from Antwerp: Requiring a Copy of his Sermon preached at St. Paul's Cross.

To Maister John Jeuell.

THINKE you Maisser Juell, that whereas in the xxvii. Day of Maie last Fa. 4561 you made a Sermon at Paul's Crosse to abuse the Eares of the ignorant People with Scoffes and Denyses against certaine Authorities in my Book alleaged, for a foreshewe of your Booke that now is in printing, that you must not come to a straighter Accompt of the Mater in the Triall and Handling of lerned Men? Thinke you your Reprouse of Amphilochius auncientie, because of the later Life of Sain& Thomas th'archebishop Martyr joyned to him in your olde Parchement Booke, (as though in olde written Bookes Workes of diverse Ages be not commonly joyned together) your scoffing at the comming of Christ as Parish Clerke, with Angels singing prickesong to Sain& Basil's Masse, as though we had not as strange a Vision in Gregorie Nazianzene, your burthening of me with an inward allowing of your newe Gospell, your making Comparison of us with King Darius and the vagabund Egrptians, your hearing of Men in hand, that I am but a Translatour of other Mens Workes, and have made lerned Lyes, used false Allegations, Depravations, Wrestinges, Dreames, &c. Your falle Surmife geven forth that the Frouse of private Masse stode vpon olde Men, Women, and Boyes; must not be nearer looked to of the lerned, ere they passe for good Stuffe? Yeas, yeas Syr, be you well assured. Wherefore I require you, if your Mynde be in dede to have the Truth knowen to the People, and not under your gay Rhetorike to abuse them in Errour; let me haue your whole Sermon, as your felle will fland to it. For I have but the Abstractes, which I make not full Accompt of. And you shall see, whether I will shewe you Substantial Matter in Lerning for the selte Authors, (to witte, Clemens, Abdias, Martialis, Hippolytus, Amphilochius, and Leoniius,) which in yourpleasant Deuyses you have made to light of But what if I could not? Or, what if they were not so auncient in dede? Why, Syr, is this your Waye of proceding? Thinke you with a fewe of the weakest Authorities as you make them, pyked out to th'advauntage to holde the People in Fooles Paradile of a full Answere to so weighty and great a Number belydes? When you shewe in your Booke Matter of Substance, which wise Men see you cannot, sith this was reserved as chiefe for the Pulpit; I will plainly take out the full Pyth of the Answere from impertinent Matter, to laye open before all Men, what you and I saye. In meane time likewise of your forerunning Sermon I require a Copie, that I may forthwith do the like: That we abuse not the People in Matters so weighty with Colours of Truth, but shewe them the Pyth, and then let them judge, though more convenient it were, that the lerned should judge. I made no foretalk to your strauggant Chalenge, till the Places alleaged shewed what I had to saye to

ech your negatiue Article. And so of them all I compiled the Booke. Which how so euer you will seme to the People to answere, when it commeth to just Triall, you shall but further stirre vp and continewe your Shame. Would God we might vie the Doctours of the Church to amendement of Life and vertuous preaching to the People, and not stand to make guegaws of so lerned Mens Workes in contention with you, which vie them but only for the shewe at Paul's Crosse to seme to have Doctours, without any ensample of their Vertues in your preaching to the People. And, Syr, beleue you in dede that the Doctours make for you? Or will you have Men thinke, that we are so mad to beleue so, because ye dryue vs to stand to dispute with you in the Matter? May we not yet remember the Times, when at first begynning of your Sectes, ye rejected all Doctours Auctorities, as Writinges of Men, and admitted only your lyuely Word of the Lord? And when this Shift femed too groffe, for that it was fayd, your felues also were but Men: Haue ye not at length (which here to discourse were ouer long) with indired Places of Doctours, strange Gloses farre fought, patched pieces of Councels, rejecting the whole, year also of Scoolemen, Canoniftes, blinde Chroniclers, what fo euer might be foraped, pieced out a Doctrine to make shewe to the Ignorant, that the Doctours were not against you? But do yee for all this allow the Doctours in dede? Do not your Doinges shewe plainly the contrary? Make ye not Ministers of tag and rag for the Sprites fake? Clappe me not they the bare Bible on the dext, and preach thereupon after their owne sense? Haue the Parishes the Doctours in estimation through their teaching, or care they for ought, but their Bible and their Minister? And thinke you, Mr. Juell the Case thus standing, when you came to chalenge vs, that we had in the Doctours and Councels not one clere Sentence on our fyde, that any wife Man beleueth, you thought as you faid? These shameless Deuyses, Florishes, and such like, be they never so gay to the People, they are to the lerned ridiculous and not worthy of answere, but in respect of the Ignorant, to shewe them your Abuse. For Conclusion, to deale simply in this Matter, till your Booke come forth, I require the true Copie of that you faid in your Sermon, to fee whether it be as good in Substance to the lerned, as for the tyme it semed gay to the People. Concerning my felfe, what so ever was faid to diminish myne Estimation, I freely forgene, and will clerely omitte it, as Matter far from purpose, and vnsemely for Men of our Profession, and will proceed to the discussing of the Truth for the Instruction of the People, for whose sake only (God I take to record) I request you this much, to have a fight of that Sermon. And because the Matter is common, and perteining to charge of Soules, that my good Purpose should not be frustrate, I thought to write you this Letter in publike, the more to force you to graunt my Request, to the discharge of your selfe and burthen. ing of me, if I fully declare not your Mildealing in this Matter. Fare you well, At Antwerp, 12 Junii. 1565.

Thomas Harding.

TO THE READER.

Have as thou mayst fee, gentle Reader, made my Request to Mr Juell touch-ing the true Copie of his Sermon Which ing the true Copie of his Sermon. Which, as to him in that behalfe I suppose youngh to be said, if he have the Care and Zeale of Truth that he pretendeth to haue: So now to say also to thee somewhat, whose Judgement ithe same not assisted by God's speciall hand) may in this so stoute Denyall of Truthes easely be caried into a wonderous Confusion: I have thought good to aduertife thee of this one thing That fince the Matter of our Controuersie is come to such issue, as Mr. Fuell's Replye to myne Answere of his Chalenge is now (as he fayeth) begonne to be in print; thou wilt be content, what so ever thou shalt read therein, to suspend for a time thy Verdict in the Cause, and ground not in thy selfe too peremptory a Judgement vpon that he shall saye, till 1, or some other, with some second Answere have made my Reisindre unto him. I do by this Ynch (assure thy selfe) measure right well, what can be his Elle. I mean by his late Sermon (if fuch Abstractes as have come to my Handes be of

true Information) I see already, what maner of Pelse must be the stuffing of his huge Work now in the Presse. I trust the Pointes and Substance of the material Truthes therein (by that time I shall have once vewed ouer his Doinges) will be contryued into a great deale lesse rome, and shalbe finished also in somewhat shorter time, then in source Yeres space, which it pleaseth him now for his cleanlyer Excuse among many other his preached Untruthes, wrongly to charge me to have spent in deuysing of my first Booke already in thy Handes.

Farewell.

Thomas Harding.

NUMB. XXXI.

A trewe Note of certen ARTICLES Confissed and Allowed by Mr. D. Feckenam, as well in Christmas Holie days last past, as also at divers other times before that; by Conference in Lerning, before the Reverend Father in God, the Lord Bisshopp of Elye, and before D. Perne Deane of Elye, Master Nicholas, Master Stanton, Master Crowe. Master Bowler, Chapleyns to my Lord of Elye, and divers others, whose Names be here subscribed.

FIRST, That he doth beleve in his Conscience, and before God, that the MSS. Burn XIVth Chapter of the Firste to the Corintbes is as truly to be understanglian. ded of the Common Service to be had in the Mother tounge, to be understanded Ps. 464. of the Vulgar People, as of the Preching or Prophelying in the Mother-tounge.

Secondly, That he doth find no fault with anie Thing that is set forth in the Book of Common Service, now used in the Church of England. But his Desire is to have all the rest of the Ould Service, that was taken out, to be restored agayne; as the Prayer to the Saynts, and for the Dead, and the Seven Sacraments, and external Sacrifice. And then he would most willingly come thereto. He liketh well to have the Sacrament ministred under both kinds unto the Laye People, so it were done by the Aucthoritie of the Church.

Thirdly, He doth verie well allowe of the Interpretation of the Othe for the Quene's Majestie her Supremacie, as it is interpreted in her Highness's Injunctions; that is, That the Quene's Majestie, under God, have the Soveraintie, and Rule over all maner of Persons born within these her Realmes, Dominions and Countries, of what Estate ether Ecclesiastical or Temporal soever they be. The which Othe he offereth himselse to be at all Tymes readie most willinglie to receave, whensoever it shall be demaunded of him by Aucthoritie.

Fourthly, He being demaunded, while he will not come to the Service in the Church of England, as it is set forth this Day, seeing he doth find no fault with it, and doth think it in his Conscience, that it may be lawful to have the Common Prayer in the Mother-tongue: He answereth, Because he is not of our Church for lack of Unitie; some being therin Protestants, some Pairitanes, and some of the Family of Love, and for that it is not set forth by the Aucthoritie of General Council to avoyd Schisma.

Lastly, Mr. D. Feckenbam will not Conforme himselfe to our Religion, for that he can see Nothing to be sought, but the Spoyle of the Church, and of Bisshopps Houses, and of Colleges Lands; Which he saythe maketh manie to pretend to be Puritanes, seking for the Frutes of the Church, alwayes requesting Almighty God to put in her Majestie's Mind, and her Honourable Councel, to make some good stay therin: Otherwise, he saythe, it will bring in Ignorance in her Highness's Clergie, with a Subversion of Christian Religion, and finally, all Wickedness and Paganisme.

John Fecknam, Prieste:

Richarde Ely, Andreas Perne, Guliheimus Stanton.

NUMB.

NUMB. XXXIX.

A PRAYER for Queen ELIZABETH, being taken with a dangerous Sickness, Anno 1568.

MSS. Cccilian. Ps. 518.

MOST merciful Saviour Jesus Christ, who being here upon the Earth by curing of all kind of bodily Disease, and pardoning the Sins of all such as believed in thee, didst declare unto the World, that thou are the only Physician both of the Body and the Soul: And when thou wast rebuked of the Pharifees for accompanying with finful Persons, thou didst plainly by express Words testify the same, saying. That such as were whole had no need of a Physician, but those that were sickly; Behold here, O most gracious fesus, a Cure meet for thy Divine Power and Mercy: A Person upon whom even from her Infancy, thou hast bestowed great and innumerable Benefits, and hast set her in high Honour and Estate in this World; and that of thine especial Grace and Goodness only, without any her deserving at all. But now, O Lord, either to the End, that such worldly Prosperity should not make her to forget her self and her Duty towards thee; Or else, for that she being by thy Goodness made a Prince over this People, hath not indeed so well, as she ought to have done, remembred and acknowledged that she was thy Subject and Hand-maiden, neither hath according to her bounden Duty been thankful to thee, her loving and most beneficial Saviour, nor obedient to thee, as her most Gracious and Sovereign Lord, or for other Causes to thy Divine Majesty best known; Thou hast now of late, O Lord, for her Admonition and Correction, stricken thy said Servant with dangerous Sickness and bodily Infirmity, even to the very Point of Death; and bast withal abashed her Soul with divers Troubles and Terrors of Mind. And by her Danger hast terrified the whole Realm and People of England; whose Quietness and Security dependeth, next after thee, upon the Health of thy said Servant: And yet in thy Judgment thou hast, O Lord, according to thy accustomed Goodness, remembred thy Mercy; delivered thy said Servant; above all Humane Reason and Likelihood, from the present Danger of Death; declaring as well by her sudden and great Sickness, as by that speedy Help and Succour in Danger almost desperate, thy Divine Power joyned with thy unspeakable Goodness and Mercy. Finish, O most merciful Saviour, the Work of this thy Servants Health, as thou hast most graciously begun. Accomplish the Cure which thou hast mercifully taken in hand. Heal her Soul by pardoning her Unthankfulness towards thee, in her Forgetfulness of thee; and all other her Sins committed against thee.

Cure her Mind by framing it to the Obedience of thy Will, Faith, patient taking, and quiet Acceptation of this Sickness sent from thee to her just Punishment for disobeying thee, and to her wholesome and necessary Admonition for her Forgetfulness of thee, and Unthankfulness towards thee. And withal make her Body also thorowly whole and sound from all her Sickness and Instruct. That thy Servant obtaining persect Health, as well of Mind as Body, she and with her all thy People of England, may both be instructed by this Danger to acknowledge and fear thy just Judgments; and for her Delivery from the said Danger and the obtaining persect Health, may continually magnify thy Mercy; rendring all Laud. Praise and Thanksgiving to thee, and thine Heavenly Father, with the Holy Ghost, one immortal Majesty of the most glorious God. To whom belongeth all Dominion, Honour and

Glory, World without End. Amen.

NUMB.

NUMB. XL.

A THANKSGIVING for the Queen's Amendment and Recovery.

MOST just God and merciful Father, which of thy Justice dost punish uss. Ceus with Sickness for our Sins, and yet of thy Mercy willest us not to cilian. die for the same. And therefore of thy meer Goodness hast delivered thy Pa. 518. Servant our most gracious Queen from her extreme Danger of Death; Which She and We have deferved for our Sins; and whereunto of thy Justice and Power she hath been brought, in token, if thou so likedst, thou couldest justly have suffered her to die in the same: We most heartily thank thee, that thou wouldest not do against her as thou mightest of thy Justice, but what thou wouldest of thy Mercy, in relieving her of her Sickness. And most earnestly we beseech thee, O Lord, make her to grow into persect Health, and her and us always to be thankful for it: She and We praising thee continually for thy infinite Mercy shewed her; and in following thy holy Commandments, We with her taking this her Sickness to be thy loving Chastisement, to call us from all Sin, wholly to obey thee and thy Word, through Jesus Christ thy Son and our Lord. Amen.

NUMB. XLIII.

A LETTER of MARY Queen of Scots to Queen ELIZABETH from Tutbury Castle, Anno 1569. Expostulatory, concerning favouring ber Rebels.

My Lady and good Sifter,

HE Honour and natural Amity which I bear to you, doing their Duty, Cott. Lihath made me to fear, and to shun to importune you, or in like fort to brary. Judistrust somewhat your good Nature by these my Complaints; The which hath lius. F. 61 not sometimes been pleasing to you. And on the other side, my Conscience, Pa. 539, and natural Pity of the spilt Blood of my obedient and innocent Subjects, hath moved me to demonstrate to you that in the which I hold my self to be obliged. Therefore I beserch you to consider first of all the just Care I ought to have of my People, which ought to surpass all humane or particular Respects; according to the time which constantly I have with Patience born, under Hope of your Favour, and without Reproach or Offence taken of me to read my Grievances, and to fend me your Resolution of them. For the understanding of which I send Borthic the Bearer hereof; with whom I send you the Double of each Point contained in one Proclamation made by my Rebells. Where they make mention of one Sentence pronounced by you upon these Matters disputed, and lastly by them falsly alledged in your Presence and your Councils. In which Point I beseech you to command, that I may understand your Pleasure by this Bearer. Neither can the Necessity of this Cause, so important, suffer any longer Delay, without understanding as well in the one as the other, what is your Resolution therein: For to remedy the partial Carriage of your Officers of the Frontiers, the which at Carlifle have taken my Servants, taken and opened their Letters, and fent them to the Court; being contrary to that which hath been promifed and written, that you understood not, that I was less at Liberty than before; and far more contrary to that, that you should not receive my Enemies. Betwixt whom, as I imagine, there is no Comparison. For they were received to your Presence with Liberty to go and come; and continually fending Aid of Money, and as they fay, (the which if it please you to see by these other Letters) assured to support them with Men at their Need. And also they were maintained to have fallely accused me, and make me infamous. Q.

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But I, which am come hither to put my felf under your Protection, as unto my most assured Friend, resusing the Help of those, the which being offended with me therefore, I shall be constrained to my Grief to seek it again; if, according to my Hope and Desires, I have no remedy by ready Aid; removed far from my Country, I have been retained; denyed your Presence for the justifying of my self, having required the same: And in Conclusion, all Means taken from me to hear from my Servants, or to let them understand my Pleasure.

I perswade my self that I have not deserved such Dealing, for having put my Assiance in you; and having obeyed you, have enterprized nothing, as you counselled me: and not seeking (at your Request and Promise) any other Friendship than yours: and desiring not solely to pleasure you, but also to obey you, as a Daughter her Mother: And of fresh Memory, the Return of the Traitors without the Advertisement of the Bishop of Rose and of Mr. Knowles. Which perswaded me, that it would not seem good to you, that of my Part it should first begin. Which well I could have helped at the Entrance of the Frontiers, without giving them the Commodity of levying of Soldiers to ruinate my poor People.

In brief, I have hitherto depended only on you, and desire to continue, if it please you, to accept my good Will as a Recompence for your loving Comfort and ready Aid, to resist the Tyranny of my rebellious Subjects. Against whose Cruelty used on my Subjects, and against my Honour and Estate, I am constrained to seek your Help, or essewhere to require it, as it please God to put in my Mind according your Answer, which I would wish for Good.

I will proceed. I have also charged the Bearer hereof, to know your Refolution in those Matters which the Bishop of Rosse and my Lord Bosse have to deal in: not having Knowledge as yet of your Resolution in certain other Particulars. Whom I befeech you to trust; and not to take it in evil Part, if in a Business of such Importance, I press you more than perchance (seeing that I am in your Power) it be with your good Pleasure. But I cannot longer deferr or bear this partial Dealing without the Overthrowing of my Estate, and Offence of my Conscience For as naturally I am given to be yours, your unfriendly handling may make me withdraw, which I beseech you, not to constrain me to do; Letting me enjoy the same Opinion, which hitherunto I would not otherwise conceive, than of a near Parent, and of whom I desire so much Favour. To whom presenting my affectionate Commendations, I beseech the Lord, my good Lady and Sister, to give you an healthful, long and happy Life. From Tutbury the XIVth of March.

Your Most Affectionate

Good Sifter

And Cousin.

MARY.

MANU-

MANUSCRIPTSO

Made Use of in these

NOtton Library. Voll. Titus B. 2. I and C. 10. Julius B. 9. and F. 6. Vespasian D. 18. and F. 3. Vitellius

K. Edward's Council Book K. Edward's Book of Sales. Minutes of Council under Q. Elizabeth.

MSS. in the Queen's Paper-House. MSS. Cecilian & Burghlian. Sir William Cecil's Diary. MSS. Gulielm. Petyt. Armig.

Epist. ad Comit. Salop. in eod. Officio.

Princip. &c. MSS. D. Grey de Ruthen, nunc D. Vicecomit. Longueville.

MSS. in Biblioth. Lambethan.

MSS. in Officio Armor. Vol. N. 51. intit. Presidents. MSS. C. C. C. C. Synodal. Epift.

Sir Henry Sydneys Memorials.

Archbp. Usher's l'apers.

MSS. in Biblioth. Eccles. Tigurinæ. MSS. in Biblioth. Eccles. Londino-Belgic.

MSS. Johann. D. Epife. Elien.

MSS. Foxian.

Extract of the Registers of Convocation. Penes Reverend. Francisc. Atterbury S. Th. P. Decan. Carliol.

MSS. Tho. Baker. S. T. B. D. Joann. Soc.

Tho. Randolph (sometime Ambassador to Q. Elizabeth) bis Journal and Instructions.

MSS. Penes me.

Life and Acts of Matthew Parker, Archbp. of Canterbury, penes me.

Archiv. Edictor. Parliament:

Registrum Parker. Registrum Grindal.

Registrum Durham.

Registrum Decani & Capital. Cantuar.

The old Books and Pamphlets printed in those Times, consulted and used in this Work, are too many to be here set down.

ERRATA in the HISTORY.

Page 1. Line 4. read Counfills. ib. 1. 24. After 1558. read thus, And about 11 or 12 a Clock aforenoon the Lady Elizabeth --- P. 21. in the Marg. after Libr. add, Julius. P. 30. l. 5. ab imo, r. 30. P. 125. Marg. dele i. e. Supreme Magistrates. P. 128. l. 10. ab imo. r. came to. P. 132. Margin, r. Tigurin. P. 133. Marg. r. Relicks. P. 158. l. 24 After thence, add And. ib. l. 30. r. spread. p. 161. 1. 11. ab imo, r. Admonition. p. 168. Marg. After Visitors add, for. p. 187. 1. 19. r. in considerable. p. 200. l. 21. ab imo, r. 1541, or 1542 p. 230. del. Num. XL. ib. l. 24 del. I have exemplified from a written Copy thereof, in the Appendix. p. 288. l. 6. ab imo, for 6. r. 26. p. 393. l. 16. ab imo, r. Queens. ib. l. 18. ab imo, r. without. p. 400 the Page following is milprinted 408. for 401. p. 407. the Page following is misprinted 401. for 408. p. 518. Marg. for LX. r. XL. p. 403. Marg. for De, r. D. ib. l. 10. ab imo, r. on. p. 416. l. ult. after at add, This Disobedience to her Injunctions, and the great Disorders after at add, This Disobedience to her Injunctions, and the great Disorders among ---- P. 431. Col. 1.1. 5. ab imo r. ad. Ib. col. 2.1. 8. ab imo, r. Oxonienses. 1. 2. ab imo, del. the Point after Osorii, and put it after Lustran.

In the APPENDIX. P. 20. l. 3 for Province, r. Precinct. ib. 1. 7, 8. for Persecutions, r. Persections. ib 1. 17 r. Swordes. ib 1. 25. r. accrochyd. ib 1. 32. r. Censures.

FINIS.

BOOKS Printed for John Wyat, at the Rose in St. Paul's Church-Yard.

Expository Notes with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ, By William Burkitt, late Vicar of Dedbam in Effex, The Third Edition, Folio.

The Lord Bishop of Gloucester's Discourse of the Descent of the Man-Christ

Jesus from Heaven, &c. 800.

- His Examination of Dr. Sperleck's Reflections on the said Discourse. A Desence of the Man-Christ Jesus his Descent from Heaven, as it is laid down and proved in the Bishop of Gloucester's Discourse on that Subject: With a further Confirmation of it from the Old Testament. By a Presbyter of the

Mr. Dorrington's 52 Practical Discourses for Families, in 2 Vol. 800.

Mr. Newcom's 52 Sermons on the whole Church Catechism, in 2 Vol. 8vo. Bishop Hopkins's Works in Folio.

Arch Bishop Tillotson's Works in Folio.

-His Works published by Dr. Barker, in 14 Vol. 800.

Bishop Patrick's Commentaries in 9 Vol. 800. His Witnesses to Christianity in 8ve.

Mr. Hooker's Ecclesiastical Polity, Folio.

An Account of Mines, and the Advantage of them to this Kingdom, in 8vo. Dr. John Edwards's Pieces in several Volumes, 8vo.

Mr. Brem's Essay on the Nature and Guilt of Lying, 8vo.

Sir Peter King's History of the Creed.

The Holy History of the Feasts and Fasts of the Church, 800.

A Discourse of the Great Disingenuity and Unreasonableness of Repining at Afflicting Providence; and of the Influence they ought to have upon us, on With another Discourse of the Great Duty of Praise and Thanksgiving, and keeping our Minds in a Grateful Temper on all Occasions. By Edward Lord Bishop of Gloucester.

The first Principles of Modern Deism confuted; In a Demonstration of the Immateriality, Natural Eternity and Immortality of Thinking Substances in General, and in Particular of Human Souls, even upon the Supposition that we are intirely Ignorant of the Intrinsic Natures of the Essences of Things.

By John Witty.

The Duty of a Good Minister, with Respect to himself and his Flock, Briefly Consider'd in a Sermon Preached at the Visitation at Bedford, April 22d. 1707. By Robert Lightfoot, B. D. Rector of Odell. Price 2 d.
The Life of Sir John Cheek: By J. Strype.

The Life of John Aylmer, Bishop of London. By the same Genuine Remains of John Lightfoot, D. D. 1700.

Lessons proper for Fallible Man; In a Sermon Preach'd at the Lecture at St. Augustin's Hackney, September 12th. 1707. By John Sirppe, M. A. Price 1 d. A Practical Treatise of the Regulation of the Passions. By Francis Bragge, B. D. Vicar of Hitchin, and Prebendary of Lincoln.

A Practical Exposition of the Catechism of the Church of England, in Thirty Lectures; Pursuant to the Design of the late Reverend Dr. Busby. By Benjamin Farrow, Rector of Coningsbolme, Lincolnshire. Price 2 s. 6 d.

An Essay on Inspiration, in Two Parts. The First shewing what Proofs are necessary for a Prophet's own Conviction, by which he may certainly Know himself to be Inspired. The Second, shewing what Proofs are necessary for him to produce, in order to fatisfy and convince the World of the Reality. of his Inspiration. By Benjamin Bayly. M. A. Rector of St James's in British. The Wildom of God in the Redemption of Man.

The Remaining

Oxiginal Papers

Belonging to the

ANNALS

Of the Reformation of Religion

under Queen ELIZABETH, omitted, by Reason of a Surplus of 25 Sheets added in the HISTORY, more than was proposed.

NUMB. XII.

A DECLARATION of the Repeal of the Attaindor of the late Cardinal POLE.

La Royne le Veult,

HERE by an A& made in the Parliament holden at Wellminter, in the Ex Archiv. first and second Year of King Philip and Quene Mary, late King and Quene Num. 29. of this Realm of England, reciting by the same, That where Reynold Pa. 81. Pole Cardinal, by Authority of a Parliament holden at Westminster in the XXXIth Year of the Reign of Henry VIII. late King of England, was attainted of High-Treason, by the Name of Regnold Pole, Dean of the Cathedral Church of Exeter, as by the faid A&, and the Record thereof more at large did appear; It was then enacted by Authority of the faid Parliament, holden in the faid first and second Year of the Reigns of the said King Philip and Quene Mary, that the said Act of Parliament of Attainder of the faid Reynold Pole, Cardinal, and all and every other A& and A&s of Attaindor, and every Branch, Article, Clause, Matter and Sentence contained in the same Act or Acts of Attaindor, touching or concerning the Attaindor of the faid Reynold Pole only; and all and fingular Indiament, Indiaments, Process of Outlawry had, made, presented, procured, pronounced against the said Reynold Pole, should be clearly repealed, and made utterly frustrate, void, of none Effect or Force against the said Reynold Pole and his Heirs only, as though the same Act or Acts, Indicament, Indicaments, or the said Process had never been had, made, procured, presented, or pronounced against him: Upon which Words divers Questions, Ambiguities and Doubts have rifen and been moved; how, and for what time the same A& of Repeal should extend or take este&: For the avoiding of which Questions, Ambiguities and Doubts, BE it Enacted and Declared by Authority of this present Parliament, that not only the said Act of Repeal of the Attaindor of the faid Reynold Pole, or any thing therein contained, shall not in any wife extend or be extended to have Relation, or take Effect, as touching or concerning only any Estate, Right, Title or Interest, but only from the time of making of the same Act of Repeal, and not from any other Time or Times theretofore; but also that the same former A& of Parliament, made in the XXXIth Year of the Reign of King Henry VIII. shall, be of like Force and Effect for all mean A&s and Things, as touching or concerning only any Estate, Right, Title, Interest, happened, grown, made or done before the making of the faid Act of Repeal, as the same should have been, if the same Act of Repeal had

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never been, had or made, the same Act of Repeal, or any thing therein contained, or any other Matter or Cause to the contrary hereof in any wise notwithstanding.

, NUMB. XIII.

An ACT that the Queen's Majesty may make Ordinances and Rules for Collegiate Churches, Corporations and Schools.

La Royne le veult.

Ex Archiv. TORASMUCH as certain Cathedral and Collegiate Churches, and other Edist. Parl. Ecclesiastical Corporations. and some Schools have been a constant. Ecclesiastical Corporations, and some Schools have been erect, sounded or Num. 33. ordained by the late Kings of worthy Memory, King Henry VIII. and K. Edward VI. or by either of them, or by our late Sovereign Lady Queen Mary, or by the late Lord Cardinal Pole; not having as yet Ordained and Established such good Orders, Rules and Constitutions, as should be meet and convenient for the good Order, Safety and Continuance of the same; BE it therefore enacted by the Authority of this present Parliament, that the Queen's Majesty, during her Natural Life, which our Lord God long preserve, shall by Virtue of this A& have full Power and Authority to make and prescribe unto every of the foresaid Churches, Corporations and Schools, and unto all and every the Officers, Ministers and Scholars in them. or in any of them, and to their Successors for ever, such Statutes, Ordinances and Orders, as well for the good Use and Government of themselves, being Officers, Ministers or Scholars, and for the Order of their Service, Ministry, Functions and Duties; as also for their Houses, Lands, Tenements, Revenues, and Hereditaments, with the Appurtenancies: And further, that her Majesty shall and may at her Pleasure, alter or change, augment or diminish all or every the Statutes, Ordinances and Orders of the foresaid Churches, Corporations, or Schools from time to time, as to her Majesty shall seem expedient.

And be it further enacted by the Authority of this present Parliament, that the said Churches. Corporations and Schools, or any of them, and all and every Person or Persons in the same, for the which the Queen's Majesty shall make or appoint any Statutes, Ordinances or Orders, or shall alter, change, diminish, or augment any Orders, Rules and Ordinances, and set forth the same under her Majesty's great Seal of England, shall from henceforth keep, serve and observe all the same Statutes, Orders and Ordinances, any former Rules, Laws or Constitutions in any wise notwithstanding. And that all the said Statutes, Orders, Orders and Rules, so made, ordained and set forth under her Majesty's great Seal, as is abovesaid, shall be and remain good and effectual to all Intents and Purposes, and be observed and kept according to the true Intent and Purport of the same, without

Alteration or Violation of them, or any of them.

NUMB. XVII.

John Knox at Geneva to John Fox at Basil; Concernining his Book against the Government of Women.

The mighty Comforth of the Holy Ghost for Salutation,

Foxii. MSS. Pa. 127. Dearly beloved Brother, Albeit at the Departure of this our Brother, from whom I received your Loying and Frendly Letter, my selve could write nothing, by reason of the evil Disposition of my Bodie, yet becaus I could not suffer him to depart without some Remembrance of my Dutie to you; I used the help of my lest Hand, that is of my Wise, in scribling these sew Lynes unto you. As touching my purpose and Mynd in the publishing the First Blast of the Tromper, when the Secrets of all Harts shall be discosed, that shall be known which now by many cannot be perswaded; to wit, that therin I nether have sought my selve, nether yit the vain Praise of Men. My rude Vehemency and inconsidered Affirmations, which may appear rather to proceed from Choler than of Zeal and Reason, I do not excuse; but to have used any other Title more plausible, thereby

to have allured the World by any Art, as I never purposed, so do I not yit purpose. To me, it is ynough to say that Black is not White, and Man's Tyrannie and Folishness is not God's persit Ordinance. Which thing I do not so much to correct common Welths, as to delyver my own Conscience; and to instruct the Consciences of som Simple; who yit I sear be ignorant in that Matter. But ferther of this I delay to better Opportunitie. Salute your Wife and Dowghter hartily in my Name. The Grace of our Lord Jesus Christ rest with you now and for ever. From Geneva, the 18th of May, 1558.

Your Brother to power John Knox.

I your Sister, the Writer hereof, salute you and your Wife most hartily; thanking her of her Loving Tokens, which my Mother and I received from Mrs. Kent.

NUMB. XVIII.

John Fox newly returned from Exile to bis Patron Thomas, Duke of Norfolk,

to supply bis present Wants.

Larissime Dux, Salutem in Christo immortalem. Clarissime Dux, Salutem in Christo immortalem. Toties tuæ Celsitudini jam Foxii scripsi, ut pluribus te Literis interpellare pudeat. Tamen ita novi ingenu-MSS. am hanc Naturæ tuæ benignitatem, ut non magnopere Petitione nostra opus esse Pa. 1324 sciam, si nihil tibi deesset ad Largiendum aliud quam Voluntas. Sed obstant fortasse hæc Tempora, quo minus vel tu ad nos mittere, vel ego abs te essagitare ausim. Alioqui nunquam id crediturus sum, ex oblivione nostri, aut sastidio tantum, quod tamdiu ad nos nihil miseris. Verum enimvero quicquid in causa sit, cur adeo tua in nos cesset Liberalitas, hoc unum scio, Mi Thoma, facillimum id tibi esse in tanta Fortuna omnig; rerum Copia, Pensiunculam aliquam ad nos destinare, ex tuis illis immensis atq; immodicis (ut audio) sumptibus. Prolixæ aut ambitiosæ Preces adhiberi solent, ubi minus acclives sunt ad largiendum, qui authores sunt Beneficii. Tua vero indoles semper ejusmodi visa est, ut plus sua natura velit, quam alienis precibus. Rursus nec tibi, Opinor, ignot est prorsus natura mea, quæ minime ambitiose petax esse poterit, etiamsi same esset moriendum.

Quod nihil Nomini tuo inscribere adhuc ausim, obstat periculi tui metus, potius quam Voluntas accineta. Id quod Celsitudo tua (Christo aspirante) posthac

rectius intelliget.

Quod ad Religionem attinet, non arbitror opus te admonere. Ubi stet Veritas, Dominus det ut Tu cum Veritate stare queas viriliter. Illud interim imprimis vide, nequis eò te adducat Mortalium, si Christum laborantem juvare non queas, attamen ut illi te adversarium ulla in re præbeas. Vincet enim ille tandem invitis Tempus quod alii pompis aulicis & aleis impendent, fi tu Literarum Sacrarum lectioni impertias, prudenter, ac in rem tuam ageres.

NUMB. XIX.

The Duke of Norfolk to John Fox, his kind Answer to the farmer Letter.

Ccepi Literas tuas, Optime Præceptor, quibus mihi quod animi haberes, intelligo, Foxii. A quodq; mihi valde charum est. Et nisi Famulorum meorum reditus literas MSS. meas prævenisset, multo antehac tu hic mecum fuisses. Scripsi enim ad illos, ut ita tibi Pa. 132. de rebus emnibus providerent, ut ad me subito venires; quod & ita sactum suisset, nissicitius quam credideram, rediissent. Nunc quoniam ipse, brevite Londini videbo, velim ut ibi me expectes, quando ribi (sicubi & debeo & volo) prospiciam. Interea jubeo te valere. Ex ædibus meis Reningatiæ, tricesimo die Octobr. 1559.

To my right Loving Scoolmaster, John Fox.

Tuus Alumnus, Thomas Norfolc.

NUMB.

NUMB XX.

John Jewel to Henry Bullinger at Zurick; Concerning the State of Religion in E N G L A N D:

Vira longe Doctissimo D. Henrico Bullingero, Pastori Ecclesia Tigurinæ dignissimo, Domino suo colendissimo. Tiguri.

Tigurin. CRatissima erant mini, Parkurpoq; med Lucia della possibilità, vel quod suavitatis & humanitatis erga nos tuz, quam toto illo tempore exilij nostri experti sumus maximam, altissima vestigia retinerent. Atq; utinam possimus aliquando pietatis tuæ partem aliquam compensare: Quicquid erit, animus certe nunquam nobis deerit. Quod nos hortaris, ut strenuè ac sortiter nos geramus, erat ille aculeus non tantum non ingratus nobis, sed etiam penè necessarius. Nobis enim hoc tempore non tantum cum adversarijs, sed etiam cum amicis nostris, qui proximis istis annis a nobis desecerunt, cum hostibus conjurarunt; jamq; acrius multò & contumacius resistunt, quam ulli hostes. Quodq; molestissimum est, cum reliquijs Hispanorum, hoc est, cum teterrimis vitijs, superbia, luxu, libidine lucandum est. Facimus quidem nos, secimus, quod pornimus: Deus benè sorunet, & det incrementum. Sed hactenus ita vivimus, ut vix videamur restituti ab exilio. hil enim dicam aliud; ne suum quidem adhuc restitutum est cuiquam nostrum. Quanquam etsi molesta nobis est tam diuturna expectatio, tamen non dubitamus brevi rectè fore. Habemus enim Reginam & prudentem, & piam, & nobis faventem, & propitiam. Religio restituta est in eum locum, quo sub Edwardo Rege fuit. Ad eam rem, non dubito, tuas Reipublicaeq; vestræ literas & cohortationes. multum ponderis attulisse. Regina non vult appellari aut scribi CAPUT BCCLESIA ANGLICANA. Graviter enim respondit, illam dignitatem soli attributam este Christo, nemini autem mortali convenire. Deinde, illos titulos sta sædè ab Antichristo contaminatos esse, uz jam non possint amplius satis piè à quoquam ulurpari.

Academiæ nostræ ita afflicke sunt, & perditæ, ut Oxoniæ vix duo sunt, qui nobis fentiant: & illi ipsi ita abjecti & fracti, ut nihil possint. Ita Sorro Traterculus, & alius nescio quis Hispanus Monachus, omnia ea que D. Martyr pulcherrime plantaverat, everterent radicitus, & vineam Domini redigerent in Solitudinem. Vix credas tantam vallitætem adferri potuisse tam parvo tempore. Quare etsi magnam voluptatem capta rem, vel si canem Tigurinum videre possem in Anglia, tamen non possent este Author hoc rempore, ut Juvenes vestros, aut literarum aut religionis caula, ad nos minatis, nisi eosdom remitti ad vos velitis impios & barbaros.

Rogavit me nuper D. Russelius, qua maxime re possit tibi aliisq; tuis fratribus & symmistis, quid gratum facere. Hoc videlicet sensit, velle se humanitatis vestra, quam semper prædicat, & hospitij causa, aliquid ad vos mittere. Ego verò, nihil tibi tuisq; fore gratius, quam si religionem Christi studiosè ac fortiter propaget, & Papistarum insolentiam minueret. Quod ille & recepit se facturum, & arte facit

quantum potest.

Venerunt hodiè Legati Regis Gallia Londinum, qui gratulentur de pace. Princeps Legationis est Juvenis Momorantius. De nuptiis Reginæ adhuc nihil. Ambit quidem filius Frederici; & frater secundus natu Moximiliani. Vulgi tamen suspicio inclinat in Pikeringum, hominem Anglum, Virum & prudentem & pium, & Regia corporis dignitate præditum. Deus bene vertat quicquid erit. Istæ primæ sunt, quas ad te seorsim scripsi, ex quo redii in Angliam. Sed quoniam que scripsi ad D. Martyrem, scio illum propter summam inter vos conjunctionem, tecum habuisse communia, non dubito quæcunq; ad illum scripsi, eadem ad te quoq; scripta dicere. Bene vale, mi Pater, & Domine in Christo colendissime. Saluta optimam illam mulierem, uxorem vestram, D. Gualterum, D. Simlerum, D. Lavaterum, D. Zueng-Siquid unquam erit, in quo possim, aut tibi aut tuis, esse voluptati aut usui, polliceor tibi non tantum operam, studium, diligentiam, sed etiam animam & corpus meum.

Londini, 22 Maii, 1559.

Tui Studiosissimus Jo. Juellus. NUMB.

NUMB. XXI.

Richa d Cox to Wolfgang Weidner, at Wormes; Concerning the same Subject with the former: With an account of the Disputation at Westminster.

Vico Eximio, Eruditione & Pietate insignito, D. D. Wolfgango Weidnero Wormaciensi, Amico meo observando. Wormaciæ.

NU M Wormacia discederem, Venerande Senex, & Frater in Christo plurimum E. Biblioth observande, semper apud me decrevi ad te scribere, certioremq; sacere tandem Tigurin. aliquando de rerum nostrarum statu & conditione; quod te audire non ingratum Pa. 134. effe existimavi, propter ardentem since úmq, zelum, quo indies afficeris erga Christi Evangelium. Coadus sum hactenus, sateor, invitus silere, ne parum tibi grata referrem. Sub sevo Marie imperio ita crevit invaluita; Papismus ad quinquennium tantum, ut incredibile fuerit quantopere pectora Papistarum obduruerit; adeo ut non fine magna difficultate pientissima nostra Regina cum suis, qui à veritate ffrenue fteterunt, finceiæ Christi religioni locum obrinere potuerint. Restiterunt in summo nostro Concilio, quod Parlamentum Gailico vocabulo appellamus, Ponti-fices, Scribæ & Pharisei Et. quia eo loci paucos habebant, qui contra vel hiscere possent, vincere perpetuò videbantur. Interim nos, pusillus grex, qui apud vos in Germanid hoc quinquennio, Dei beneficio, latuimus, in suggestis, maxime coram Regina nostra Elizabetha, contrà intonamus; Pontiticem Romanum verè Antichristum, & traditiones pro maxima sui parte, meras esse blasphemias. Tandem paulatim recipiscere ceperunt ex Nobilibus multi, ex plebe innumeri, ex Clero prorsus nulli. Immotus enim stat Clerus totus,

Tanquam dura Silex, aut fet Marpesia cautes,

ut Poeta canit. Huc denig; res est perducta, ut octo ex ipsorum Antesignanis, ceu Episcopi, ceu ex doctis selectissimi, cum octo nostrorum abjectorum scilicet arq; prosugorum, de quibusdam religionis capitibus dissererent. Et ut vitaretur verborum pugna, scriptis agi constitutum est. Dies statuta est. Adsumus omnes. Adsunt Reginz Consiliarii. Adest tota fere Nobilitas. Decretum est, ut ipsi primum de controversiis sententiam suam proponant. Unusquispiam illorum nomine, tanquam Goliath contra Davidem, sua venditat, propugnat, & argumentis irrefragabilibus (ut videbatur) confirmat, sibi plaudit tanquam jam victor evadens. Respondit nostrorum unus veritate fretus, non ampullis verborum, in timore Domini, non in doctrinæ venditatione. Finita responsione, incredibilis mox audientium applausus excitatus est, non fine magna Adversariorum perturbatione atq; confusione. Venit alter dies simili tractationi destinatus. Rogantur Adversarii nostri à Consultationis Præside*, ut eo ordine progrederentur, quo decretum antea fuerat; nimirum D.Seil.Cout ipsi primum in altera controversia inciperent suam sententiam dicere, nosq; se sielqueremur. Illi vero contrà contendunt, territi scilicet primi diei successu parum li magni. prospero: Clamitanta; iniquum esse, ut ipsi primum dicere incipiant, cum ipsi tot jam annis perstiterint in possessione Catholicæ Ecclesiæ. Si quid habeamus contra ipsos proferamus nos, ut ipsi pro sua autoritate nos resutent, atq; compescant tanquam filios degeneres, ut qui ab Ecclesse unitate jam diu exciderimus. Gratia Christo Domino nostro; dum illi Mandato obsistunt, meritò coercentur, & sua causa cadunt. Itaq; stabilitur apud nos, per omnia Regni loca, sincera Christi religio, eadem prorsus ratione, qua sub Edwardo olim nostro, beatissime memoria, promulgata erat. Hæc pauca, sed certa, visum est ad te scribere, quem scio nostra solide gaudere gaudia, ur nobiscum gratias Domino Deo nostro agas, qui nos in ista Humiliatione & cruce, verè paterna commiseratione respexit atq; consolatus est. Det ipse ut tanta & incredibilia ejus beneficia è mentibus nostris nunquam elabantur. Gratam rem fecerit tua humanitas, si ista D. Jacobo Cornicio, Medico, & Vespasiano Fittich, amicis meis summis communicare dignetur.

Jamjam aggredimur septa Papistica disrumpere atq; dissipare, & vineam Domini selicibus auspiciis restaurare. Jam sumus in opere; at Messis multa, operaris pauci. Rogemus Dominum, ut mittat operarios in messem. Hæc paucula habui tibi pro

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ossicio in te meo impertiri. D. Jesus te servet, pietatémq; tuam augeat usq; ad ultimum Spiritus halitum. Londini in Anglia, 20 Maii, 1559.

Tui Studiosissimus Ric. Cex.

Superiores Epistolas ex MS. codice Ecclesiæ Tigurinæ (quæ Magnum Monasterium vocatur) ubi Autographæ servantur, descripsi mense Martio ineunte, anno Christi 1689. Joannes Dallæus, Jo Fil. Parisiensis, Ecclesiæ patriæ, quæ Carentonæ olim beu! S.:eros Cætus babebat, Pastor; nunc autem Evangelii causa exul Tiguri.

NUMB. XXIII.

Richard Cheny (afterwards Bishop of Gloucester) to Secretary Cecyl; Complaining of a Loss sustained by the Queen's Visitors.

To the Right Honorable Mr. Cecyl, Secertary to the Queens Majesty at the Court, give these,

MSS. C.C. C. B Ecause it pleased your Mastership so gently to come and offer me your Hand upon the Leads at the Court, somewhat before Easter, these shalbe most heartily to thank you; Defiring you to be a help, that more Preachers may be fent Pa. 239. abroad. For every where there is Messis Multa, sed Operaris pauci, imo paucissimis I find a Priest upon my Ten-pound Benefice in Halford in Warwickshire, because I would go abroad, and do fome good, where no Preacher cometh. My Priest hath Ten-pound out of my Ten-pound Ten-shillings; and I live there of the Residue. I remember, that when I preached before the Queens Majesty rudely after the Country Fashion, I spake of the Queens Takers, but or I came home again from London, then they had taken a quantity of my Wheat, which I would take Mony for, if I could get it, and fo would other poor Men where I dwel. The hope whereof caused me to take my Journey to Oxford; where I communed with certain touching the true Pronunciation of Greek, who stiffy defended the usual maner of pronouncing. Beware, Learned Masters, said I, that when you wilfully go about to defend an Untruth in this Matter, you fall not into such an Inconvenience as I once knew a Bishop do. They would needs know, How and Wherein. I sat once, said I, at Table with a Bishop, that did as you now do, defend the untrue Pronunciation of this Greek Letter [n.] And after I had declared many Absurdities that followed thereof, I desired him to consider a few Words written in the XXVIIth of Matthew. He immediately called for the New-Testament in Greek. I appointed him a Line or two in the place as before. He read among other these four Words nich, nich, nauä oasaxvani, making false Greek, but true English, pronouncing plainly, I ly, I ly. Let this be a warning for you Learned Masters said I, for sear, &c.

There was in Company then the Commissary Dr. Babington, Dr. Wright Archdeacon of Oxford, the Provost of Oriel College with others. So we made an End of this Matter merrily at the Bear on the Annuntiation-Even last. And Dr. Babington gave t sir John me your old Tutors t Book of this Matter, which I never saw before: Because I Cheek. dwelt in a Corner where I see nothing, but I feel that I am worse by Fourty pounds within these two Years, than I was before. Such hath been my late Gains. The Cause hath been, my Gentle and Loving Friends have four or five times called me to London, and offering me a Bishopric. But I cannot think my self worthy so high a room. And as for the Prebend of Westminster, it were more meet for one, that would be resident upon it, as I intend not to be. And therefore I shall receive but Ten pound by Year.

Age at the Cart, at my circumcifed Benefice. But what do I trouble your Maftership with this homely Letter in the midst of your weighty and manifold Assairs. I trust you will bear with my Rudenes, and help me also, that wher I less sixteen pound by Year before the Queens Majesties Visitors at Alesbury, and shal a Years Rent to boot without Recompence, I may somewhat be recompensed by your Goodness, as my Trust is. Or if your Plesure be, that I only shalbe a Leeser

Leefer in these Days, that had more Conference with the Learned Men of the contrary Side in Q. Maties Time, than many others had, I will hold me Content with Forty Pound Loss. Thus I bid your Mastership most heartily Farewel. April 16. 1561.

NUMB. XXVI.

Eullinger to certain of the Eish po, concerning the HABITS.

Reverendis in Christo Patribus, D. Roberto Horne, Wintoniens. D. Gryndallo, Londoniens. Et D. Parkhurstho, Norvicens. Episcopis in Anglia, Dominis nostris Colendissimis & Fratribus Charissimis.

R Everendi Viri, Domini Honorandi, & Fratres Charissimi. Dom. Jesus bene- penes me dicat Vobis, & servet Vos ab omni Malo. Mittimus Scriptum nostrum de p. 428. Re Vestiaria, datum à nobis ad N. & M. viros doctos, & pios Fratres nostros colendos. Ideo autem mittimus ad Vos, ut intelligatis, inscijs Vobis, Primarijs Ministris, nihil nos privatim agere cum Fratribus, & quod per omnia Pacem Ećclesiarum vostrarum, quantum quidem possumus, quærimus. Oramus quoque Dominum, ut semper rebus vestris consulat, & vos servet in Concordia. Vos Hortamur, Viri Reverendi, & Fratres charissimi, ut rationem habeatis sidelium Ministrorum & doctorum Hominum. Habent hij fere suas Affectiones: Unde Apostolus quoque monuit, ut Alij aliorum onera portent. Vestra Authoritate plurimum potestis apud Sereniss. D. Reginam. Apud ejus Majestatem essicite, ut boni Fraties reconcilientur & restituantur. Rogamus item, ut Tu, D. Horne, observande Domine, & Frater charissime, cui primum hæ Literæ dari possunt, illico cures eas perferri ad D. Norvicensem, easq; communes habeatis cum D. Juello, D. Sindo, & D. Pilkinthono: quibus proximis Nundinis Frankfordien. Deo volenti, scribam. Has festinatissimè exaravi, tam meo quam Gauliberi nomine, & Basileam misimus, inde transportandas Antwerpiam. Vos sedulo oramus, ut significetis, an receperitis. Optime Valete, Viri Reverendi. Dominus benedicat Vobis & vestris laboribus. Tiguri, 3 Maij, Anno 1566.

Bullingerus Vester.

Oramus te, Reverende Horne, ut hac quoque communices cum Clarissimo Viro, D. Ed. Grindallo, Londoniens. Episcopo. Qui etsi nobis non six notus, perinde ut Vos, amamus tamen illum, & vicissim ab ipso amari cupimus. Cui & nos, & omnia nostra offerimus. Iterum arque iterum Valete.

N U M B. XXVII.

Lawrence Humirey to the QUEEN for a Toleration of Such as refused the Habits.

Illustrissima & Serenissima Principi Elizabetha, Anglia, Francia, & Hibernia, Regina L. Humfredus S. P. D.

Si quoties peccant bomines sua fulmina mittat Jupiter, exiguo tempore inermis erit.

Liceat enim mihi, Serenissima Princeps, hoc carmine affari Majestatem tuam, Foxijmss, quo usus est apud Augustum Ovidius. Sensit nimirum Poeta non malus impro-P. 429 bas preces mortalium deum etiam iratum frangere. Neque vero hoc usque adeo nobis mirum videri debet, quum Evangelicæ viduæ importunitas iniquum judicem vicerit. Dolemus prosectò in Rep. hac excitasse turbas Am. Homericam. Sed ritas, amabii Gratias, consopituras esse vehementer speramus. Affert enim nobis spem sux Clementiæ tuæ; cui illam Tuberonis invisam esse satis scio ad Cæsarem crudelissimam vocem apud Ciceronem, Cave ignoscas, Cave credas. Cui illa potius eximia Vespasiani benignitas semper placuit, ut nullum abs te tristem velis dimittere. Rogamus

Rogamus igitur iterum atque iterum, Elizabetha Princeps, ut Edidum tuum Veniarium, ac Ceremoniale, vel abrogas piè, vel prorogas benigeè. Siquidem novic Prudentia tua, N. Testamenti argentum fidei tuæ divinitus commendatum esse, ut purum ac desæcatum sine scoria tradatur posteris. Novit Reges domus Dei zelo accensos omnis Superstitionis reliquias amovisse, ita ut nullum extaret vestigium. Novit eam demum Reformationis formam & Ideam effe perlectam, com in facie nævi & maculæ tolluntur, quum nihil vel in religione vel ritibus à Vericacis horizbus fumitur. Novit in Adiaphoris maxime controversis licere uniquiq; contra auorum præjudicium & offensionem sensu suo abundare & libertatem conscientiaium nullo modo astringi oportere. Caterum rem qua de agitur, religioni & aquirari consentaneam esse nemo dubitaverit. De nobis, Regina Clement ssima, multa fortassis jacari solent apud Maj. tuam : sed illud dicum aureum & side & memoria est dignissimum, Msuno da 15en, & illud hic locum habet, Cave credas Animi vero mei, obedientiam & observantiam erga M. T. non medo vox sæpe testatur, sed liber De Nobilitate meus, & Cyrille in Esaiam Commentarius Latinus factus, qui illustrissimo nomini tuo inscripti sunt, loquuntur. Idem de fratribus omnibus ourne 3 fior (nisi ego fallor) verè dici potest.

Cum ergo res, quæ petitur, honesta sit, & quæ jubetur dubia; & qui perunt cives obedientissmi, & Ministri sunt, cur tua, O Regina, erga nos clausa est mistericordia, quæ patere solet compibus? Cedere nonvis Princeps subditis; at potes parcere Clemens miseris. Decretum publicum non vis rescindere; relaxare potes & remittere. Non potes legem tollere, at poteris tolerare. Non est æquum, ut quorumlibet affectibus indulgeatur; at æquissmum est, ut animis nulla vis inseratur. Non id agitur, Regina Serenissma, ut nos præsimus, qui subesse debemus; sed ut reginarum regina Ratio regnet, ut Religio imperet, summisssa.

Ministrorum oratio impetret.

Quamobrem, Illustrissima Princeps, quam humillimè peto atque contendo. ut M. Tua Serenissima majestatem gloriosi Evangelij, causa aquitatem. Operariorum paucitatem, messis magnitudinem, zizaniorum multitudinem, pænæ gravitatem seriò attentéq; intueatur. Commutare consilium in melius, optimum est. Sic Ambroso monitori cessis stomachans Theodosius: cessis Oratori Ciceroni Julius Casar; & ita cessis, ut tabulas in quibus capitalis Sententia contra Ligarium præseripta & lata erat, obliterarit, projecerit, confregerit. Parce, O Julia, Ligarijs; Parce, O Theodosia, non dicam Ligarijs, aut Thessalonicensibus, at Prophetis Dei, Ministris Christi, subditis tuis, vel justam causam afferentibus, vel culpam deprecantibus. Frange capitales tabulas. Ita Deus Opt Max. qui hactenus in patientia tua & libertate nostra, tibi regnum, regno pacem, paci pietatem tribuit & concessis, M. Tuam conservabit, imperium fortunabit, populum gubernabit, memoriam in omnium seculorum æternitatem prorogabit.

NUMB. XXVIII.

Dr. Humfrey's Letter to the Lord Treasurer Burghly; Certifying his Conformity in Apparel.

EMMANUEL.

Penes me, P. 431.

Received your honourable Letter, and withal perceive your Care for bettering of my State. I wolde be lothe her Majestie, or any other honorable shuld thinke, that I am so forgetful of my Dutie, or so farre from Obedience, but that I wolde submitte my selfe to thos Orders in that Place, wher my Being and Living is. And therefore I have yelded, that no further surmise of any wilfulnes shuld be gathered: and wold have don the like heretofore, but that having a Toleration, I was glad to enjoy it, and I hoped still for some poinces of Redresse; wherin I was no open Intermedler, but onlie a private Soliciter, and humble Swtor to her Majestie and your Lordships. My hope is, that as I have offended some by this my Obedience, so I shal have such Favour and Countenance at her Majesties hande, that I shal now more frelie and fruitefullie procede in my Vocation. It was a remorse, to seme by singular Apparel to sundre my self from thos Bretherne,

whos Doctrine and Life I always loved and liked. And I protest to your Lordship before God, that my standing before, and conforming now, cometh of one Cause, viz. the Direction of a clear Conscience; and tendeth to one ende, which is Edification. And if in the Proclamation, which I heare shall be set forthe for Apparel, one Clause may be added for Ministers and Students in the Universitie, and a plain Signification given, that it is enjoyned, not so much for an Ecclesia-stical ceremonie, as for a civil Policie and Ordinance, it wold, I thinke, satisfical ceremonie. But I referre thes Cases to your Wisdome, my Selfe, and my Cause to your Goodness. And so, with my humble Thanks, I recommend your Lordship, and yours, to th'Almightie.

Oxon, Feb. 6.

Laur. Humfrey.

NUMB. XXIX.

Beza to Bullinger; To Consult in behalf of those in England, that refused the Habits.

Missa hic sunt, mi Pater, Exemplaria Literarum utriusque Principis Land-Mss.

gravij, quæ spem saciunt sore, ut Erfordiensia illa Comitia non procedant, Foxii.

quod utinam eveniat. Quod autem addunt, & nos satis sciebamus, cautum esse nimirum Augustæ de peregrinis Ecclesiis non damnandis, quoniam video ab illis astute sactum, qui sic essici posse putarunt, ut non interveniremus (id enim imprimis norunt Consilis suis officere) id, inquam, non multum me exhilarat. Obsecto enim, si damnabitur nostrarum Ecclesiarum Doctrina, idque sub Zuinglianismi & Calvinismi nominibus, & sive per nostrum, sive per Illustriss. Principis Latus, effodiatur Veritas, nonne eodem res recidit? Sed age, expectemus quod dabit Dominus, qui utinam essiciat, ut ipsum pro nobis excubare hic quoq; sentiamus.

De rebus nostris nihil prorsus habeo novi quod scribam. In Gallia videtur Ecclesiarum Pax à Rerum Flandricarum exitu pendere, quod plane miserum est. Nam certe illam agendi rationem probare nullo modo possum; & quamvis læta videantur initia, tamen tristissimum & sunsstissimum exitum videor mihi jam prospicere, nisi Deus imprudentiæ quoque illorum benedicat. Quod ad te scoriptum suit de quibussidam ex Magistratu cæsis, & Urbe occupata, commentitium est, si vera sunt quæ abhinc biduum accepimus duodecimo hujus mensis scripta; Nempe nulli prorsus, ne sacrisco quidem, adhue sactam injuriam; nullum Idolum à nostris eversum; interesse tantum innumerabilem turbam Concionibus, quæ extra urbes sub dio habeantur. & incredibilem esse audiendi Verbi sitim. Commendemus igitur hæc quoque Domini Providentiæ.

Jam ven o ad Anglicanum negotium, quod ut nobis tristissimum suit audire, ita Negotium libenter optassem sieri posse, ut ista maxima molestia carerent. Sed quid agas? Anglica-Miseri Fratres, consolationem, consilium, preces ab ijs Ecclesijs petunt, quarum num. Miseri Fratres, consolationem, consilium, preces ab ijs Ecclesijs petunt, quarum num. Olim charitate recreati, & nunc quoque se recreandos sperant. Morosuli sunt nonnulli, sateor, sed in tantis miserijs dissicile est modum tenere. Et quum scopus illorum se optimus, condonandum arbitror hanc importunitatem. Ex ijs quæ sigillatim ex hoc nostro Fratre audies, quorum etiam Exemplar hic apud me religissatim ex hoc nostro Fratre audies, quorum etiam Exemplar hic apud me reliquit, cognosces, neque unquam illinc ejectum suisse Papatum, sed ad Regiam Majestatem potius translatum; neque nunc aliud captari, quam ut sensim restitumantur, quæ utcunque suerant instaurata. Putavi aliquando de Pileis tantum & Vestibus quibussam externis agi: Sed postea longè aliam esse controversiam intellexi: & nunc palam video, non sine incredibili animi dolore, qui utinam mihi uni proprius & peculiaris esset.

Primum, cum externa Vocatio, præeunte Doctrinæ & Morum examine, non ab uno aliquo, sed a Fratrum saltem cætu sacto, sit Ecclesiastici Ministerij veluti Basis & Fundamentum, quid turpius, quid immoderatius ista Episcoporum licentia, ut non vocatos, sed ultrò accedentes pro arbitrio immatriculent? Mox, nullo assignato loco, tanquam idoneos, vel ad inserviendum (ut vocant) vel ad docendum, approbent; ac tandem quum vacant ista Ministeria, pro libitu hos vel islos.

tradità certo pretio schedà, & interposità duabus de rebus side (Una Regiam Majestatem pro supremo post Christum Anglicane Ecclesiæ Capite agnituros; altera leges Regni, & imprimis præclarum illum Reformationis Librum, Ritusque omnes ita secuturos, ut nihil prorsus improbent) quibuslibet Ecclesis

allignent.

Si de Disciplina Ecclesiastica quæritur, quænam tandem illic est, ubi non aliter quam sub Papatu, loco Presbyterij legitimè 'delecti, suos Decanos, Cancellarios, Archidiaconos, Officiales habent, qui pro arbitrio, & ut in Foro Civili sieri solet, ex jure tantum Canonico Excommunicationem pronuncient, etiam ob pecuniarias & ejus generis Lites. Quam sententiam postea, ut Judex suo Apparitori, sic D. Episcopus, vel ejus Officialis, Ministro legendam in Ecclèsia transmittat, tantisper scilicet valituram, donec cum Judice transegerint. Eadem enim est plerumque Absolutionis, quæ Excommunicationis Ratio. Quantulum autem absunt à lege Cœlibatus, qui Uxores fine expressa Reginæ venia, & D. Episcopi, & duorum quorundam Justitiariorum Pacis assensu ducere, ductas autem vel in Collegijs, vel intra Cathedralium Ecclesiarum septa, ut impuras nimirum, sive ut vitetur Offendiculum, alere prohibentur? Quid? quod Papissis non tantum Beneficiorum Redditus, sed ipla etiam Ecclesiastica Munera relicta sunt, præstito tantum Reformationis servanda juramento? Adeo ut plerique & indoctis & vera Religionis in corde infensissimis Hostibus, pij Fratres plerumq; subsint, corumq; Jurisdictionem subire teneantur. Quid? quod publice veneunt in Metropolitani Curia Dispensationes Non-residentiæ, Pluralitatis Beneficiorum, Ciborum Delectus, Matrimonij extra constituta Tempora celebrandi, Beneficij etiam in Pueritia obtinendi, careráq; id genus; quibus ne ipsa quidem Roma turpius & indignius quicquam habet? Quid? quod Baptismus ipsis Mulierculis in casu quem vocant Necessitatis, permittitur? Et quasi itta cum alijs quibuldam nihilo melioribus non sufficerent, ecce! jam pauculi illi puri Evangelij Doctores, alij quidem exauctorantur, alij vero in carceres etiam detruduntur, nifi illa omnia se inviolabiliter polliceantur approbaturos, ut neque verbo neque scripto contradicere liceat, ac tandem pilcis etiam quadratis, Collipendijs, Superpelliceis, Casulis, & catteris id conus, sacerdotes Besalis reserant. Neque hic est miseriarum sinis; sed illud quoque expresse cautum est, ut quicquid Regiæ Majestati, adhibito vel solo Cantusriens, in Ecclesize Ritibus instituere, mutare, tollere libuerit, sirmum statim & ratum habeatur.

Hic est igitur Anglicana Ecclesia status, valde, ut milii videtur, miserabilis, acque adeo plane intolerabilis. Pauculi autem illi duplex à nobis consilium slagitant. Unum, qua tandem ratione Regina & Episcopi possint Officij admoneri?

Akerum, quid ipsis interea bona Conscientia liceat?

Quod ad prius illud attinet, videtur quidem hoc malum foli jam Deo medicabile; sed tamen experiendum aliquid arbitror, potius quam patiendum, ut tantum Ædificium filentio prorsus corruat. Duplicem autem viam hic invenio; Unam nobis quidem asperiorem, illis vero multò, ut mihi quidem videtur, commodiorem: Alteram vero leniorem, sed non ita compendiosem. Vestra una Ecclesia est, mi Pater, cujus Authoritate tum Regina tum Episcopi illi permoveri posse videantur. Illa quidem, ut secum expendat quatenus & quo sensu dicantur Reginæ Nutrices Ecclesiæ: Isti vero, ut sicut olim Augustus de condenda Repub. cogitavic, ita ipli Ecclesiam à Majoribus suis oppressam, tandem restituant. Nam quod ad hanc Ecclesiam attinet, velim scias ita esse Reginæ exosam, ut propterea me levissimo quidem verbo illi gratum esse mearum Annotationum munus significâcic. Caula hujus odij duplex est, una quod nimium severi & rigidi habeamur, quod ijs maxime displicet qui reprehendi metuunt. Altera, quod olim, inscientibus tamen nobis, vivente adhuc Maria, editi sunt duo Libelli Anglicano Sermone; naus, adversus Fæminarum imperium à Domino Knoxo; alter, de Jure Magistratus à Dno. Gudmanno scriptus. Uterque, quum quid contineret intellexissemus, nobis quoque displicuit, ac proinde prohibitus est vænire. Sed illa nihilominus conceptam Opinionem fovit.

Itaq; si dignam hanc causam esse statuis, que à Vestris suscipiatur, hec commodissima, & Fratribus utilissima ratio esse videtur, ut Magistratus vestri, si non Authoritate,

thoritare, saltem permissu vel conniventia, deligeretur ex vestro cœtu unus, qui in Angliom hanc ipsam ob Causam proficiscens, omnibus istis malis coram remedium apud Reginam & Episcopos quæreret. Heroicum sane esset hoc sactum, vestra Civitate dignum, & Deo longè, ut arbitror, gratissimum, etiams non succederet prorsus ex animi sententia. Via per Galliam plana est penitus, & brevis, quum hino usq; in Dieppensem Normannia Portum (unde secundo Vento decem horis in Angliam trajiclunt) undecim diebus facillime possit perveniri. Salutarentur & confirmarentur per vias Gallica Ecclesia plurima. Inviseretur Amirallus cum Andeloto fratre, uterq; in ipso itinere occurrens. Nec difficile esset Fratrem unum aut alterum ex doctioribus & cordatioribus Legationis Comites, si opus suerit, impetrare, qui suam operam vestro Legato adjungerent. Si & nos aliquid hic posse judicaretis, id est, hujus Ecclesiæ Literas, nulla erit in nobis mora. Noki hune fuisse Veteris Ecclesiæ Morem, ut etiam invocati occurrerent tum ad Incendia extinguenda; & multos exorientes rumultus hac ratione in plurimis Provinciis fuisse compositos. Nec dubito, quin pia & Charitatis plena hæc Legatio sit Reginæ ipsi, & piis saltem Episcopis valde placitura, quos audio studiose idoneam occasionem captare, una cum magni sigilli Custode, Viro sincero & religioso. Favent etiam multi ex Nobilitate: multi ex reliquis Ordinibus suspiciant. Omnes istos probabile est, si Salutem suam externis quoq; Ecclesiis tantæ curæ esse viderint, animum suscepturos, ut apud Regiam Majestatem fortius instent, donec illam flexerint. Tempus quoq; valde opportunum est, quum illic instent Comitia, in quibus certum est, fore, ut de his omnibus rebus agatur.

Dicam etiam aliquid amplius bona cum tua venia, mi Pater, si non displicebit Vobis hoc consilium: unus D. Guaherus ad hoc curandum, administrandum, conficiendum ita videtur modis omnibus appositus, ut pæne si ipsum delegeritis, ipsa veluti Dei voce illuc ad recreandos miserrimos Fratres, deniq; ad servandum illud Regnum, missus videatur. Hæc una via est promptissima, quantum ego quidem judico, nec ita magni sumptus aut laboris. Sin vero hoc non placeat, saltem Literas graviter er copiosè scribendas, tum ad Regiam Majestatem, tum ad Episcopos arbitror, ut sui muneris & officii commonesiant, quum præsertim illos videas contra voluntatem

Quadam bie defiderantur.

NUMB. XXXII.

The QUEEN'S LETTER to the Bishop of London for seizing seditions Books transported from beyond Sea.

By the Quene. P Yght Reverend Father in God, ryght trustie and welbeloved, we grete you MSS. well. Where we be given to understand that certain unnatural and seditious penes me. Subjects of this our Realme, being fled out of the same, and lyving on thother Pa. 467. fyde of the Seas, ceasse not contynually to contryve and send over hither fundry seditious and slaunderous Books to be spredde abrode here, partely for there own private Gayne, but specially to move the ignorant People to Dysorder, a thing very requisite to be looked unto, as being meerely agaynst all good Order and Policy of this our State, and contrary also to the Statutes and Lawes of this our Realme: We lett you wete, that confidering the most parte of those saunderous Books be brought in by fuch Vessells, as arryve within our Porte of London, of which place you are the chief Pastor and Bysshopp; And waying withall, that you are one of our Comylhoners for Matters Ecclesiasticall: We have thought good to appointe you specially to have regarde hereunto. And for the better dealing therein, we have gyven Order to our high Treasourer of England, expressely by our Letters, that he shall suffer suche one or mo Persons of Dyscretion as you shall appointe for this Purpole, to resorte to our Custome House of London, as any Ship or Vessell shall come in from tyme to tyme, and ther to fyr with our Customers and other Offycers for the Serche and perfecte understanding of the State of suche Bookes, and as any suche shalbe founde, to be brought to your

Handes; to thintent that upon the considering of the same, you may do with them as to your Dyscretyon shalbe thought good. And surther call before you and examyn all suche Persons as you shall synde Faultie herein, or in any wise to be suspected: and upon due Tryall of his Faulte to cause him to be punished as the Lawes of this our Realing will permyt, or otherwise in reason shalbe thought syt. And if you shall thinke yt requisite to have the lyke Order in any other Porte, we have also given Commaundement to our said Treasourer to cause the same to be executed, uppon the Notyce to be given from you and the Diocessan of the Place: Requiring you therefore to take some Care herein, and to make some speciall Choyse of the Men that you shall appointe hereunto, bothe for their Dyscretion, and also for their Diligence; in suche sorte, as we may perceyve some good to grow by this our Order, for the redresse of these evill Practices. And thies our Lettres shalbe your sufficient Warrant in this Behals. Yeven under our Signet at our Palace of Westminster the axiiiith Day of January, in the Eighth Yere of our Reigne.

NUMB. XXXIII.

The DECLARATION of the People of Anwerp, against the Inquisition there lately set up,

To the Right Honorable, Grave and Discrete Lords the Bourgmaisters and Counsell of the Town of Andwarpe.

MSS. penes me. Pa. 468.

OST humbly and in all due Reverence declare unto you the Commonaltie M and Burgesses of the Town of Andwarpe, that it is come to their Knowlege, how of late it hath pleased our most gracious Sovereign Lorde the King, to sende hither from Spayne his determynate Will and Pleasure, touching the Matter of th'Inquisition in the Dutchy of Brabant; willing the said Inquisition to be published and straightly observed in these said Countreys of Brabant, without exception or further Difficultie to be made to the contrary, by any Lordes, Prelates, Nobles, Estates, or Members of the said Countreys, or by any other Persons whatsoever. And although the faid Suppliants have alwayes trufted that his Majestie (being heretofore fufficiently advertised of th'Inconveniencies and ill Consequences of the faid Inquisition, having respect unto the Promises thereupon made by th'Emperor of good Memory, Charles the Vth in Augusta to the Quene's Majestie (whom God preserve) and to the Promises made by our most gracious Lorde the King in this Town of Andwarpe the Yere 1549, and specially also those Promises that were lately made in Spanne to the faid Town of Andwarpe) woold never have charged or molested the said Low-Countreys, being his Enheritance, and namely the said Town of Andwarpe, with the faid Inquisition, under any Pretext or Colour Yet nevertheless so it is, that our gracious Lady the Dutchess of whatsoever. Parma, Regent, &c by force of his Majesties Lettres is determined, besides his Letters missive written to this Ende to this Town in July last, to cause the said Inquisition openly to be published here in Andwarpe, under pretexte of the Counsell of Trent, before viii Dayes palle; and to force every man to the straight keeping of the same: Auctorizing the Bisshops, Archbisshops, and other common Ecclesiasticall Persons, to have only the Knowledge and Judgment thereof. But what evil Consequence, Commotions, and piteous Desolations, the same may bring to these said Low-Countreys, it is not necessary here to reherse as a Thing sufficiently knowen to the said Lords, and to all others. And forasmuche as the faid Inconveniencies have byn often tymes, and fufficiently declared, specially to his Majettie, to the Dutcheise, and to the Lords of these Countreys, and that the same notwithstanding, they will yet procede directly against all Reason and Equitie, to the publishing and execution of the said Inquisition, (being the same Inquisition the very propre and only Foundation of the Overthrowing and Defolation to come of these Countreys, and of the noble Town of Andwarpe, We the Suppliants aforesaid are constreyned by the Means and Occasions before specified, to protest openly before God and before you, as our Magistrates, and before all the Worlde;

and by these Presents we do protest, that the said publishing and execution of the same Inquisition under Colour of the said Counsell, salleth out, and is made, not only against all Reason and Equitie, but also directly against the Privileges of the Countreys of Brahant, and the Promisses expressy made to this Town. And that in Case there shall happen in dede any Resistances against the said Publication of th'Inquisition, the said Suppliants affirm, That the said Resistance may not, nor hereaster ought not to be holden or reputed for any Commotion, Disobedience or Sedition in any maner wyse; and that they protest expressely. And that we may be hable to proove this by Order and Right before a competent Judge (we say a competent Judge, bycause they handell us out of all Justice, Reason and Equitie, and against the first, second, thirde, sourth and last Articles of the Joyfull Emree, and many other laudable Privileges expressely, touching the Matter of the said Inquisicion) we require you the said Lords as our Magistrates, Patrons, Governours, and Defenders, That it will please you to cause the said determinate Pleasure and Will of our Sovereign Lord the King, to be notified to the Justice of the Chamber of the Holy Romann Empire, and to adjourn his Majestie before the same Justice, by Vertue of the Golden Bulle, granted to this Countrey of Brabant, in the Yere 1349. and successively th'Emperours, by force of the Conclusion of Augusta, of the xxvith of June 1548. to be there declared of our Behalf, that the faid Inquisition, or Execution of the Counsell of Trent, is directly contrary to our Laid Privileges.

And further, that the same may be declared to have no Foundation why it should be published in this Town of Andwarps, or in the Countrey of Brabant, and much less to be executed. So moche the more, for that this Town situated in Brabant, and the Commons of the same, according to the Contract of Augusta, made betwene these Countreys and the Countreys of Germany, the Yere 1548. and many others, be a Parte and Member of the Holy Empire; being the same Contract after the common Description of the Provinces of the Countreys of Germany, set and put in the Vth Article of the VIth Renge of all the Countrey of Germany, and also after the Content of the Contracts made in respect of Religion at Passau, the Yere 1552, and at Augusta the Yere 1555. According wherunto we ought to be free and without Moleftation in the Case of th'Inquisition, and of all Things depending therof; and further to enjoye and use all manner of Privileges, Helpes, Defenses, Immunities and Liberties, as other Estates and Members of th'Empire do enjoye and use; to the which Empire these said Low-Countreys do contribute in charges of th'Empire, as moche as two Electioous. This doing, you shall duely satissie your Office, and in not doing the same, we protest in the most humble manner we may, as before is expressed.

NUMB. XXXIV.

A PROCLAMATION for Apparel, subscribed by the Lords of the Council, and some of the Nobility.

By the Queene.

HE Queenes Majestie, consydering to what Extremityes a great nombre of Proclamaher Subjects are growne by excesse in Apparell, both contrary to the Lawes tion pubof the Realm, and to the Disordre and Consusion of the Degrees of all States listed the
(wherin alwayes diversity of Apparell hath taken place) and fynally to the Subver-February,
sion of all good Ordre, by reason of Remisses and Impunity; Hath, with th'Ad-1565.
vice of her Counsell, upon good Deliberation thought meete, for some degree to P2. 468.
wards a Reformation heros, to cause a Summary of some Things necessary to this
Pourpose, to be extracted out of certen Acts of Parlement, and therunto hath also
added certen Orders devysid with th'Assent of her Counsell, for Reformation of
surder Excesse in Apparell not sufferable. All which hereafter ensewing, Her Majestie willish, to be published and to be observed duly, without hope or expectation
of any Point of Favour to be shewed, either to the Officers that shalbe found temisse in th'Execution, or to the Person that shalbe found culpable in any Place
within

within the Realme, after the space of sisteene Dayes next following the Publication hereof.

Certeyn Clauses taken out of the Statute made for Reformation of excesse of Apparel, the XXIVth Yere of the Reign of King Henry th' Eight.

FIRST, It is ordrid that no Man under the Degree of a Duke, Marquis, Earle, and their Children, or inder the Degree of a Baron, unlesse he be a Knight of the Order of the Garter, shall weare in any part of his Apparell, any wollen Cloth made out of this Realme, or any of the Queenes Majesties Domynions, except in Bonets onely.

Item, That no Man under the Degree of a Barons Son, or of a Knight, except he may dispend two hundred Pounds by Yere, for tearme of Lyse over all Charges, shall weare any maner of Velvet in his Gowne, Cote, or other his uppermost Garment, nor any maner of Embrodery or pricking with Gold, Silver, or Silke, in any part of his Apparell, or on th'Apparell of his Horse or Mule.

Item, That no Man under the said Estates and Degree, saving such as may dispend in yerely Revenues as is aforesaid, one hundred Pounds above all Charges, shall weare any Satyn, Damaske, Silke, Chamblet or Tassata in his Gowne, Cote, or other his uppermost Apparell or Garment, Nor any Velvet, saving in Sleevelesse

Jackets, Dublets, Coyfes, Partelets and Purses.

Item, That no Man under the said Degrees, saving the Son and Heire apparent of a Man of three hundred Marks by Yere above all Charges, and such other Men as may dispend in Yerely Revenu as is aforesaid forty Pounds over all Charges, shall weare in his Gowne, or any other his uppermost Apparell, Chamblet or Silke; nor in any other part of his Apparell any Silke, saving Satin, Damaske, Taffeta, or Sarcenet in his Dubblets. And Sarcenet, Chamblet, or Taffeta in the Lyning of his Gownes, or Velvet in his Slevelesse Coats, Jackets, Jerkins, Coyfes, Cappes, Purses or Partelets. The Colours of Scarlet, Crimsyn or Blew alwayes excepted.

Item. That no Man under the said Degrees, saving such Gentlemen, as may dispend in yerly Revenues as is aforesaid twenty Pounds above all Charges, shall weare any manner of Silke in any Apparell of his Body, or of his Horse or Mule, except it be Sattyn, Tassata, Sarcenet, or Damaske in his Dublet or Coyse. And Chamblet in his slevelesse Jackets, or Points, Laces, or Garters made in England or Wales.

Item, That no Parson under the same Degrees, saving such as may dispend syve Pounds by Yere as is aforesaid above all Charges, shall weare any Silke in his Dublets or Jackets, nor any thing made out of the Realme, saving Chamblet in

their Dublets and Jackets.

Item, That no serving Man, nor other Yeoman taking Wages, nor such other as may not dispend of Freehold Forty Shillings by Yere as is aforsaid, shall weare any Shurt or Shurt-band, under or upper Cappe, Bonet or Hatte garnisshed, mixt, made, or wrought with Silke, Gold, or Silver. Nor shall weare any Bonet or Shurt-band made out of the Realme of England or Wales.

Item. No Husbandman shall weare in his Dublet, any other Things then is

wrought within this Realme, Fustyan and Canvas onely except.

Item, No serving man in Husbandry, or Journeyman in Handicrasts, taking Wages, shall weare in his Dublet any other Thing then Fustyan, Canvas, Leather, or woollen Clothe.

Item, If any Man shall use or weare any Apparell or other thing, contrary to the Tenor of the Articles before remembrid, then he so offending, shall forfayt the Apparell and Things so worne, wherwich soever it be garnisshid, or the Valew therof; and also iii s. iv d. in the Name of a Fyne, for every Day that he shall so weare the same, contrary to the Tenour heerof.

Certeyn other Clauses and Branches taken out of the Statutes made in the first and second Yere of King Philip and Quene Mary, necessary also to be observed, to awayd the Excesse of Apparel.

FIRST, That no Englishman, saving the Son and Heire apparent of a Knight, or such as may of yerely Revenues during Lyse, exspend twenty Pounds above

above all Charges, or be worth in Goods two hundred Pounds, shall we are any maner of Silke, in or upon his Hatte, Bonet, Night-cappe, Girdle, Scabberd, Hose, Shoes or Spurleathers, upon Payne of three Months Imprisonment, and Fyne of x l. for every Dayes wearing, contrary to the Tenor of this Act.

Fyne of x l. for every Dayes wearing, contrary to the Tenor of this Act.

Item, That no Parson or Parsons of any Estate or Degree, knowing any Servant of his or theirs to offend contrary to the Africle last before remembrid, and do not put the same Servant out of his or their Service, but shall keepe in his or their Service the same Offender or Offenders by the space of xiv dayes next after such Knowledge had; or so put out, retayne him agayn within one Yere next after such Offence; the same Person so retayning or keeping in Service any such Offenders, shall forsaite one hundred Pounds.

Provided alwayes, that all and every Parson and Parsons which by any Statute law, remayning in force, is lycencid or appointed to weare any manner of Thinge contrary to the Tenor and Meaning of any of the Articles before remembrid, or any parte of them; shall and may weare the same to him lycencid or appointed to weare, as is lasoresaid: Any thinge in these Articles to the contrary notwith-standing.

Certeyn Ordres devised by Commandement of the Queens Majestie, with the advise of her Pryvy Counsell, to be observed, for Reformation of the Excesse in certeyn kynde of Apparell, and other Things thereo belonging.

FIRST, That no Hosper or other person shall put or cause to be put any more in the outsyde of the upper stockes of Hose for any Parson, but one Yard and one Quarter of Clothe, Carsey, or other Stuffe, not exceeding the lyke Quantity of Carsey. And wherof so ever the same shalbe made, that no one of the said upper-stocks shall exceede in compass round about, above one Yard and half a Quarter. Which Measure is provid sufficient for persons of the highest Stature. And therfore it is meant that all other parsons of meaner Stature, shall use lesse quantity both in Stuffe and Laugenesse, according to their Stature, without Fraude or Abuse.

Lem, That no Tailor, Hosper, or other parson shall put, or cause to be put in any of the said Upperstocks, above these kynds of Lynings sollowing. First, a Lyning of Lynen, or such lyke Stuffe next the Legg, and then one Lyning callid a streight Lyning, Which shalbe made of no maner of Stuff, but of such as is made and wrought within the Queens Majesties Dominions. And if any parson shalbe disposed for his Hability to cut and garnish the outsyde of his Hole with any thing that he may lawfully weare, for the pluckinge out betwixt the Panes and Cutts; he shalbe so suffered to do accordinge to his Hability. Not using any thing therin excessively, nor any thing that he may not weare by the Lawes of the Realme. And lastly, it shall also be permitted for any person (being so disposed) to have the Panes of his Hose lynid with one other Lyning onely. So as the same be also of Stuffe made within the Queens Majesties Dominions. And it is ordrid that no parson under the State of a Baron, shall use any mo Lynings in any Upperstocks of Hose, then is next above mentioned. And that all parsons under that Degree, shall within ten Dayes after the Publication heerof, resourme their Hose according to these Ordres.

Item, It is furder ordrid, That no Man under the Degree of a Barons eldist Sonne, except that he be of the Ordre of the Garter, or of the Pryvy Counsell, or that may dispend five hundred Marks by Yere for Tearme of Lyse in Possesson above all Charges, shall weare any Velvet or Sattin, or any Stuffe of lyke or greater Price in the Upperstocks of his Hose, or in any part therof; or shall garnishe the same with any Embroderye, or any Fringe, Lace, or Passemayn of Gold, Silver, or Silke, nor any other Garnishing with any Silke, except it be for the stitching of the upper part to the Lyning. Nor shall weare any manner of silke Netherstocks of Hosen, nor any Carsey or other Things made out of the

Queens Majesties Domynions.

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Item, It is not meant by any of these Ordres that such parsons attending neere to her Majesties parson in the Court, as shall have special Lycence in wryting of Her Majestie to weare some Silke to the contrary heerof, shalbe molestid for the same. So as the same parsons do notify their Lycence unto the Lord Chamberlayn, before they shall do any thing contrary to these Ordres; and procure their Names to be entride into the Bookes of the Chambre in the Custody of the Gentlemen Usshers. Which shalbe also duly observed by the said Usshers.

Schools of Fence.

Item, Because it is daily seene what Disordres do grow, and are lykely to encreasse in the Realme by the encrease of Nombres of parsons, taking upon them to teache the multitude of the common People to play at all kynde of Weapons; and for that Pourpose sette up Schooles, callid Schooles of Fence, in Places inconvenient: tending to the great Disordre of such People as properly ought to apply to their Labours and handy Works: Therfore her Majestie orderith and commandith, That no Teacher of Fence shall keepe any Schoole or common Place of Resorte in any Place of the Realme but within the Libertyes of some of the Cityes of the Realme. Where also they shalbe obedyent to such Ordres as the Governors of the Cityes shall appoint to them, for the better keeping of the Peace, and for prohibition of Resort of such People to the same Schooles, as ar not meete for that Pourpose. Upon payne to be punished by the said Governours, according to their Discretions.

Weapons.

Item, Her Majestie also orderith and commandith that no parson shall weare any Sword, Rapyer, or such lyke Weapon, that shall passe the length of one Yard an half a quarter of the Blade at the uttermost; Nor any Dagger above the length of xii Inches in Blade at the most; Nor any Buckler with any point or Pyke above two Inches in length. And if any Cutler or other Artisticer shall sell, make, or keepe in his House any Sworde, Rapyer, Dagger, Buckler, or such lyke contrary therunto, the same to be imprysonid, and to make Fyne at the Queens Majesties Pleasure, and the Weapon to be forsaitid. And if any such Person shall offend a second Tyme, than the same to be banishid from the Place and Towne of his Dwelling.

Item, It is furder ordrid that all the Articles before remembrid shalbe put in Execution in all Points by all manner of Magistrates and Officers, according to the Statutes, Lawes and Proclamations heertofore made and sette furthe concerning the same; that is to say, against the Offenders of any of the aforesaid Articles, extractid out of any of the said Statutes aforementionid, according to the Pourport therof. And for such as shall contemne any of the Ordres before mentionid, being devysid by her Majesties Commandement, to attache and committe the same to Prison, and to be there contynuid and punishid as aperteinith to such as shall will-

fully breake her Majesties Commandement.

Hosyers.

And for that it is seen necessary, to stay the inordinate Devises of Hospers, for the impugning of these good Ordres: The Queenes Majestie willith, that the Mayor and Head Officers of the Citie of London, and all other Cityes and Townes corporate, and Stewards and Rulers of all other Libertyes, and Justices of Peace in all Countyes, shall immediately call before them all Hoysers, and bynde them in good Summes of Money, for the use of her Majestie, and the Infourmer, as in other popular Actions, to observe the Contents of these Ordres, and not to abuse the Meaning therof with any Frawde. And surder, to proceede therin, as was in sundry Actions published any other Offender for th'Execution heerof, as was in sundry Actions published and prescribed by her Majesties Proclamation, in the Fourth Yere of her Reign. Yeven at Greenewich the with day of February, 1565. In the Eighth Yere of her Majesties Reign.

W E the Lordes of her Majesties Privy Counsell, and others of the Nobility of the Realme, with dyvers others of the rest of her Majesties Counsell, whose Names are underwritten, perceyving all the Premisses above written, conteyned in her Majesties Proclamation now published, to be very necessary at this Tyme to be duly observed, and that nothing shall more surder the Execution therof, then

then that good Example be given in the Familyes of the higher Estates of the Realme, and of such as ar placid in Authorities; DO by Subscription of our Names, accord, consent, and promise, that to the best of our Powers we will cause the same to be unfaynidly observed and executed, as well in our owne Housholds, as in any other Place, wheresoever we may, by reason of any Offices or Authorityes committed to us by the Queens Majestie. And in witness heerof we have subscripted our Names as sollowith.

N. Bacon C. S.

W. Northampt. T. Sussex. R. Leycester.
E. Clynton. Anthony Mountague. W. Howard.
Edm. Rossen. James Mountjoye Edwarde Wyndesor.
John Darcy. Rog. North. F. Knollys W. Cecyll.
N. Watton. Ambr. Cave. John Mason.

NUMB. XXXV.

Sandys, Bishop of Worcester to Bullinger, upon sending him his Commentary upon Daniel.

Ornatiss. clarissimos; viro, Domino Henrico Bullingero, Tigurinz Ecclesia Pastori vigilantissimo, Dno. & fratri meo charissimo. Tiguri. Edwinus Sandius, Episcopus Wigorniensis.

[Umaniss. literas tuas, Vir Clarissime, una cum doctissimo Commentario tuo E. Biblioth. in Danielem Prophetam, Abelus noster superioribus hisce diebus mihi traden. Eccl. Tigur. das curavit. Ex quibus & quanti me facias rectè animadverto, & quantum ipse P. 487. tibi vicissim debeam, facile intelligam. Quod tam amanter & fraternè ad me scribere voluisti multum quidem est, & multas habeo gratias. Quod vero eximium hoc opus tuum, omni eruditione plenum ad me transmittere, & etiam, quod summi beneficii loco repono, meo nomine in publicum exire dignatus es, revera mihi fecisti rem longe gratissimam. Mirabilis quidem est ista humanitas tua erga omnes. qua, quoscunq; qui te norunt, tibi devinctissimos reddere soleas. Sed erga me rara est & singularis. Qui non solum erga me exulantem, & quasi incertis sedibus vagantem, olim quum Tigurum venerim, perbenigne acceperis, & omnibus benevolentiz officiis profecutus fis, quinetiam divina Providentia patriz jam restitutum, non solum non desinis amare, verum omnibus, quibus poteris, rationibus infignire ornarcq; contendis. Pro qua quidem summa benevolentia tua quam gratiam referam. dum mecum diligenter cogito, his tantis beneficiis tuis quod rependam, nihil omnino invenio. Cum igitur majora funt beneficia in me cua, quàm ut ipse parem gratiam referre queam, (nam tu dando, ego accipiendo beneficia collocamus) libenter agnoscam me debitorem esse tuum; & cum ipse non sum solvendo, rogabo, ur iple solvat, qui pro omnibus debitis nostris ad plenum satisfecit. Interim mei erga te amoris qualecung; pignus Abelo nostro tradendum curavi, qui idipsum tuto ut tuz humanitati mittatur, in se recepit; rogo te multum, ut grato animo accipias, & non munulculi exiguitatem, fed mittentis propensum animum, pro tua humanitate, spectare velis.

Quæ hie geruntur, & quo in statu res nostræ collocatæ sunt ex aliorum literis cognosces. Quod maximum est dicam, Vera Christi religio apud nos locum habeta Evangelium non est ligatum, sed liberè & purè prædicatum. De cæteris autem rebus non est quod multum curemus. Contenditur aliquantulum de Vestibus Papissicis utendis, vel non utendis. Dabit Deus bis quoq; sinem. Vale, Colendissime Vir, & me, quod sacis, ama: Meiq; precibus tuis ad Deum, memor esto. Saluta quæso meo nomine, D. Gualterum, D. Simlerum, silium tuum Henricum, cæterosq; Dominos, ac fratres mihi in Christo charissimos. Wigorniæ, tertio Januaris, 1566.

Prater tuns, tus amantissimus, Ed. Wigorn.

NUMB.

An APPENDIX

NUMB. XXXVI.

Bishop Jewel to Bullinger: Controversy with Harding: And his News of the Affairs of Religion.

Fuellus Episcopus Sarisburiensis, D.D. Bullingero, & Lavatero.

E. Biblioth. S. Pl. in Christo Jess. Rarius multo ad vos scribo, Reverendissime Pater, tuq; Optime Ludovice, quam aut ego velim, aut Vos expectatis. Idq; quam vos in partem accipiatis, nescio: Cupio equidem, ne in malane. Quanto enim magis ego me vestræ omnium pietati obstrictum esse sentio, quantóq; pluris judicium de me vestrum semper seci, tanto minus velim me à vobis, oblivionis aut negligentize condemnari. Jam veiò occupationibus meis tam longa filentia tribuere putidum fortasse videatur: tametsi si me nossetis, & curas meas, nihil excusatione alia opus esser. Nam præter alias assiduas meas, alienas, domesticas, publicas, civiles, ecclesiasticas molestias, (sine quibus in hoc munere his temporibus vivi non potest) cogor pene solus cum hostibus externis, (ne dicam, ac domesticis) constitutari. Nostri quidem sunt, sed hostili animo, hostili etiam in solo. Profugi enim nostri Lovanienses comperant magno numero, anno superiori, commoveri; & in nos omnes acerbissime scribere, & me unum nomination petere. Cur ita? Inquies. Nescio, nisi me unum omnium 'apano", & ad resistendum infirmissimum esse, scirent. Tamen ante sex annos cum in Aula coram Regia Majestate haberem concionem, & de nostræ Papisticæ religionis antiquitate dicerem, hoc memini dixisse me inter alia. Adversarios nostros, cum nostram causam arguant Novitatis, & nobis

injuriam, & populo fraudem facere. Illos enim & pro Veteribus probare nova, & ca damnare pro novis, que sunt vetustissima. Missa enim privatas & truncatas Communiques, & naturales & reales Præsentias, & Transubstantiationes, &c. (Quibus rebus omnis istorum religio continetur) nullum habere certum & expressum testimonium aut facrarum Scripturarum, aut Veterum Conciliorum, aut priscorum

† Scil. In- Patrum, aut ullius omnino antiquitatis †.

tra annos 600 4 **Christo**

Id illi indignè ferre, latrare in angulis, hominem impudentem, confidentem, insolentem, insanum dicere. Quarto postremò anno prodiit Hardingus quidam ex insperato, non ita pridem auditor atq; affectator D. Petri Martyris, & acerrimus Evangelii Præco, nunc vilis Apostata, & nostro Julio probè notus; qui me ex Amphilochiis, Abdiis, Hippolytis, Clementibus, Victoribus, Athanasiis Supposititiis, Leon-* Hoc est, tis, Cletis, Anacletis, Epistolis Decretalibus *, somniis, fabulis, refutaret. Illi ego pro mea tenuitate respondi anno superiori, ut potui. Sed O! Deum immortalem! Ouge hæc vita est? Ως έρις έχει θεών, καὶ έξ ἀνθρόπων ἀπόλοδο. Vixdum absolveram, evolat extemplò Apologiæ nostræ Confutatio: Opus ingens, elaboratum, & convitiis, contumeliis, mendaciis, sycophantiis refertissimum. Hic ego rursum petor. Quid quæris? Respondendum est. Vides, Reverende Pater, quam non simus otiosi. Ego præsertim, cui nescio quo meo sato, semper cum istis monstris dimicandum est. Dominus addat vires atq, animum, & proterat Satanam sub pedibus nostris. Hac ideireo visum est scribere prolixius, ut si posthae literæ isthue à me infrequentius venerint, quam aut Vos expectatis, aut ego velim, id cuivis rei potius, quam aut oblivioni vestri, aut ingratitudini tribuatis.

Resp. nostra & ab armis, & de religione pacata est. Lovanienses quidem isti nostri turbant, quantum possunt; Verum Populus est in officio, & suturum spero. Dna. Regina rece valet, & abhorret à nuptiis. Hyems superior ita misere afflixit nascentem segetem, ut nunc ubig; per Angliam magna frumenti difficultate laboretur. Hoc anno. Dei beneficio, omnia lætissimè provenerunt. Ego D. Parkburstum. Episcopum Norwicinsem, D. Sandium, Episcopum Wigorniensem, D. Pilkingtonum, Episcopum Dunclmensem, jam totum triennium non vidi. Ita procul disjecti sumus. Vivimus tamen omnes incolumes, & vestri memores. Solus Richardus Chamberus

obiit diem luum. Sed piè in domino.

Contentio illa de Ecclesiastica veste linea, de qua Vos, vel ab Abele nostro, vel à D. Parkburfto audiisse non dubito, nondum etiam conquievit. Ea res nonnihil commovet infirmos animos. Atq; utinam omnia, etiam tenuissima vestigia Papatus.

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& è Templis, & multo maxime ex animis, auferri potuissent. Sed Regina serre

mutationem in Religione hoc tempore nullam potest.

Res Scoticæ nondum etiam satis pacatæ sunt. Nobiles aliquot primi nominis Ressouice. apud nos exulant: Alii domum remanserunt, & sele, si vis fiat, ad resistendum parant: & ex Arcibus suis excursiones interdum faciunt, & ex Papistarum agris agunt, feruntq; quantum possunt. Regina ipsa, etsi animo sit ad Papismum obfirmato, tamen vix satis exploratum habet, quo se vertat. Nam de Religione adversariam habet magnam partem & Nobilitatis & populi: & quantum quidem nos possumus intelligere, numerus indies crescit. Submiserat proximis istis mensibus Philippus Rex Abbatem quendam Italum cum auro Hispanico, hominem vafrum & factum atq; instructum ad fraudes. Qui & Regem Reginamq; juvaret veterario consilio, & impleret omnia tumultibus Rex hovus, qui hactenus abstinuisset à Missis, & ultro accessisse ad Conciones, ut se populo daret, cum audiret navim illam appulsuram postridie, factus repente confidentior, sumptis animis noluit longius dissimulare. Accedit ad Templum. Jubet sibi de more dici Missam. Eodem iplo tempore D. Knozus Concionator in codem oppido, & in proximo Templo, D. Knozus. maxima frequentia clamare in Idolomanios, & in universum regnum Pontificium nunquam fortius. Interea navis illa Philippica, jactata tempestatibus & ventis, fluctibulq; conculla & fracta, convullo malo, ruptis lateribus, amiflis Gubernatoribus, Vectoribus & rebus omnibus inanis, & lacera, & aque plena defertur in Hæc vero non dubito divinitus contigisse, ut Rex fatuus intelligat, quam sit auspicatum audire Missas.

E Galliis multa turbulenta nunciantur. Domus illa Guisana non potest acquiescere sinè aliquo magno malo. Verum ista vobis multo propiora sunt, quam nobis. Danus & Suecus cruentissimè inter se consixerunt, & adhuc dicuntur esse in armis. Uterq; assedus est maximis incommodis; nec adhuc uter sit superior dici potest. Libri vestri, tuus, Reverende Pater, in Danuelem, & tuus, Doctissime Ladovice, in Josuam, incolumes ad me delati sunt. Ego & Deo Opt. Max. de vobis, & vobis de istis Laboribus & studiis, deq; omni vestra humanitate, ago gratias. Miss hoc tempore ad Julium nostrum, in annuum stipendium Viginti Coronatos, & alteros totidem ad Vos duos; ut eos vel in cœnam publicam more vestro, vel in quemvis alium usum pro vestro arbitrio, consumatis. Deus Vos, Ecclesiam, Remp. Scholamq; vestram conservet incolumes. Salutate D. Gualterum, D. Simlerum, D. Zuinglium, D. Gesnerum, D. Wirkium, D. Hallerum, D D. Henricum

& Rudolphum Bullingeros, meo nomine. Sarisberia, 8. Februarii, 1566.

Veftri amans & studiosus in Domino, Jo. Juellus Anglus.

NUMB. XXXVII.

Bishop Jewel to Bullinger. Putting certain Queries to bim to be resolved.

Pl. in Christo. Etsi proximis his diebus ad te prolixè scripserim, Reveren- E. Biblioth.

dissime Pater; tamen cum occurrerent quædam, in quibus magnopere mihi act. Tiopus est judicio tuo, non alienum me sacturum arbitrabar, si iterum scriberem. P. 488.

Sunt autem res ejusmodi, quas non dubitem te, pro tua multiplici rerum omnium cognitione, sacile posse expedire.

Scire velim, ecquid Christiani illi qui hodie sparsim habitant in Gracia, Asia, I. Syria, Armenia, &c. utantur privatis istis Missis, quæ nunc receptæ sunt ubiq; in Papismo. Quóq; genere Missarum, privatóq; an publico, Graci hodie Venetiis uti

soleant?

Deinde, cum citetur interdum quidam Camocensis, qui in Paparum vitam & in- II. solentiam scripserit acerbius, quis ille Camocensis, & cujus ordinis, & quorum temporum hominúmq; suerit?

Postremò, quid tibi videatur de Concilio Germanico, quod aiunt olim celebra- III. tum sub Carolo Magno contra Concilium Nicenum 2. de Imaginibus? Sunt enim qui considenter negent unquam hujusmodi Concilium ullum extitisse.

Petò

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Peto à te per Pietatem tuam, ne me insolenter putes facere, qui ista ex te queram, tam procul præsertim. Tu enim jam solus superes unicum propè oraculum Ecclesiarum. Si ad proximas nundinas rescripteris, satis erit. Id autem ut facias magnopere a te pero. Iterum, iterum, vale, Reverende Pater, Domine in Christo colendissime. Sarisberia, 10 Martii, 1568.

Taus in Christo Jo. Juellus Anglus.

NUMB. XXXVIII.

Dr. Perne, Vicechancellor of Cambridge, to Sir William Cecill their Chancellor; Upon the Queens gracious Letters, to excite the Members of that University to the study of

Illustrissime Vir, & singularis Academia Patrone,

Paper Hou∫e. P. 516.

PErlatis ad me nuper gratifimis tuis Literis (in quibus etiam Serenissimæ nostræ Reginæ Literas, ad tuam Amplitudinem datas, missifi, ut ex eis plenius intelligere valcamus, quomodo Majestas sua erga Theologia Studiosos affecta & animata sic. & quid in hoc Negotio fieri voluerit) dici non potest, quantum ex eis, ut debui, Voluptatis receperim. Id enim fummo Reginz tuóq; beneficio jam accedit Academia, quod nunquam antea sperare aut expectare quisquam potuit. Nec dubito, quin nonnullorum studia his miseris Jacationibus, & crebris temporum mutationibus (quas Academia sensit) extincta & labesactata, jam, tanto præmio proposito, iterum erigi & incendi facile possint. Cum itaq; Amplitudinem tuam diligentem in hoc Negotio navasse operam intellexerim, ut ipse vicissim mandato tuo obsequerer, &, que mez sunt partes, fideliter & tibi & Academiz præstarem, convocavi Præsides Collegiorum, corámq; iis gratissimas Reginæ Literas ad tuam Amplitudinem datas, recitavi; Statimq; sub cas legi tuas. Quibus auditis, quia omnium expectationem tam lætabiles Literæsuperarunt, dissicile dictu est, plusne Voluptatis an Admirationis corum animis acciderit. Sic omnes mirari gestiréque cœperint, ut corum animis inter gaudium & admirationem suspensis ato: occupatis, apertè faterentur nunquam neq; nostra neq; Patrum nostrorum memoria, quicquam ex Principum Beneficentia Academiæ accidisse commodi, quod cum istius Utilitate & Magnitudine possit contendere.

Cum vero per eos rursus Collegiorum Sociis hoc communicabatur, & sparsum, arq: dissipatum omnium sermone percrebueret, tam alacres & erecti animis omnes Ordines extiterunt, ut facile appareret, non eis voluntatem defuisse, ad saluberrimum Theologiæ studium; cum cæteros locupletari & ditescere Medicina ac Jure viderent, et metu ne re ipsi in medio Theologia cursu egerent, ad alla studia se contulisse.

Curavi autem, ut Præsides Collegiorum in singulis Collegiis delectum haberent eorum, qui Theologiz operam dant; eorumq; Nomina ordine quo Gradum susceperunt descripta, ad me mitterent: que una cum his Literis ad tuam Amplitudinem misi. Spes quidem jam summa est, plures, quam diu antea, brevi suturos Theologos: quòd tanto benesicio invitati, multi, Juris & Medicinæ deserto studio, ad Theologiam se transferant: Multiq; qui in Philosophia adhuc hærent, & Artibus Humanitatis, non diutius se terent in istis studiis, quam necesse est; sed ad Theologiam mature properabunt. De cæteris hoc affirmare possum, nunquam celebriorem numerum doctorum adolescentium extitisse, nec corum qui majore cum laude in omni Literarum genere versati sunt. Quorum ut probanda est indoles, ita diuturna eorum in studiis opera & maturitas (ut in frugibus) optanda est. Ne, quod superiorum temporum varietate acciderit, à studiis descricant, aut egestate coacti, aut, ut sæpe vidimus, modico præsenti præmio allecti, ut nulla aut perexigua spes eos in literarum studiis retinere non possit.

Meminisse enim oporter, quod inopiam & paupertatem unusquisq; maxime sugit, facilliméq; ad ea rapitur, que majori spe prelucent in posterum. Sic nostri vendibilia & mercenaria studia, magis quam ubera & gratuita secuti sunt, dum illis melius quam istis consultum & provisum esse vident. Que quidem Opinio cum

tanquam

tanquam Pestis omnium enimis invassisser, & à Theologiæstudio penitus alienasser, gratissimis Reginz tuisq; Literis jam evulsa & extirpata est. Testes enim clarissimi funt vestræstiteræ, majorem honorem Theologiæ quam cæteris haberi artibus, cum non ambientibus sed merentibus debita Theologiz præmia reservata sunt., Omnium enim artium perita Academia; unius tamen quæ magnas commoditates parit, insolens & ignara esse videtur. Qua homines avari & ambitiosi Nobiles viros in authoritate politos observare solent, & plurimis officiis colere, eorum limina frequentare, petere, rogare, ambire; ut que è re sua sint undiq; conquirant & coacervent: & ut quisq; studiis maximè deditus erat, ita minimum consequi illo aulico ambitionis genere potuit. Nunc veiò tam singulari beneficio ab Illustrissima Regina Academia ultiò delato, causa non erit, cur aut nostri de vitæ subsidiis atq; præmiis solliciti fiant, cum eam omnem Curam in se Regina susceperit; aut quisquam alius expectet ea præmia, quæ sacrarum Literarum studiosis initio dedicata aut consecrata sucrunt, cum in neminem ea conserenda Regina statuerit, qui Antistitum aut Academiæ commendatione careat. Huc etiam accedit (Clarissime Vir) Authoritas tua, & summa cum Regina gratia, per quam Academia, & quæ velit consecuta est, & longè majora in posterum sperare potest.

In hoc verò negotio tam piè operam tuam polliceris, ut quod incæptum & inchoatum est, à te perfici omnes cupiant; simulq; ut æquissimam nostram petitionem proximis nostris ad te Literis expositam, de renovandis & amplisicandis Academize tuæ Privilegiis, cum id opportunè sieri possit, suscipias, & ad exitum perducas. Majorem enim spem in tuo Patrocinio, quam unquam in ullius positam & collocatam habemus. Regina autem qualis sit, cum in omnibus nostris, tum hac una in re, se indicavit maximè. Quo autem genere Officii gratias agere dignas pro tanto benesicio possumus, ab Amplitudine tua intelligere velimus; nè aut prorsus ingrati, aut quod ingratitudini proximum & assine habetur, in gratis agendis tardi esse

videamur.

Ego in hoc Magistratu nihil neq; Officii neq; Diligentize przetermittam, quod ad ornandum atq; conservandum Academize Statum pertinet. Idq; faciam non solum officio adductus meo, veròm etiam quod idem tuze Amplitudini placere, & Voluptati esse ex suavissimis tuis Literis intellexi; simú'q; Facto impulsus tuo, qui nulla in re supplici dees Academize, quin semper juves, erigas, sustentes; facilem te nostris in adeundo przebeas, maximisq; tuis meritis singulos ad studia acrius & vehementius incites, ut benè felicitérq; evenisse putem, quod sub tali tan óque Patrono magistratum geram; cujus summam virtutem, prudentiam, industriam & sidem imitari possem. Valeas quam optimè.

Ornatissimo Viro Magistro GULIELMO CECYLLIO Regineæ Majestati prudentiss Secretario, & Academiæ Cantabrigiensi Cancellario dignissimo.

Vestræ Dignitatis Studiosissimus,

Andreas Perne Procan.

NUMB. XLI.

Wierus, the Prince of Conde's Agent to the Secretary: Giving him Thanks for seconding the Protestants Affairs with the Queen.

Nobilissimo & Illustri Virtute, Doctrina, & Rerum Experientia Dno, Dno Gulielmo Cecylio, Auratæ Militiæ Equiti, & sereniss. Anglorum Reginæ à Secretis, &c. Dno. observando.

S- P. Nobilis. Clarissiméq: Vir; Etsi non solum Illustrissimus Princeps meus, Penes me verum etiam universa Ecclesia Christiana Gallica, multis tibi nominibus de Pa. 532. beant quod Negotia mihi à Celsitudine ejus concredita tanto studio apud Sereniss. Reginam promoveris, ut ex Majestatis ejus responso recognovi; mei tamen ossici esse existimavi, ut priusquam ex hac Insula solverem, singulares tibi pro Celsitudine illius gratias agerem. Porro & benevolentia in me tua, & mea erga te vicis-

te vicissim Observantia privatim hoc requirunt, ne ingratus videar. Demum & ita meo veluti chirographo testatum velim, quantum omnes, quos Deus Pater hoc tempore exercet ob puriorem Filii sui prosessionem, non solum spei, sed etiam fiduciæ in te habeant. Quem vident ejusdem illius Opt. Max. Dei benignitate in pia ista mente tam confirmatum, ut velit, tot tantisq; Ingenii dotibus, animiq; Virtutibus cumulatum, ut possit, ad tantæ postremum Auchoritatis locum apud Majestatem Regiam evectum, ut debeat, in hisce laborantis Ecclesiæ extremis ac diuturnis necessitatibus, Muneris sui partes pro sua tum Pietate tum Prudentia ex-Erenim quoties de constanti Christianissima Regina studio & benevolentia erga dissipatos Afflictosq; Christianos memoria subit, vel sermo incidit, toties& honorifica tui mentio & gratissima recordatio; quod videaris divina veluti Voluntate difficillimis hisce temporibus ejus Majestati additus. Quo magis scio Illustriss Principem meum cum sibi, sum Ecclesiæ gratulaturum, cum quæ Majestas ejus tam prolixè ac benignè per me Celsitudini ejus mandavir, ea ille à te tanta pietate indies promoveri audiet atq; confidet. Sanè nihil illi prius, nihil antiquius fuerit, quam ut quacunq; vel occasione, vel re tibi tuisque vicissim gratificari possit. Ego quidem cum tot humanitatis officiis, quibus me nullo meo merito profecutus es pares gratias referre nequeam, laborabo tamen & enitar, ut grati saltem animi recordatione, quo potero observantiæ genere, satis tibi faciam. Vale, Clariss. Nobilissiméq; Vir, & me, si placet, utare, sruare.

Datæ Plimuthæ, 4. die Junii.

Tuæ Dominationis,
Observantissimus

Anno, 1569.

THEOD. WIERUS.

NUMB. XLII.

The Queens Council to the High Sheriff of Yorkshire and the Justices of those Parts
Concerning restraint of Vagabonds, and such like.

Cott. Libr. A Fter our harty Commendations, Where about the beginning of March last, Titus, B. 2. We, in the Queens Majesties behalf, directed our Letters to you for the Inquistien on of the Multitude of Vagabonds, and such as commonly are called Regues, and for the Punishment and Order of them according to the Laws of the Realm; And therof also by our Letters required you to make Certificate unto us (Wherof until this time we have heard nothing:) Therfore we do charge you, the Sheriss, with that Fault, and do command you forthwith to advertic us by your Letters what Excuse you can make. Which when we shall hear, we will therof consider, & procede against you, or such other upon whom you shall transfer the Fault, as the same deserveth. For surely we do not mean to overpass such a Contempt. And in the whole Realme, beside your self, we find not many, wherof we are glad, to have committed this maner of Offence. Nevertheless, trusting that for the Contents of our Letters some Execution hash been don, the the same hath not been to us Certified, We have found necessary, and so hath her Majesty Commanded us, to have these Things sollowing to be duly executed.

First, you shall secretly accord, by way of distribution of your selves, with the

First, you shall secretly accord, by way of distribution of your selves, with the help of other inserior Officers, whom you may wel trust, to cause a strait Search and good strong Watch to be begun on Sunday at Night, about Nine of the Clock, which shalbe the Tenth of July, in every Town, Village and Parish of that Shire; and to continue the same all that Night, until four of the Clock in the Asternoon of the next Day. And in that Search and Watch to apprehend al Vagabonds, sturdy Beggers, commonly called Rogues, or Egyptians, and all other idle vagrant Persons, having no Master, nor any Certainty how or wherby to live: And them to cause to be imprisoned in Stocks and such like; and according to the Qualities of their Faults to procede against them, as by the Laws is ordered; and that with convenient Severity, so as they may be by Punishment forced to labour for their Living. And as it is likely that you have in the former Orders already remitted them whom you have not thought meet to retain in Work, to depart to their Native Countries;

Countries; so are you to take good heed how to avoyd the Abuse of your Passeposts. By the which, when the Names only of the Places, to which they are direced, are especially named, the said lewd Persons crastily, to spend their time in passing idle, do stray far out of the right Ways, and do in some Places colour their Goings to the Baths for Recovery of their counterfeit Sickness. And therfore in the Palleports would be also named special Towns, being in their right Ways, by which they should be charged in their Passeports to pass. So as if they shall be found out of those High Ways, they may be newly and more sharply punished this Case the Passeports should be so discreetly sealed, subscribed and written, as they should not early counterfeit the same, which, as it is reported, some of them can readily do; and do carry about with them certain counterfeit Seals of Corporace Towns and such like, to serve their Purposes in that behalf, for the which, before they shalbe dismissed, and as they shal also pass by Towns, due search would be made by the Officers. And after this Search made, which is intended to be made general at one time throughout the whole Realm, We think it good for the more Surety, to the total rooting out of this Mischief, that you do agree among your felves to make at left monthly the like Searches in the same Shire, until the First of November, or longer as you shall se cause.

And the we do not presently write to every Corporate Town in that Shire, being a Liberty, and having Justices of Peace of themselves, for avoiding of multime of Letters, and for Uncertainty of the Names of such Towns; yet our Meaning is you, the Sherif, or some two of you, the Justices, within the Body of the Shire, shall speedily impart the Contents of these our Letters unto the principal Officers of the same Towns, and them shall, in the Queens Majesties Name, Charge and command to observe the Contents hereof at the time similed, both for the sirst Search and Watch, and for the Continuance of the same hereaster. And we require you, the Sherif, for avoiding of surther Reproof, to return to us briefly

the Certificate of this that shalbe don by your first Search.

We cannot also, but consider that in the Search hereof divers vagrant Persons wilbe found, who will counterseit themselves as impotent Beggers, but that after Trial therof, and Punishment made in such Cases, it will be necessary to provide charitably for such as shalbe indeed found unseignedly impotent by Age, Sickness or otherwise, to get their Living by Labour: And for those we earnestly and in the Name of God, as we are all Commanded, require and charge you al, and every of you, to consider diligently, how they may be relieved in every Paish by the good Order that is devised by a late Act of Parliament: And that they be not suffered to wander and by abroad, as commonly they do, in the high Ways for lack of Sustentation. And for the due and charitable Execution of that Statute, we think it good, that the Bishop of the Dioces or other Ordinaries be moved by you in our Name, to direct Commandments to the Curats or Ministers of al Churches to exhort the Parishioners to give their common Almes at their Churches; and to procure Remedy against such as have Wealth, and will not contribute at the Churches, upon Exhortation and Admonition. And therunto We require you, the Justices, to give your Aids and Assistances in every Parish, where your Dwelling is, and by your good Example, encourage others to this charitable good Deed.

We do further require you at this your Meeting for the Search, to confer how the Statutes, which are provided for the avoiding of al unleeful Games, and especially of Bowling, and for Maintenance of Archery, may be speedily and roundly executed in every part of the Shire. And if any of your selves have been therin culpable, from benceforth to sorbear; especially, seeing in al Things both good and bad Example in Superiors hath most weight. And indeed hard shal it be for you to observe your Oaths, which you took, being admitted Justices of Peace, if you shal commit such open hurtful Offences your selves, which ought by your selves, as you know, in your Sessions to be enquired of and punished. And herein We would have you cause some Inquisition to be made, before the coming of the Justices of Asize; by whom We may be informed, how the same is ordered. The great common missing hereof doth so abound, as we cannot but presently

give you Warning therof. And we mean indeed to hearken hereafter how this

our Admonition is regarded of you, on your several Behalfs.

And in this behalf also, We cannot but admonish you to be wary and circumspect, what Licences you give Persons to keep common Summer Games. For we hear of some great Abuses therin in fundry Parts of the Realme: both that they are over general, and Lewdness and Ungodliness committed by the Confluence of Numbers of evil disposed People, for lack of the Presence of some wife, honest and godly Justices and Officers. Wherof as we shalbe further informed, so wil we provide Remedy.

You shall do well also to cause the ordinary Watchmen in all Parishes, to be wel warned that by no leud Practiles of evil disposed, crafty Persons, passing by them in the Night, by Pretences of Watchwords or such like lewd Devices, any Levy or Raising of People be made, as in some Corners of the Realm hath been

lately attempted, tho' well stayed by the wifer Men.

As for other Things, we mean not by any particular Charge to admonish you of any more, but with you to continue in your Carefulness of your Offices, to se Peace duely kept, and the Disturbers therof by Words, Tales, News spreading of unlawful Books and Writings, or by Deeds, to be at the first with speed stayed, and sharply punished. And if any of you shall perceive any of your Number, being Justices of the Peace, in any of these Things negligent, We heartily require you the rest, or any of you, either to advertise us, or any of us, by your private and fecret Letters, or els to the Justices of Assize at their coming thither. For in so doing we must allow you; and we mean to provide some good Remedy, as reason is it should be, to remove Credit and Estimation from them, that willfully do deferve the contrary: And so fare you wel. From Greenwich, the xxth of June, 1560.

Your Loving Friends,

N. Bacon, C. S. T. Norfolk. W. Northampton: W. Howard. R. Legcepter. E. Clynton. Fr. Knollys. W. Cecyll. R. Sadleir. Wa Msldmay.

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ERRATA in the remaining Original Papers.

Age 3. 1. 28. read, ignota. Ib. 1. 5. ab imo, r. nisi citius. Ead. lin. r. brevi te. Ib. 1. 2. ab imo, r. School. P 5. 1. 20. r. resipiscere caeperunt. P. 7. 1. 5. ab imo, r. Ant. Ib. l. 4. ab imo, r. amabiles. P. 8. l. 13 & 14, r. animum verdmeum. P. 13. l. 20. ab imo, 1. Electours.

